

Hawaiian Gazette.

SEMI-WEEKLY.

ISSUED TUESDAYS AND FRIDAYS

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THE CONSERVATIVES.

There is much foolish, unfair and impatient criticism of those who have not seen, and do not see, the close connection between "reciprocity" and annexation. From the Hawaiian standpoint, there is no necessary connection between them. From this standpoint reciprocity might go on forever, as it has in the past. If you ask one who takes this view how he will provide for the stability of government, he will tell you: "We have had little trouble heretofore. Why should we have any in the future?" He forgets, of course, that of all things, instability of human affairs is the most common; that the history of the world is also the history of men betrayed into revolution and social disorder by their failure to see the drifts of events.

Others look to annexation as the means of securing perpetual peace and stability, in a community so largely dominated physically with the mixed races. These would put stability before profit, annexation before the value of reciprocity. They place a well ordered state of society before all things.

But it is now safe to state most emphatically that, from the point of view taken by those who perhaps control affairs in the United States, annexation and reciprocity are locked together. No one here has done this. No one here could do it. If every man on these Islands opposed annexation, the dominant power in the States would still rivet reciprocity to annexation. The controlling power in the States does things in its own way, and looks at things in its own way.

For many years the Hawaiian affair has made no issue in the States. General Garfield and others said, in 1875, that reciprocity with Hawaii was a very small affair. But the situation in the States has changed. It is this change which many intelligent, honest, conservative men here do not see. It was clearly evident to such men as crept up close to the center of political management in Washington, and got on the trails of thought. Even there men were surprised at the change. New conditions had arisen. For twenty years there had been no trade competition between Hawaii and the States. Suddenly it arises through the new beet industry. Behind this industry is the farmer who controls a vast vote. The farmers of the States, in their distress over the competition with the pauper labor of the world in raising grain, believe there is before them a sugar-bet banana, and there is some truth in it. The farmer at once is prejudiced against any rivalry, either in the present or in the future. Interested men carefully foster this prejudice. In the meantime, Hawaii vastly increases her sugar product, and the enemies of reciprocity are now "exposing," as they call it, the "unfairness" of a trade which makes the Hawaiian farmer rich, while the American farmer remains poor.

These new conditions force the political leaders to take a new attitude. The Republican Senators seem disposed to concede to the enemies of reciprocity that it is not a fair trade arrangement and should be modified.

The dominant political leaders, however, insist on the vast political importance of the Islands to the States. They concede, also, that if the States do not care to annex the

Islands, there is no further use for reciprocity as now arranged, and it should be modified or terminated.

Beyond question our case is a most complicated one, for reasons which need not now be stated. It is not strange that Europeans and even Americans with large property interests should be conservative, and hardly be touched by the arguments of annexationists here, who are naturally governed by patriotic sentiments. For we know that patriotism often sacrifices personal interests.

Before this considerable conservative interest there is a simple question of fact. Are, or are not, the commercial advantages now enjoyed by Hawaii dependent on annexation? We have given some reasons, which convince us that they are so dependent. But it is a question for conservatives to most seriously study out in their way. An error in judgment may involve them in great loss and even ruin.

It's the world's history, so far, that conservatism generally cuts its own throat. Unless men in all the relations of life adapt themselves to the constantly new conditions which Progress creates, they end in "dry rot." There is no better illustration of this than the history of sugar producing.

NEGRO LABOR.

For personal reasons, we would favor the scheme of negro immigration. For public and economic reasons we must oppose it.

When the planters were looking about for laborers in 1880, negro immigration was considered. Gen. Armstrong of Hampton, Va., who had as much, if not more knowledge of the social condition of the negro than any other man in the Southern States, reviewed the matter and pronounced strongly against it. The many reasons which he then gave for opposing this immigration have increased in force since that time. We feel assured that if Booker T. Washington of Tuskegee, Alabama, the foremost negro of the Southern States, were consulted, he would give the same answer that was given by his instructor in 1880.

On general grounds, we do not wish the negro in our peculiar social and political system. He must indeed be grossly ignorant of the political history of the South since the war, who would make the negro the basis of any political community. Through his ignorance he strikes always at the pillars of good government. The negro is in the States. He cannot be driven out. The South is simply making the "best of it," which means political ostracism and the shotgun. It is a supreme necessity. Booker T. Washington asks for a century of education for them. There is a small percentage of "good" negroes. They will not emigrate. Why should they? Land is dirt cheap in the South. Any "good" negro can have an independent home of his own, if he wishes, and above all, is willing to work. The vast tracts of land in the South, near good markets, are sparsely settled, and the negro, as compared with the Asiatics, at home, where land is dear, from Japan to India, is in a Paradise. Why should he leave it?

But there are thousands of thriftless, idle, vagabond, brutal negroes, who are ready to tramp off everywhere. We have watched them for thirty years. Such men have been sent out by speculators to employers in Northern and Western States as "first-class laborers," and prove miserable failures. They emigrate to other places, because they would not work at home, and they do not intend to work anywhere. For many years negro labor has been employed in Virginia, and it is now employed in a place where, in

the old days, the very best of the negroes were bred. But there is much trouble in getting good men. Within five years there was a scarcity of labor in North Carolina. The negro preferred to live in his cabin and be his own master, even if he earned less.

The condition of the negro has greatly changed within twenty years. The old negroes, trained to work under the slavery system, are dying out. The present generation is unsettled, gets away from the country, if it can; and idles in the towns. It turns its back on the great stretches of fine land, near markets. The contractors for building railroads now largely employ Italian laborers in the very heart of the South. Any negro in the South, if he is industrious and fairly intelligent, can do better at home than on our plantations. Every few years there is a craze for emigration to Liberia. Speculators start it. The negroes go and then die in misery in a foreign land. There is really no surplus of negro labor in the States.

Negro "domestics" are out of the question. Ask any woman who has lived in Washington City, the Paradise of negroes, what she thinks about them. The old "mammys" are dead. The young women are too lazy to work as a rule. The moment one of them has been taught by some kind white woman how to do domestic work she "goes North" and gets high wages. She prefers city life. They have been having this experience for many years. Only a month ago, in a car of the "Sunset" route, in Texas, we met the wife of a high official, living in Houston. She told us that "miserable servants were the burden of the housekeepers' life in the South."

While there are many "good" negroes in the South, we say that any general scheme for supplying our plantations with negro laborers will fail in the end. Nor, under annexation, can the negro be put under contract. As for voluntarily keeping his contracts, no one in the South has heard of it, unless he was under some pressure.

GOVERNMENT AT THE MINES.

The discovery of the Klondyke mines shows the curious difference between the Americans and the Canadians, in the management of mining affairs. The Canadians, through the "Gold Commissioner," and the police force, survey mining ground, and apportion it carefully, and according to the interests of the States. A police force at once appears, and maintains order. The miners are not permitted to carry firearms. Simple rules are made and enforced by the public officials who are entirely independent of the mining interests.

On the American side, the miners largely manage their own affairs and display a singular rapidity in establishing self-government. The vital necessity for order makes every man a policeman over his neighbor. Valuables may be left without protection, because every man knows that the tree and the rope are always ready. Even in the great mining camps of the past the self-government of a local democracy was singularly efficient. It had to meet the issue of law and order, with desperadoes, and it always did it successfully, after the miners learned the art of impromptu government. It was "irregular," of course, but it was just as sound and wise in its way, as Common and Statute laws. It was a genuine outcome of democracy.

On the other hand, the Canadians have worked "downwards." The administrators of the mining interest and the police that protect it are the direct agents of the State, entirely independent of democratic influences. It is said that the mounted police force of the Cana-

dians keeps the peace. It is a force above and independent of the miner.

We have here the same result reached by the same race, divided on geographical lines, but working in two different ways. One is the Monarchical method and the other the Democratic method.

Both methods show the very practical bent of the Anglo-Saxon mind. Its habit is to solve a difficulty in the simplest way, although very unfortunately, it often takes a long time to get at it, and flounders about in hitting the best way.

MR. JOHN W. FOSTER.

A singular controversy has arisen between Prof. Henry W. Elliot of the Smithsonian Institution, in Washington City, and Mr. Foster. All concede that Professor Elliot is the best-posted man in the States on the subject of the seal fisheries.

He recently sent a letter to Assistant Secretary of State Day, in which he calls Mr. Sherman's "plain, straightforward" letter to Lord Salisbury, on the seal business, accusing the British of acting in bad faith, miserable rot, etc. He says Mr. Foster wrote the letter and did not know what he was talking about; that Mr. Foster prepared the Behring Sea case for the Government and prepared it so badly that the United States lost the case; that the Canadian statesmen are very bright men, thoroughly posted, and as they laid Mr. Blaine out "flat" in 1890, so they laid out Mr. Foster before the Paris arbitrators.

Mr. Foster has just returned home, and, therefore, has made no reply. The charge is noticeable only because Professor Elliot is considered a great authority on seals. In spite of his standing, no friend of Mr. Foster's will believe the charge until it is substantially proven.

The Paris award, in the Behring Sea affair, was against the United States. But it was an open secret in Washington, before the trial, that the United States would lose the case. Some good lawyers even said that they "did not have a leg to stand on." The trouble was that the Government was really afraid to face the people, and tell them that their case was a bad one. The people thought they had a stiff twist on the tail of the British lion, and would not give it up. It was good "political business" to let the arbitrators call off the twist, and let the British, on the other hand, pull out some of the eagle's feathers. The shifting of responsibility is one of the most common and useful tricks in managing State affairs.

Mr. Foster's reputation will not suffer from any attacks made by Professor Elliot.

EVANGELICAL WORK.

The annual report of the Hawaiian Evangelical Association for 1896-7 is out. It contains valuable matter, for it shows the large work done by Christian philanthropists here.

If the Sugar god were set up in brass in this town, as the image of Buddha is set up near Yokohama, he would be over 300 feet high, and would be the only evidence of "civilization" seen at a distance of thirty miles, looking from the sea. As the traveler worked close to the shore he would see some other evidences. This god is not yet in brass, but he is here, and his spiritual presence is awfully emphatic. He loves heathen because they work cheaply and dump great quantities of sugar on his altar.

Is there any one here trying to upset him? Yes. Read this report and see. It shows that the Sugar god has not "coralled" all good men and women. Some Christian men and women devote them-

selves to making Christians of these many alien serfs.

Our school system is, of course, of the greatest value. But the building up of character is the need among the races with feeble moral strength. This evangelical work touches the spiritual side, and that is the side on which character lies.

The family makes the community and then the State. The Chinese here, being without families, and the Japanese with few, are uncertain factors in the building up of the State. At the same time, as these Islands are the geographical center of the Pacific, it is very important that these people, while here, should be taught the religion of the great dominant races of the world. Here is the spot for the great evangelical seminaries.

The Portuguese may, in a few years, control the political machinery of these Islands, with or without annexation. The old Portuguese immigrant was ignorant and poor. The young Portuguese, educated in our schools, will, in due time, assert their strength, politically and morally.

They have a right to do so, and ought to. This force is now dormant, but will, in due time, declare its strength. The 15,000 Portuguese, steadily increasing, will either fall in line with the Teutonic race here, numbering 5,000, or will oppose it. The Evangelical Association and its friends are doing much to create harmony between the races.

Every aspect of the case of the natives is sad. Those of us, born here, regard them with some romantic attachment, and see, with regret, the working of that cruel law of evolution which destroys them. Men of our own race gave them spiritual life. Men of our own race give them spiritual death. The native seems to be unable to stand alone. Aside from the gracious work of a few individuals, his best friends seem to be those who are working with and under this association and others like it.

Why this association is permitted, in this prosperous community, to make bricks without straw we do not understand. Its means are very limited, and the field of its work is wide. Those who say that its theories are imperfect must remember that it is one of the organizations here which bring the present dominant race in moral contact with the native and alien races.

MARRIED: BROWN-ATKINSON.

Do you recall that touching incident in the "Autocrat"? The lovers are walking on the common, and suddenly they stand at the parting of two paths, one of them longer than the other. He, turning to her quietly and pointing to the paths, asks: "Will you take the long path with me?" And she, in the immortal morn of young womanhood, modestly "shaking the dew drops from her glancing hair," replies: "I will take the long path with you."

We, who count many milestones behind us on the great highway, have passed many stormy lakes of marriage, many muddy horse ponds of celibacy, and have looked over the fences into many rare and beautiful gardens of happy marriages. Did we not all, on Tuesday morning, watch with some tender interest the two, known and loved by all, who at the touch of the silver bell, stood side by side, he manfully, she sweetly and gracefully, and then moved away into the "long path?"

"Oh true and tried, so well and long Demand not thou a marriage lay, In that it is thy marriage day, Is music more than any song."

Here is a curious question in morals. The Faculty of the Stanford University, in California,

strictly forbid the use or sale of alcoholic drinks on the university grounds. At the same time, much of the property of the University is invested in a vineyard which produces every year, a large quantity, of brandies and wine, which are sold in the general markets. If it is wrong for the students to use these "alcoholic beverages," is it not also wrong to sell them to other students and other people?

If President Hosmer raised alligator pears on the college grounds and forbade the students to eat them, on the ground that they "made men into beasts," could he send them into town and sell them to innocent boys and girls?

It is said that when ex-President Harrison delivered lectures to the Stanford students several years ago, he brought wine with him, as he was in the habit of using it. But the students stole and broke up the cases of wine while the ex-President was absent. Was the Faculty justified in replacing the wine? The moralists have not decided the serious question. The old darkey, caught by his employer at night in the watermelon patch, was asked: "Mose, why do you steal watermelons?" He replied: "Dis am not de 'propriate occasion to discuss obstreperous questions."

Responsibility sobers men up. A Kansas politician, a Populist, was in the habit of denouncing the Courts, and the way they defeated the will of the people, and nullified laws. He was lately elected Chief Justice of the State. The Populist Legislature, by a single act, swept away a lot of old laws, without careful examination. Unfortunately, it swept away the judicial districts, and left business in confusion. The Populist Chief Justice, and his associates, now declares the law unconstitutional. He turns in his own tracts and swallows his own wild words. This is the result of responsibility.

Regularity of Droughts.

The New Zealand paper says that H. C. Russell, a scientific man of New South Wales, announces as the result of a prolonged examination of history from the earliest times, that seasons of drought recur with unfailing regularity at intervals of nineteen years. Of 208 droughts recorded since the year 900, all but fifteen conform to his theory, which is that there is every nineteen years one long period of three years during which the rainfall is somewhat deficient, and a shorter period between each of the long periods when the deficiency is excessive. He even finds a confirmation of the Bible chronology in the fact that the dates of the Egyptian drought in Joseph's time, the drought during King David's reign, that foretold by Elijah, and that predicted by Elisha, all fall into the nineteen-year period.

Montana mines yielded \$50,732,000 last year, \$4,380,000 gold, \$20,234,000 silver and \$25,356,000 copper.

Merit Talks

"Merit talks" the intrinsic value of Hood's Sarsaparilla. Merit in medicine means the power to cure. Hood's Sarsaparilla possesses actual and unequalled curative power and therefore it has true merit. When you buy Hood's Sarsaparilla, and take it according to directions, to purify your blood, or cure any of the many blood diseases, you are morally certain to receive benefit. The power to cure is there. You are not trying an experiment. It will make your blood pure, rich and nourishing, and thus drive out the germs of disease, strengthen the nerves and build up the whole system.

Severe Case of Dyspepsia
"I suffered from dyspepsia 30 years. I had a feeling as though there was a lump in my stomach. I did not dare to eat meat or warm bread, very few vegetables, for fear of the great distress food caused me. I experienced relief right after commencing to take Hood's Sarsaparilla. My appetite increased, I gained in general health and strength. I can eat almost anything now without discomfort. Although I had been an invalid for twenty years, I can truthfully say that I am better than for a long time. I never weighed so much in my life." MRS. EMILY F. BUMP, 45 Portland Street, Middleboro, Mass.

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