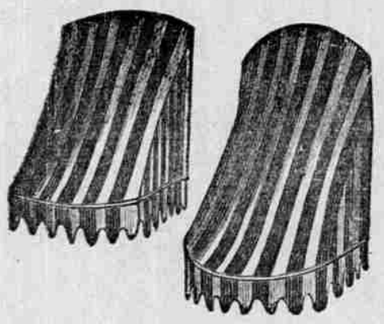

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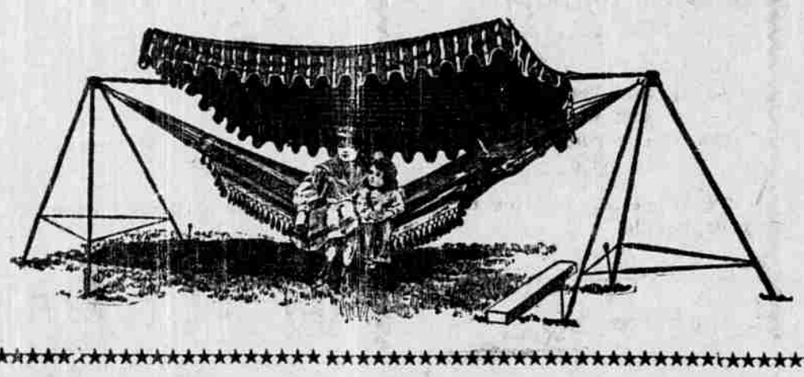

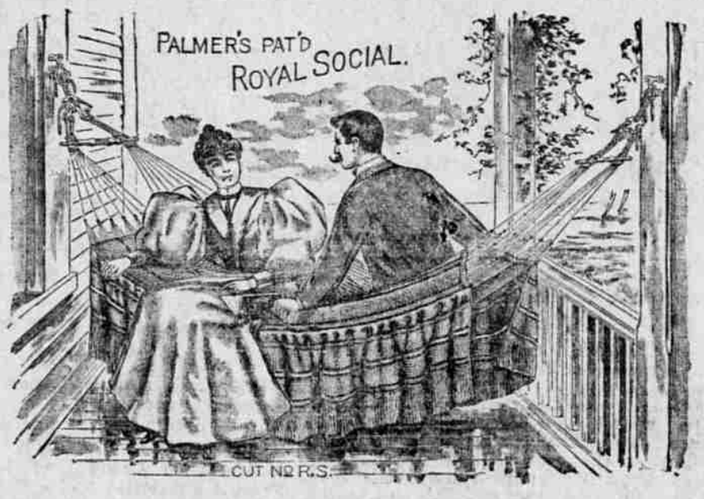

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DISPENSARY DISCUSSION OPEN TO THE PUBLIC

Editor Advertiser: The Outlook for March 2, under head of "True Temperance Reform," says: Temperance "is not primarily the saving of a class; it is the preservation and well-being of a nation. . . . There is a widespread determination that Americans shall be temperate, and that the conditions of our life shall aid them to be temperate by removing temptation from their path, and making intemperance not only disgraceful but difficult. . . . There ought to be, and there will be, wise restriction; there ought to be, and there will be, judicious and well-considered methods of removing temptation from the path of the young, the unwary and the weak. . . . Ultimately the habit of temperance must rest on moral conviction; therefore, the wise methods of dealing with the problem must be educational," showing "the appalling consequences which attend its violation."

If the Dispensary Act, now being considered by the Legislature, should, without change, become law, would it not facilitate in grave degree the opportunities of alcoholic indulgence that practically many seem unable to resist, and many more, apparently, do not care to keep from? Surely, there is such danger and perhaps a word of warning, even from one strongly prejudiced, may help to avert a possible disastrous enactment. It has been well said that a man's necessary knowledge far surpasses his retentive capacity; hence we are ofttimes able to help one another, and even supplement our fellow's greater information from our own small stock of knowledge. So it is I venture to sound a note of warning to all those whose duties cause them to be specially interested in the Dispensary Act.

In Sweden, in 1829, the manufacture of alcoholic beverages was practically free to the whole community. The number of stills paying a nominal license fee was 173,124! By the year 1850 they had been reduced to 43,947 without, however, any diminution of drinking. The prosperity of the people was devastated. Mr. David Carnegie, a well-known dweller in Gothenburg, in his evidence before a committee of the House of Lords (England) on intemperance said, When the home distillation was allowed one peasant would set his still going one week and invite his neighbors in, and all would get drunk together, and the following week his neighbor would begin. Dr. Sigfried Wieselgren, Director of Prisons in Sweden, spoke of the "completeness of the machinery for the economic ruin and the physical and moral deterioration of the rural population. Drunkenness, crime, pauperism, every species of misery, every form of degradation and demoralization abounded." Mr. S. Laing (Tour of Sweden) says, "The effect was fearful national drunkenness, beyond the excess of other nations." Dr. Wieselgren, above quoted, further said: "The very marrow of the nation was sapped. Moral and physical degradation, insanity poverty and crime, family ties broken up, brutal habits, all those grim legions that ever range themselves under the banner of intemperance, took possession of the land. It was bleeding at every pore." Surely, sir, a picture Mephistopheles would revel in.

What is it, Mr. Editor—what is it that causes such cruel, such lamentable devastation? Is it a man, or a thing; or is it the place where the thing is sold, or is it not rather the thing itself? Aye, it is true; it is the thing itself. It matters not who sells it, howsoever pure it may be, or where it is sold. Of this thing alcohol, however, and wherever it appears, the scientist Dr. Koppe (Russian Report 1898-1900) says: "It was necessary to declare that the abuse of alcohol commenced with its use." Professor Sikersky (Russian Report 1898-189) declares that alcohol causes imagination and ideation to be commonplace, devoid of originality; modifies sensations, which, instead of being fine and complex, become coarse and elementary; excites bad passions and dispositions, predisposing to strife and crime, destroying habits of work and perseverance." It it the thing itself, Mr. Editor, not the man who sells it, or the place where it is sold that causes such weeping and woe to untold women, such wreckage and despair to untold men. May and can we call this thing alcohol, which modern science tells us is a toxin of the saccharomyces cerevisia, "indeed a poison"; can we, I say, call it a good creature of God, or must we not rather apostrophize it in words of Shakespeare: "Oh, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil!" Can this thing be good for our daily use when a high-class medical journal (Lancet) says the giving of it to one another "is wholly bad, because it leads to casual drinking, a habit which lays the foundations of disease, lessens the sound nourishment of families, promotes laziness, degrades the sentiment of self-respect and takes the edge off many moral qualities. It powerfully antagonizes the remedies of the physician and the moralist alike." A good creature of Good forsooth! If such it be, why does His Holiness the Pope, the Archbishop of Canterbury, great and good Cardinals of the Roman Church, and numerous other ecclesiastics of both churches and many clergy of all denominations—why, I ask, do they advise and urge total abstinence to their followers? Why, Mr. Editor, and again, Why? Let the Friend's "Great American Agnostic" answer the pertinent question; let the burning, undying words of Robert Ingersoll, the man denounced as an infidel, let his words tell the careless, the self-indulgent, the thoughtless, the uninformed; let Robert Ingersoll, the Infidel, if you will, Mr. Editor, make answer to the question why His Holiness the Pope, why great and learned and orthodox ecclesiastics of great churches, and why so many earnest clergy of all denominations advise, and preach, total abstinence. Ingersoll's words on alcohol are that "It degrades the citizen, debases the Legislature, dishonors statesmen and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated havoc. It poisons peace, kills felicity, ruins morals, blights confidence, slays reputations, and wipes out national honor; then curses the world and laughs at its ruin. It does all that and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy." Let all satisfy themselves what of truth there is in this terrible indictment.

Surely, the plans of the Everlasting must encompass some mode by which men and women can save themselves and help all others from the danger of succumbing to the baneful influence of alcohol—deadly, powerful and health destroying. Great churchmen, high and noble-minded ecclesiastics, earnest and self-denying clergy tell the world total abstinence is the one great and gracious remedy, verifying, if it needs verifying, the dictum of the mighty Paul, that it is good neither to drink wine nor anything whereby a brother stumbleth or is made weak.

May I urge on legislators who love their country, and have hope of seeing the decline of their race averted, to remember the motto on the royal arms of their past rulers—"Ua mau ke ea o ka aina i ka pono"—Righteousness is the life of the land. Is it righteous or just to put into the hands of the people at large, indiscriminately, the right to manufacture intoxicating beverages? Think, Mr. Editor, of the conditions that would here be brought about when every man shall have such legal right conferred upon him. Will not legislators pause before giving sanction to such a scheme? If determined to pass the Dispensary Act, will not legislators, from the introducer thereof to the last man in the House—will they not cut from it the clause giving the deadly right above referred to? I hope and believe, Mr. Editor, that such will be their course. Well may your Hawaiian correspondent in this morning's Advertiser, Hoolewalonaoiaio, say, "I speak on behalf of my countrymen, to whom, in my humble opinion, the passage of the bill would mean moral and physical ruination."

Let me, sir, in conclusion, appeal to the patriotism of legislators; let me present to them afresh, words of one, great in the history of his country, great in the estimation of a world. Abraham Lincoln, one of the noblest men called by the people to the Presidential chair of these United States, gave utterance before the Washington Society at Springfield, Ill., to the following words: "The cause itself (temperance) seems suddenly transformed from a cold, abstract theory, to a living, breathing, active and powerful chieftain, going forth 'conquering and to conquer.' The citadels of his great adversary are daily being stormed; his temples and his altars where the rites of his idolatrous worship have long been performed, and where human sacrifice has long been wont to be made, are daily desecrated and deserted. What one of us but can call to mind some relative . . . who has fallen a sacrifice to his rapacity? He ever seems to have gone forth like the Egyptian angel of death to slay, if not the first, the fairest born of every family. Shall he now be arrested in his desolating career? In that arrest, ALL can give aid that will; and who shall be excused that can, and will not, aid? Far around as human breath has ever blown, he keeps our fathers, our brothers, our sons, and our friends prostrate in the chains of moral death. To all the living everywhere, we cry, "Come sound the trump, that there may rise up an exceeding great army!' 'Come from the four winds, O breath! and breathe upon these slain that they may live!' "

Speaking of the Revolution of '76, the great President, the dauntless, the lovable man, said: "But with all these glorious results, past, present and to come, it has its evils, too. It breathed forth famine, swam in blood, and rode in fire; and long, long after, the orphans cry and the widows' wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it brought.

"Turn now," continued Abraham Lincoln, "to the temperance revolution. In it we shall find a stronger bondage broken, a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping, and even the dram-maker and dram-seller will have yielded into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom! . . .

"And when the victory shall be complete—when there shall be neither slave nor drunkard—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory! How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species!"

This grand man, this lover of humanity, with his boundless enthusiasm, further said: "If the relative grandeur of revolutions shall be estimated by the great amount of human misery they alleviate, and the small amount they inflict, then, indeed, will the temperance revolution be the grandest the world shall ever have seen."

Pardon me, Mr. Editor, if I yet crave a little more space to crown the martyred President's glowing words with the beauteous lines of an Island poet, who thus writes:

I.

All precious things do grow from tribulation,
And each sweet germ must start,
Nourished by tears of blood and desolation—
Wrung from some sore-tried heart.

II.

All gems of thought that have come down the ages,
Were wrought from some dark mine,
By the grief-stricken hearts of saints and sages,
Who made them mine and thine!

III.

Through the dark midnight, toiling, weeping, learning,
The lesson God must teach;
Ere the true wisdom—ere love's mighty yearning—
Will touch with fire the speech.

IV.

Will touch with fire the lips, so that in speaking,
The prophet may reveal
The hidden things that God in love is keeping,
Things that we dimly feel.

V.

Around us as we journey, but for sorrow
We cannot see aright;
God's wise ones speak, and lo! the golden morrow,
Breaks on our raptured sight!

Honolulu, March 30, 1901. QUIS SECUNDUS.

A BANQUET TO E. E. CONANT

McBryde Manager Gets a Handsome Send-off From Employes.

ELEELE, Kauai, April 2.—Former Manager E. E. Conant of the McBryde plantation at Eleele, Kauai, was tendered a farewell banquet by the employes of the plantation on the evening of March 27, covers being laid for eighty guests. Upon learning that Mr. Conant was about to sever his connection with the McBryde company a committee of arrangements was appointed by the employes to agree upon some form of testimonial to him and a banquet was finally decided upon. Mr. Conant was well liked by those in the employ of the company and the subscriptions flowed in until the committee had about $517.

The banquet tables were arranged in the form of a horseshoe and the affair was presided over by Mr. B. J. Zabriskie. Upon the entrance of Mr. Conant into the hall the guests arose and an address was made by the toastmaster. He explained that the employes had gathered around the festive board to express a deep feeling of regret and sorrow for the severance of the kindly relations which had existed between the manager and his employes, and they desired to thank him, one and all, for the fairness which had been so uniformly dealt to all. The form of their reception, he explained, would be found in the banquet.

Mr. Pierce responded to the toast on the "Employes" and said that Mr. Conant had endeared himself to the employes and was very popular amongst them. He felt that the plantation and the employes were about to lose a good, true and just friend, and in the name of all at the festive board he wished Mr. Conant and his family good luck and prosperity. Many toasts were given during the evening, all of which tended to show the retiring manager's popularity on the plantation.

Dr. W. J. Goodhue was called upon to toast "The Ladies," and like all members of the medical profession made a neat response. The new manager, Mr. N. Stoddard, who was seated to the right of Mr. Conant, was toasted by Mr. James Campsie and received into the fellowship of the plantation.

Toward the conclusion of the banquet Mr. Zabriskie arose and in a few well chosen words presented to Mr. Conant a gold watch and chain, which he hoped the retiring manager would always carry, and in doing so remember that he was carrying the best wishes of the employes of the McBryde Sugar Company. He said that while the dinner would live only in the memory of the guest of honor, the gift would be a tangible memory. Words failed Mr. Conant to express his appreciation of the honor conferred upon him. He said that the pleasant relations which had existed between himself and men was due to the hearty co-operation and willing efforts of the latter. He would cherish the beautiful gift as a memento of many pleasant months on the plantation.

The hall was decorated with lanterns, Hawaiian and American flags, while electric lights glittered in every nook and corner. Upon the walls were the choicest of ferns, which were contributed by Mrs. James Campsie, Mrs. Conant and Mrs. W. J. Moody. The committee on decorations were Mrs. Campsie, Mrs. W. J. Moody, Mrs. Johnstone, Mrs. W. Whitting, Miss Mary Nott of Honolulu, visiting Mrs. Moody. The committee on arrangements were Fred C. Sternemann, W. J. Moody, B. Zabriskie, Jos. McKechnie, J. J. [illegible] who are also the leading men of the Eleele "After Midnight Club." At the banquet there was a band, Thomas Neil; banjo and guitar, Mr. Neil and Chas. Smith; [illegible] dance, W. J. Moody; imitation Portuguese night watchman, J. D. [illegible]. The banquet was the most [illegible] function ever given in Eleele.

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