

Hawaiian Gazette

EST. 1841. EST. MODUS IN REBUS.

TUESDAY, DECEMBER 11, 1888.

Mr. I from the pears in charges. Honolulu the for the sh...

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This whooping cough, which seemed at one time to be dying out, has within the last two or three weeks taken a fresh start and become quite general. There have been a considerable number of deaths, mostly among native children. It ought to be impressed upon the minds of Hawaiians, if possible, that this is not only a serious disease, but that it is decidedly contagious. Those whose business or social relations bring them into contact with the native people, and who have to any extent their confidence, can do a good work by insisting upon the importance of children being protected from any unnecessary risks in the way of contagion. We do not know who brought the disease among us this time, nor do we care to. We should certainly not like to feel that we were responsible for its introduction.

Our friend and correspondent Jno. M. Horner has the courage of his convictions, which is something we like to see in every man. We can also respect the motives of the seven who voted the Prohibition ticket at our recent informal election, however little confidence we may have in their wisdom. Our own convictions are quite different from theirs. In our view of the matter this whole Third Party movement in the name of prohibition is a delusion and a blunder, dividing and alienating those who ought to be united, magnifying a particular method at the expense of the end to be attained, repeatedly causing the election of saloon candidates and men of notoriously bad record, over gentlemen of unimpeachable character and pronounced temperance principles, and, while unable to secure its own ends, in its own way, and through its own organization, opposing every attempt to obtain such other restrictive legislation as experience on a large scale has shown to be decidedly efficacious in restraining drunkenness, and diminishing the sale of intoxicating drink. It will be understood that in making these remarks, we are not contending against the theory of prohibition, nor against the use of any legitimate means for bringing it about. What we do object to is the action of a minority of the temperance people in the United States, in forming and pushing a national political organization which has only one idea, one plank in its platform, which ignores every other live issue of the times, and which in the face of its own confessed impotence to secure any present results, opposes any and every temperance measure proposed by any one else. This is neither wise statesmanship nor practical politics. As friends of the practicable and seekers after the attainable, we have no sympathy with such methods.

It is not to be denied that the large amount of street and road work in this district, undertaken and remaining unfinished, has been a serious source of complaint for some time past. The condition of the roadway where the rails end at the King street bridge has been commented on, both in this paper and in the Bulletin. The fact that nearly the whole distance from Kawaiahaio to Waikiki has been dug up in laying the tramway, and that scarcely any part of it is as yet entirely finished, is brought home every day to the consciousness of those who have occasion to travel in and out King street. We are glad to find, however, on inquiring into the matter, that the delay is due neither to the lack of prison labor, nor of funds, nor yet to any failure of the proper authorities to appreciate the requirements of the situation. The trouble is simply that the present means of transportation are inadequate to the task of bringing in the broken stone from the place where it is prepared near Kamohili, to where it is to be used on the roads. The locomotive which runs on the Beretania street track, and which the present Government inherited from their predecessors, is a ramshackle old mud engine which is continually breaking down and costing about as much in a year for repairs as would buy a new one. The cars are also deficient in number and capacity, but are as much as the present engine is capable of dealing with. To meet this difficulty, a new and much more efficient locomotive has been ordered from abroad, and is expected here soon. There will also be a reinforcement of cars. We are assured that everything is being done at the present time, which is practicable with the machinery the government has at its disposal, including the running of trains after regular working hours. The arrival of the new rolling-stock will be a source of relief to the entire community, except that portion of it which gets its living by repairing broken vehicles.

The correctness of the position we have taken with reference to religious teaching in the public schools, and the new departure of the Board of Education on that subject, has received authoritative confirmation even sooner than we expected. In a letter in the Bulletin on 1st inst., Bishop Herman praises the Board very highly, and congratulates them upon having taken "a step in the right direction." Now the "direction" is just what we object to, and have objected to all along. We know the road

and we know where it leads. The step is in itself a small one, but it is in a direction straight away from the former educational policy of the country, from the principles announced by the Board in their own circular on the subject, as well as from a position logically consistent and morally impregnable. On the other hand, it is in a direction straight towards a system of sectarian schools supported, in whole or in part, by public funds. This latter is what the Bishop in his last communication advocates and claims as right and just. Now we have sufficient respect for his honesty and consistency to feel quite certain that what he considers ought to be done in this direction, he will use every means in his power to have done. We have no right to expect otherwise, and no sensible person should esteem him any the less for it. The point we would make at the present time is simply this, that the concession, compromise, arrangement, or whatever it may be called, just made by the Board of Education is, according to its chief advocate and promoter, only "a step in the right direction." We called it "the thin edge of a wedge," and we think events are already showing that our figure of speech was appropriate and justifiable. Speaking of this wedge, we described it as something "which those who have urged its introduction will lose no opportunity of driving home until, could they accomplish what they evidently desire, the school system of the country would be split into fragments, upon strictly sectarian lines." The driving process has already commenced. The first blow was struck in that day's Bulletin. We have confidence that the movement will ultimately fall of its intended result, but it is none the less true that the general adoption of a policy of denominational schools, supported or assisted by the Government, as advocated by Bishop Herman, involves the virtual destruction of our public school system. In other words it "would be split into fragments upon strictly sectarian lines."

Why is it that servants are so unsatisfactory here? We all know that in the States and in England the question of servants has risen from one of the minor ills into one of the curbing cares of life. That every housekeeper rises in the morning in fear and trembling of her "helps" and goes to bed thankful if she has got through the day without seriously offending Bridget the XVth or whatever her number may be. But we also understand the causes that have been at work in both those countries to complicate the "help" question, and however much we may deplore the condition of affairs, however much we may sympathize with "missus," or however we may stand in awe of the many numbered Bridgets, we are not lost in mazy speculations, we know wherefore these things are.

But we don't see why things are as they are here. Our servants are almost entirely drawn from the Chinese, and any one who has been to China will confirm the statement that the Chinese make excellent servants. In British India Chinese are liked as servants. In Vancouver's Island and British Columbia they answer very well. In all these places Chinese as servants do from three to four times as much work for less money than we pay here. The why and the wherefore is difficult to point out. In the past the population must have begun badly with their servants. In fact it looks very much as if our early pioneers did not understand the management of servants, never having had any to manage, and they have handed down a number of conventional customs and habits among Chinese servants which it is now impossible to break through. However, it is easy to blame our forebears, especially as they are not here to defend themselves. We ought to see whether we can't better the condition of affairs ourselves.

There is no doubt that the servants we employ are in a majority of cases too highly paid. They would not be if they were thoroughly trained and did a full day's work in return for very good pay. But they are not trained, they are in a majority of cases as green as the grass of the Emerald Isle, as ignorant of the needs of civilized life as the Solomon Islanders, and they work just about six hours a day and even think that an imposition. Now we would like the views of some of our housekeepers on the question. We have an idea or two of our own. What are yours?

The author of the letter signed "G." in this issue is undoubtedly correct in drawing a distinction between an order of the Board of Education, compelling the teachers in their employ to do a certain thing, and an authorization by which outside parties, who are not employed by the Board, or in any way under their control, are simply permitted to do certain other things. At the same time we do not think this statement of the question quite covers the facts in the case. The terms of the circular issued by the Board are, so far as they concern the ministers of the different churches, merely permissive, but in their relation to the school agents, or other employees of the Board having charge of the public schoolhouses, they are in substance, if not in express terms, mandatory. How important the step just taken may be, and just what complications it may lead to in the future, we are not now discussing. Our position is simply this, that it is not in harmony with the principles on which we

understand our school system to be based, nor with the only consistent and impregnable position on which a general system of state education can be justified and maintained. As we have said before, it is a step in the wrong direction, the entering upon a path whose end is destruction, so far as our public school system is concerned. How far down that path the present, or some future Board, may chance to travel, is another question. But as we remarked the other day, "we know the road, and we know where it leads." We object to the plan just adopted because it contemplates the habitual and systematic use of a portion of the Government educational machinery for sectarian purposes. We object emphatically and on principle to the ministers of different denominations being furnished the use of Government buildings wherein to teach, not love to God and good-will to men, not honesty, truthfulness, temperance, chastity, patience and the kindred virtues, but the peculiar and distinctive doctrines and dogmas of their own various communities. The Board of Education should stand aloof from all such arrangements. That way lies danger. If the Catholic priest wishes to teach the children of his flock to believe in purgatory, transubstantiation, and the infallibility of the Pope; if the Presbyterian desires to see his young people well grounded in the doctrines of divine election and the perseverance of the saints; if the Baptist wishes to insist upon immersion being the only scriptural form of baptism, or the Latter Day Saint that every one is in peril of eternal damnation who refuses to acknowledge the mission of Joseph Smith and the inspiration of the Book of Mormon, or the Moslem that Allah is great and Mohammed is his prophet, let them one and all do so in their own churches and other places of meeting, or in such premises as they may be able to build, buy, or hire, or obtain from parties other than the Government. Now as to the demand for any such arrangement as the Board have made. Our correspondent "G." says that "at least two important sections of the community were dissatisfied with the absence of religious teaching, for presumably the Catholic Bishop and the Protestant Layman" are representative writers." The representative position of the Bishop may be freely admitted. But he only represents one among many religious denominations, not equally numerous, it is true, but all having equal rights. It is true he favors the measure under discussion, but he also favors a division of the school fund on a sectarian basis, and probably a good many other educational ideas which neither our correspondent, nor ourselves, nor scarcely any one else, outside the Catholic communion, would be likely to approve of. His endorsement of the measure, therefore, may go for whatever it is worth. Different people will probably put different valuations upon it. As for the "Protestant Layman," he is simply an anonymous writer to whom it is scarcely fair to attribute a representative character which he does not claim, and which there is no evidence of his possessing. Moreover, we think our correspondent somewhat mistaken that gentleman's position. If we read his letters aright, he is not in favor of any such arrangement as we are now talking about, and holds very much the same views as we have endeavored to express above. If anything could justify the Board in the action they have taken, it would be a general demand in that direction from the authorized representatives of the various religions domiciled on our shores; a demand so general as to be practically unanimous. No such demand has been or can be shown, for the simple reason that none exists. So far as we can judge from present indications, it is likely to be some considerable time before the numerous varieties of religionists we have among us will unite upon any programme of that kind. We desire to say, in conclusion, that we appreciate the courteous tone of our correspondent's letter, and are always pleased to publish communications of that kind.

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