Maui News

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Saturday, OCTOBER 13

MAUI BLUE BOOK

Hon. J. W. Kalua, Circuit Judge.		Wailuku
J. K. N. Koola, Clerk Circuit Court.		Wailuku
Judge G. R. Robertson Dist. Magistrate,		Wailuku
" Kahopualuma,	" "	Makawao
" Kaleleulio,	" "	Lahaina
" Kaleikau,	" "	Honuaula
" Joseph,	" "	Hana
" Pilmann,	" "	Kipahulu
" Mahee,	" "	Molokai
" Kahoohalahala,	" "	Lanai
L. M. Baldwin, Sheriff,		Wailuku
A. N. Haysolden, Deputy Sheriff		Wailuku
W. H. King,	" "	Makawao
C. R. Lindsey,	" "	Lahaina
F. Wittrock,	" "	Hana
G. Trimble,	" "	Molokai
W. E. Saffery, Captain Police,		Wailuku
S. Kalama,	" "	Makawao
M. Kauhanhan,	" "	Lahaina
Lindsey,	" "	Hana
F. J. Freary,	" "	Molokai
C. H. Dickey, Tax Assessor,		Haiku
W. T. Robinson, Deputy Assessor		Wailuku
W. O. Aiken,	" "	Paia
G. Dunn,	" "	Lahaina
J. Gross,	" "	Hana

It is claimed that Thomas Clark, on East Maui, told the native Hawaiians that the ex-queen would be restored, under certain contingencies, and that John Richardson, at Olowalu, stated that if the control of the legislature falls into the hands of the natives, none of Governor Dole's nominations will be ratified. While it seems incredible that either of the gentlemen suggested anything so foolish, yet if it be true that they or either of them did, the NEWS would be more than grateful to any one who would furnish it with the date place and exact language used or a correct translation of it. Wouldn't we "roast" them? Well, rather.

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Rev. Sereno Bishop, in the September FRIEND, practically concedes the election of Wilcox. No one on the Islands perhaps, has a deeper insight into the native character than the reverend gentleman, and his suggestions are entitled to much weight. But the conditions are so peculiar just now, and the introduction of the fusion element has created so much confusion than it is not possible yet to make a just forecast. As a matter of fact, the real battle for supremacy has yet to be fought and won,-- and there is yet time for many moves and counter moves on the political chess board before the day of election.

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The average Hawaiian reasons in a small circle, something like this: Cleveland was a democrat. Cleveland tried to restore the queen. We will be democrats To his mind the syllogism seems perfect. He must be taught, perhaps by experience, that restoration is a dead issue, that Clevelandism is a thing of the past, even in America. Having taught him this much, the next lesson to teach him is that republicanism represents progress in our national life, and that, being stripped of Hannaism, if possible, it represents the best fruits of a hundred years of self government.

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It is a monotonous untruth that the native Hawaiians have been cheated out of their lands by the missionaries or the sugar planters or any body else. On Maui, the bulk of the sugar plantations were formerly arid lands that nobody wanted, and have been made valuable only by the outlay of vast sums for irrigating ditches and pumps. The taro lands of Maui are principally owned by Hawaiians, save what they have sold for high prices, and this is the only land which is of any value whatever to the Hawaiians.

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There is no question as to the fact that there is a large amount of tourist travel which could easily be diverted to the Islands if the proper efforts were put forth to attract them. The substantial advantages which would accrue to the Islands from a heavy tourist travel are too well demonstrated by the experiences of southern California and Florida to admit of argument. What is being done in this direction?

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Bryan claims that he is not advocating a single doctrine which is not at least a hundred years old in American politics, and an analysis of the doctrines promungated by him will bear out his statement. But nations, like individuals, must grow, and Mr. Bryan would look real funny in a bib and tucker made large enough to fit his manly form "Ban, ban, la Caliban, get a new master and be a new man."

• • •

There is a splendid field opened up for Hawaiian fiction, and we are waiting for the coming Hawaiian novelist. When he or she comes, it will not be from the ranks of the malihinis, but rather some one who has lived a Hawaiian life and inherited the Hawaiian traditions rather than one who has merely assimilated them from casual contact with Hawaiian ideals.

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Correspondents who were at Tien-tsin are furnishing some racy descriptions of the scientific looting indulged in by the allies. Oddly enough, it was the Japanese who set the European and American soldiers a lesson in decency in this respect. The Chinese, as a mass, must surely be impressed with the nations who have been sending them missionaries.

• • •

Homogeniety will be a slow growth on the Islands, and a common language will not be enough to promote its growth. That German Lutheran church being built in Honolulu will be one of its corner stones. Prof. Smith of Punahou will be another. Modestly, the Island press will be a not unimportant third, and time must do the rest.

• • •

It is a matter of peculiar pride that the primary schools of Hawaii took a grand prize at the Paris Exposition. But greater pride should be felt aducating the children of Hawaii along practical lines, so tnat when they leave school, they will have learned the rudiments of a self supporting trade.

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Too much stress is being laid on the ignorance of the native Hawaiian. Although the circle of his reasoning powers are necessarily circumscribed by his environments, yet the individual Hawaiian is a long way from being stupid or a fool.

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Has the Lahaina water supply money been put into the Honolulu sewers? It begins to look that way.

THE TRAGEDY OF INDIA.

The responsibility of the British government and people for the present deplorable condition of India cannot be shuffled off by statements that drouths are "an act of 'God," and that the destitution of the natives, who are now probably the poorest people on earth, is due to their "improvidence." The way most Englishmen talk about the people of India reminds one of the old-fasnioned view in this country that the only reason for poverty was the wilful failure of shiftless persons to save their earnings. The English have no more begun to meet the problem of famines in India than the rest of us have begun to solve satisfactorily the problem of poverty in general.

If anything could be worse than the present economic condition of India it has not been revealed to the public. Widespread pestilence has followed the worst famine in the country's history, and now even the manufacturing industry of cotton yarns is being threatened with destruction by the troubles in China. A serious blow at the Indian export trade would impair India's ability to pay her great annual tribute of some $150,000,000 in indebtedness to England, and that would be a crowning calamity. When a whole people are brought so low as the Indians have been, comparatively slight misfortunes become appalling tragedies. India cannot endure many more hard knocks, it would seem, without turning back into the primeval jungle which it was in the infancy of the human race.

In view of the dreadful condition of affairs, it may fairly be doubted that, on the whole, British rule has been an advantage to India, or promises to be in the future. Edmund Burke said of the India of his day: The Tartar invasion was 'mischievous, but it is our protection which 'destroys India." If that was true then, it is no less true now. In the early days of British domination India was looted as even the Spaniards looted Mexico and Peru. A vast amount of accumulated wealth was poured into England by the English pro-consuls and their underlings, which was in reality a process of depriving the country of its capital. And England not only looted India: she has forced upon an utterly alien civilization some features of her own civilization for which the Indian people were in no way prepared.

Sir William Wedderburn, an Anglo-Indian of many years' experience in the Indian service, has recently specified a number revolutionary changes introduced by England into "the delicate fabric of Indian rural life," which, while well intentioned probably, have had a disastrous effect. England introduced free trade, and inundated India with her machine-made goods, and thus killed the old diversified village industries which formerly existed, throwing out of employment and driving back to the soil an immense number of native artisans. When machinery was introduced in England, the old household industries were destroyed, but the country endured the shock because the development of the factory system soon gave employment to an even larger population But no such development of native industries on the factory plan came to rescue the Indians from the industrial revolution which their alien conquerors had imposed upon them, India was, in English eyes, a foreign market for English machine-made goods, and such it has substantially remained, despite some growth of cotton yarn spinning, to this day.

Besides throwing back upon the soil the artisan class, England also effected revolutionary changes in the Indian land system. Land had been held as common property hitherto, and no agriculturist could sell or alienate the land he occupied. The state, too, took its taxes in produce on a sliding scale, which varied as the crops of the year were fat or lean. But the English came in, and began to monkey with a highly developed society as a headstrong, conceited boy would fool with the delicate machinery of a watch. It made no difference that the people of India had never been used to other land systems: the English promptly established the law of contract and the freedom to alienate the land, believing, of course, that what was regarded in English as a pillar of modern civilization and a divine institution must neccessaily be of the best advantage in a country like India.

The intimate connection between all this and the constantly recurring famines is obvious. The British are not responsible for the failure of the rain, but they are responsible for the unspeakable destitution of the masses, who, when drouth comes, haves nothing whatever in reserve to tide them over a bad season. The government has not even kept up the old system of storehouses of grain, which formerly were a resource in times of scarcity. Many of the apologies offered by English writers for these famines are puerile. For example, it has been said that good government has stopped the native wars and thus increased the population to the famine point. Yet how absured it is to say that India has too large a population when in the two years ending March 31, 1900, India exported 51,530,000 bushels of wheat! England does not produce one-fourth of the food it needs, yet it has no famines. But India, which exports enough wheat annually to feed its hungry and needy, is steadily under the blight of famine. Clearly, something is fundamentally wrong, not with nature or God Almighty in India, but with the system under which the people live and for which the English, their masters, are responsible. The present condition of India is an answer to that imperialism which, with mighty conceit, sets out to change other people's modes of life, and force the world into one mold of civilization.

SALVATION ARMY

The Salvation Army has not, as the ancient Hebrews, its three Festivals; but has two special seasons throughout the year, one known as the Week of Prayer and Self-Denial, when the funds are divided between the home work and the needs of some foreign mission country, India coming in for its share of the proceeds in the last great effort. But the Harvest Festival is purely for the work at home, and is so successfully planned and assisted by the freinds of the movement that thousands of dollars were raised in 1899. The Army expects to far surpass those figures this present year. Although it has been sending regular remittances to the famine-stricken districts of India up to the present time, iu is not expected that these contributions will in any way interfere with the large plan to gather funds for the home work.

Either money or articles that can be sold or used in any way are acceptable to the local officers, who will have a special auction at which all the salable material will be disposed of whether for the table or for the home—groceries, clothing, furniture, or anything else that can be exchanged for money.

The well-known work of these people among the churchless crowds has secured for them many friends from all ranks of life, leading statesmen and philanthropists contributing their special words of praise and commendation to these self-denying toilers among the "black sheep."

Drunkards and outcasts of every character hove been among their many trophies all over the land, and no case seems too hard or hopeless to enlist their sympathy and effort to redeem.

Whatever may be done for the local officers this year will be highly appreciated by them, and will contribute to assist very truly in the something that he will not only "never forget," but "never regret."

The dates of the Festival are from Oct. 13 to Nov. 1 1900.

Camping Out.

A number of our friends with children have lately spent many delightful weeks in tents at an elevation of 1,200 feet on the gentle and beautiful slope of the mountain east of the level plateau midway between Pearl City and Waialua. There is a pleasant colony of American homesteaders in the immediate vicinity, from whom milk, butter, eggs, vegetables and watermelons were obtainable. The road is good to Pearl City, twelve miles for other supplies. There was found delightful bathing in the spacous pools of the Kaukonahua stream. Many interesting excursions were taken into the woods and gulches inland, which abound in land-shells.

The Wahiawa Colony have a Government school of thirty white pupils. They expect to secure valuable iarigation rights from the Kaukonahua stream. Their average rainfall must exceed 50 inches, but theae is apt to be consicerable drought in summer and fall. At present the colonists are occupying yather make-shift dwellings, util a nood bridge shall be conadequate for hauling lumber to their settlement.

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