

American Plan of Labor in Hawaii.

Discussed by Commissioner Robert W. Shingle.

Special To The Sunday Call.

WASHINGTON, Dec. 10.—No more important or more interesting legislation will come before the present Congress than that bearing upon Hawaii, the new mid-Pacific possession of the republic, and of this legislation none will attract more serious attention than that relating to the employment of contract labor there.

The contract labor problem, indeed, has been one of the greatest stumbling blocks in the way of Hawaiian annexation for years. The employment of contract, or coolie labor, which is in effect "limited" slave labor, is not only contrary to the spirit of American institutions, but is specifically forbidden by the constitution and written laws of the republic. Yet the major part of Hawaii's material prosperity has been built up on this system and it has been assumed by many in considering the annexation of the islands that its continuance would be urged by the Hawaiian planters. This fact has aroused the bitterest opposition to annexation in several quarters, especially among trade unionists, and the discussion of the anticipated Hawaiian fight against compliance with the law will take up a considerable part of the time of the Federation of Labor Convention to begin at Kansas City on Monday next.

As long ago as 1852, when annexation under the Harrison administration was thought to be as good as accomplished, the planters foresaw that the end of the system there must come as soon as the islands were made a part of the republic. Ever since then they have been studying the problem of its abolition in all its bearings, and last summer when word was sent to Hawaii that annexation might come at last, a war measure, they renewed their diligence. Today their preparations to substitute free for contract labor are well under way, according to Robert W. Shingle, Hawaiian Commissioner to the recent Omaha Exposition.

Mr. Shingle is a native of the United States, but his relations with the authorities and the planters of Hawaii are of the most confidential nature, as abundantly shown by his official position.

"It is not only true to-day that all the planters are preparing to obey the contract labor laws of the United States," said Mr. Shingle in a talk with the correspondent, "but it is also a fact that the majority would prefer free labor and would have put it in the place of contract labor long ago had such a course been thought feasible. At the same time it is only right to say that there are planters who fear the greatest trouble from the free labor system. They are in a small minority, however, and are naturally the most conservative men on the islands. There is a much larger party of those who believe that it might be a good thing to introduce free labor at once. These hold that while free white laborers demand and must be paid at least one-third more than virtually enslaved Orientals, the change would in the long run be profitable. One white man, they say, will ordinarily do as much work as two Asiatics, and if this should prove true in Hawaii there would be an actual money gain in the substitution. Besides 1000 Anglo-Saxons would be preferable as residents to 2000 Orientals in any part of the islands.

"One of the greatest objections to free labor in the past has been the danger of strikes. Sugar is not like coal. Coal can be dug out one time as well as another, but when sugar cane is ripe it must be cut. A delay of two or three days might cause total loss. This fact has always been considered of great weight in considering the substitution of free labor for contract labor on the Hawaiian sugar plantations. Naturally efforts will be made to provide against the danger of enforced stoppage of work in displacing contract laborers with free men, and it is believed that this will be possible under the United States Government, though it would have been impracticable under the Dole administration and still more so under the monarchy."

"As a matter of fact, there are now thousands of free laborers in Hawaii. Rice, taro, coffee, pineapples and bananas are all among Hawaii's staple crops and few contract laborers are employed in cultivating them. The great majority of these are to be found on the sugar plantations, though thousands of free laborers (both natives and white-Germans, Scandinavians and Portuguese chiefly) work in the cane also. The contract laborers are all Japs and Chinamen. I cannot make an accurate statement as to their number, but I should say that there are about 20,000 Japanese and as many Chinamen, or 40,000 in all."

"They get \$15 a month gold, the laborer finding themselves in food and clothes and their employers furnishing living quarters and fuel. Every month \$15 is deducted from the pay of each man and deposited in the Government Postal Savings Bank, where it is allowed to accumulate for the three years (thirty-six months) comprising the term of the contract. The \$54 thus placed to each man's credit is used to pay his passage back to his native

land. As the average Chinaman or Jap can live on \$25 a month, most of them save up from \$300 to \$400 in gold while in Hawaii, and this being changed into Chinese or Japanese yen (silver) becomes from \$600 to \$800. Either of these sums is large enough to support a low-grade Oriental for the remainder of his natural life. As a matter of fact, there are large numbers of returned contract laborers, both in the Flowering Kingdom and the Empire of the Rising Sun, who are now subsisting on the interest of their savings in Hawaii, put away in three years.

"You can see, therefore, that the lot of the Oriental contract laborer in Hawaii is far from hard, according to his view point. He may undergo some privations, to be sure, but they are of his own choosing, since he is not obliged to save as he does, and when his contract is up he is ready to go home and pass the rest of his existence in idleness, like any other capitalist, retired on his money. It should also be noted in considering the pay of the Chinese laborer in Hawaii that he averages a better net income than any officer under the rank of captain in either the Japanese or Chinese army. Such officers get about the same gross salary as the laborers, but out of it they have to bear many special expenses, such as the keep of horses, club dues, showy uniforms, etc.

"It would be altogether impracticable for the Hawaiian sugar planters to depend on the Orientals as free laborers, for the simple reason that were they privileged to work or not as they please at any given time they might easily change their minds through sheer laziness. The Oriental contract laborer is unquestionably the most indolent, most obstinate human being alive. He does not propose to work at all if he can help it, and when he does go out he does as little as he possibly can. The treatment that is accorded him in Hawaii may be harsh according to the ideas of American laborers, but the adoption of other tactics with the coolies would certainly result most disastrously.

"The quarters furnished contract laborers on the sugar plantations of Hawaii are much better than the homes they would provide for themselves, and are quite as good as those furnished to the free laborers. They consist of low, one-story frame buildings, inclosed with rough boards as a rule, and whitewashed. Each building will accommodate five or six men. They sleep in bunks and cook for themselves. They live chiefly on cheap rice, imported from China, which can be laid down in Hawaii at from \$2 to \$3 a hundred pounds, about \$1 a hundred less than the going price of the Hawaiian grain. The free laborers are better paid than the others, say from \$18 to \$20 a month, and planters prefer them, as a rule, since they do more work for each dollar of wages than the Orientals. They are not made at much, net for themselves, though, for it costs them more to live.

"The employment of contract labor in Hawaii began in 1875, and, since, there have been in force for twenty-two years. It is attended by many drawbacks, not the least of which is the fact that quite two-thirds of the earnings of the laborers is hoarded and taken out of the country for expenditure. Thus each of the 40,000 laborers virtually takes \$10 in gold from Hawaii every month. That is the equivalent of \$400,000 a month in the aggregate, or \$4,800,000 a year. In twenty years this would be \$96,000,000. Under the system of free labor the vast sums of which Hawaii is being drained would remain right there and contribute to the development of the islands. This circumstance alone is enough to make all thoughtful Hawaiians welcome the coming change.

"The Hawaiian Commission consists of Senators Cullom and Morgan and Representative Hitt for the United States and President Dole and Judge Frear for the islands," said Mr. Shingle. "These men are all now in Washington. They will recommend that the entire contract labor system be wiped out within a reasonable time, and as I have said the sugar planters themselves are preparing as rapidly as they can for the change."

"Perhaps the most interesting steps are being taken by the Hon. J. B. Atherton, president of the Hawaiian Sugar Planters' Association, and also president of the Ewa, Ewa and Ewa-a) plantation, unquestionably the largest single tract of land under sugar cultivation in the islands. Under his direction W. J. Lowrie, manager of the plantation, recently spent some time in California, where he arranged with twenty-five Americans to go to Hawaii, taking their families with them, for the purpose of working the Ewa plantation on the co-operative or percentage plan. Under this plan the corporation will allow each man a certain number of acres for cultivation. All cane raised under this arrangement will be ground at the Ewa plantation mill, the farmer receiving a percentage of the proceeds in payment for his cane. The plan has been very carefully wrought out, and it is estimated that the net earnings of the best men will be not less than \$40 a month; the most indolent and unfortunate cannot easily drop below \$20, while the average will be somewhere between \$30. The twenty-five Americans arrived in Hawaii late in November, and are probably now beginning their work. This experiment will be watched with

the greatest interest by all the Hawaiian planters, and if it works well on the Ewa plantation the same plan will be adopted in other parts of the islands."

ately the magnitude of the interests involved in the Hawaiian contract labor problem, for the planters have always been extremely reluctant as to the money value of their holdings.

The Ewa plantation, largest on the islands, employs about 2000 hands; the yield last year was 18,000 tons of sugar. It will be 25,000 tons this year. The island of Hawaii, largest of the group, has hitherto raised most of its sugar, but Molokai will perhaps lead in future. It was chiefly owned by the estate of Berenice Paul Bishop till recently, but is now in possession of a syndicate of Boston capitalists represented by Arthur M. Dargrett. This syndicate will put nearly all the island into sugar and it will then be by far the greatest sugar plantation in the world.

STRANGE GUARDIANS OF THE HOLY SEPULCHER.



THE traditional site of the tomb in which Christ was laid after his crucifixion as fixed upon in the fourth century by the Empress Helena, the mother of Constantine the Great, has ever been the spot most sacred and interesting to Christian pilgrims and other visitors to Jerusalem. It is in a cave now inclosed in marble within the pile of buildings known as the "Church of the Holy Sepulcher."

This edifice, begun by Constantine in 326 and finished in 335, was destroyed in turn by the Persians under Chosroes in 614 and the Fatimite Caliph Hakim in 1010, each time rebuilt by the Christians. It was enlarged and improved by the Crusaders on their conquest of Jerusalem and its keeping intrusted to an order founded for the

special purpose of Pope Alexander III, the Knights of the Holy Sepulcher, which is still in existence, though not numerous. The members are appointed by the Pope as guardian father and by the Patriarch of Jerusalem. The Latin Patriarch of Jerusalem is grand master, and it is reasonable to suppose that being directly under his eye, as it were, and those of the Greek and Armenian patriarchs, who also have

under English supervision and is exciting great interest among the Parisians, few of whom have ever seen anything of the kind. Its appearance the wheel does not differ materially from the one with which Londoners are familiar, but it has the distinction of being the largest in the world, its diameter being 32 feet, and the height of the topmost tier from its ground 24 feet. When fully laden it will carry 1000 persons.

It has his or her name transmitted to future generations. The greatness to which this article refers was, without doubt, a gift unwillingly thrust upon its subjects. Alexis St. Martin, whose name is familiar to every student of physiology, was a young Canadian, who until he reached

Had Greatness Thrust Upon Them.

Famous Cases Where Persons Unwittingly Helped Science.

SO ancient is the aphorism relating to the several ways in which greatness is attained that its repetition here is unnecessary. Greatness, in one respect at least, consists in performing or being the subject of some action by reason of which an individual is brought prominently before the pub-

lic and has his or her name transmitted to future generations. The greatness to which this article refers was, without doubt, a gift unwillingly thrust upon its subjects. Alexis St. Martin, whose name is familiar to every student of physiology, was a young Canadian, who until he reached

the age of 18, pursued the even tenor of his way "far from the busy world of ignoble strife." He was a hunter and trapper in the employ of the American Fur Company, and being robust, hearty and of good constitution, would, probably, have lived out his uneventful life in happy obscurity but for an accident which occurred upon the 6th of June,

of an area as large as the hand; fracturing and removing the anterior half of the sixth rib, and tearing the fifth rib, lacrating the lower part of the left lung and diaphragm and perforating the stomach.

Dr. Beaumont of the United States army saw the case in thirty minutes after the accident, and under skilled care the patient, in the course of a year, recovered his general health. St. Martin, after his recovery, performed all the duties of a common laborer, and remained in the service of Dr. Beaumont for some years. He married in due time, became the father of several children, and finally died at the ripe old age of 80 years. The fame of St. Martin rests altogether upon the fact that the wound in the stomach healed in such a manner as to leave an opening about two inches in circumference, over which a valvular fold of membrane formed, and through which, by pushing aside the fold, the process of digestion could be observed.

Dr. Beaumont was thus enabled to perform many experiments, and to add much to our knowledge of digestive processes, the ideas of which were, at that time, indefinite and confused. St. Martin was presented before the medical associations at Washington, D. C., and other large cities, where the experiments of Dr. Beaumont were repeated and his conclusions verified.

No doubt this humble Canadian lad, who had greatness thrust upon him in such a violent and painful manner, has contributed more to the good of humanity than many whose names are familiar in the annals of history.

We will now turn our attention to another eminent character, Phineas T. Gage.

In the year 1855 Phineas T. Gage, 25 years of age, met with an accident which has placed his name above that of plain, everyday individuals, and given him a permanent position in surgical records. Young Gage was employed in stone blasting, and by the premature explosion of a charge a crowbar, three and a half feet long, weighing thirteen pounds, was shot through his head. The implement entered at the mouth at the angle of the left jaw, passed upward and backward, and made its exit through the superior cranial vault. It was picked up some distance away, covered with blood and brains. In its path it had crushed the optic nerve, the anterior portion of the corpus callosum, carrying away more than two ounces of brain matter.

Strange to say, that although stunned for the moment by the accident, Gage was shortly able to walk home and up a flight of stairs, still retaining his senses so that he could give an intelligent account of the occurrence. He ultimately recovered his health and normal mental condition, and was engaged in hard labor up to the time of his death, twelve years later.

His wonderful recovery attracted universal attention, and Ranney remarks (Lectures on Nervous Diseases, page 3): "The American crowbar case at once became famous. It startled the minds of the reading public and confounded the medical fraternity. . . . This case may be said to have been the starting point of a new epoch in medical science. It rendered untenable all previous hypotheses that had been advanced regarding the organ of the mind. It proved conclusively that little or nothing was known at that time respecting the architecture of the brain of man and the functions of its component parts." And so Phineas T. Gage has become famous as the hero of the "American Crowbar Case."

Alexandrine Labrosse was a French child who died at the age of 11. Her name is associated with our knowledge of the functions of the cerebellum. She was unable to stand alone until five years old, she walked, but unsteadily, at the age of seven, and was always insecure on her legs. She was deficient in intelligence and could not speak distinctly, merely mumbling incoherently. She spent the greater part of her short life in a recumbent position.

It would appear at first thought very improbable that this pitiful imbecile could contribute anything to the welfare of humanity, and it would seem that, since she had been born, her early death was most fortunate. Still, although we may marvel at it, pervading her mind were certain traces of value, both to present and future generations.

The notable fact which perpetuates the name of Alexandrine Labrosse is that upon dissection she was found to have a cerebellum. Deduction from this peculiar abnormal condition established the function of the cerebellum in presiding over equilibrium and other important features.

Laura Bridgeman of Boston lost every special sense save that of touch as the result of an severe attack of illness. By this sense alone she was taught to read, write, sew, knit, construct fancy articles and perform many other tactile functions. She was able to recognize those with whom she was acquainted by grasping a sleeve or some part of their garments.

Truly, greatness, such as has been acquired in the ways related above, is not an honor to be sought, and it so be, may we live in obscurity rather than have our memory perpetuated by our infirmities.—Lyman Watkins, M.D., in California Medical Journal.

1822. On the morning of the day in question, the sky being bright and clear and circumstances appearing favorable for sport, St. Martin concluded to go duck shooting. While thus engaged his fowling piece was accidentally discharged. The charge, consisting of powder and duck shot, entered his left side, carrying away the skin and mus-

cles of the parietal bone, and the brain of the cerebellum. The wound was not fatal, and he recovered his health and normal mental condition, and was engaged in hard labor up to the time of his death, twelve years later.

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"SUNDAY LAWS" AND WHY OUR CLERGYMEN ARE UNITING TO PASS THEM.

Promises That the Proposed Laws Won't Be as Stringent as the Famous Connecticut "Blue Laws," and That They Will Be a Poon to the Laboring Men.

A NUMBER of our Oakland and San Francisco clergymen have united to form a Sabbath Observance Association, the object being to influence public opinion and through that the legislative body of our State in favor of the enactment of a "Sunday law." According to their plans this law shall provide for at least outward observance of the Sabbath by all who are privileged to live within the borders of California. The reason for this action are here given by some of the clergymen most interested in the movement:

REV. E. R. DILLE, President Sabbath Observance Association, and

REV. N. R. JOHNSTON, Corresponding Secretary Sabbath Observance Association.

I WILL give, very briefly, my reasons for thinking a Sabbath law desirable for our well-loved State of California:

1. The presumption is that our State needs such a law about as much as other States, nearly all of which have Sabbath laws.

as nations sanctify the weekly rest day as God requires they are high in the scale of Christian civilization, substantial prosperity, and the security of civil and religious liberty. If an illustration be asked it will be found in contrasting Scotland or New England with Spain or pagan Africa.

6. Where there is no law there is no transgression. On this principle the masses of the common people, especially the uneducated foreigners, learn to think that all the seven days of the week are alike, or that no day is holy, and thus in California our Christian or American Sabbath is likely soon to become only a holiday or a "Confidential Sunday," and so a good day for bull-fights, and horse races and all kinds of sports.

From the multitudes of testimonials by men who all good people delight to hear only a few. Dr. Blake says: "The Sabbath is God's special present to the working man; and one of its chief objects is to prolong his life and preserve efficient his work." "Do you believe that the Christian churches are desirable in our land? Then hear what the great Dr. McLeod wrote: "It is not too much to say that without the Sabbath the church of God could not, as a visible society, exist on earth."

Not long before his peaceful death the great English Premier, Gladstone, said: "I owe my health and vigor through a long and busy life to the Sabbath day, with its blessed surcease of toil."

After what I have now written the kind of law I would desire must be manifest. I may add, though, that nearly all the friends of the Lord's day

would have a law to prohibit all unnecessary manual labor, and especially such as would disturb the people who wish to spend the day quietly in religious worship, and prohibit all noisy and wholly secular and harmful sports that war against the sanctity of the day that Jehovah has hallowed—e. g., the law should prohibit parents from compelling their children to work seven days in the week and make it impossible for employers to compel or require employees to labor without the weekly rest. I would have a law that on the Christian Sabbath would forbid circuses, close all theaters, stop all shooting-matches, horse racing, football and baseball games, close all business houses, and especially all liquor saloons, those legalized "gates of Hell," as the women call them. Nor is this all. If California had power to control the Federal Government I would be glad to see a law that on the Sabbath would stop every mail train and close every postoffice in the State. By its Sunday mails and Sunday trains the Federal Government is not only the foe to free labor, but also the greatest enemy to morals and pure religion.

You give me space to say only this, I think a new law much like the one the Democratic Legislature repealed some years ago—a law similar but better than most of the Sabbath laws of the other States. It would compel people to go to church, nor would it be an effort to "make men religious by law." And it should be so framed that it could not be used to do harm to any class of citizens who religiously and conscientiously observe or keep sacred the seventh day of the week or the Jewish Sabbath. With such a law, accepted and voluntarily obeyed

by the people, California would rise to greater heights of excellence and prosperity than ever before.

JOHN A. B. WILSON, D. D., Pastor Howard Street M. E. Church.

FAVOR a Sabbath law and a very strict one. I think the criminal statistics will furnish a sufficient justification for this position. If we are to be healthy and strong physically we must meet the conditions conducive thereto; if we are to be moral, upright and law-abiding time must be taken to meet the conditions of instruction, companionship and inspiration thereunto. After six days of secularization we need one day in which to unsecularize or to unanimalize ourselves; to put ourselves under the discipline which pertains to a higher life. A Sabbath-observing people are always a law-abiding people, with a very small percentage of crime.

The blue laws of Connecticut, of which so much is said, never had an existence. There were strict laws, with severe penalties, which kept the consciences from trespassing on the rights of their neighbors with consciences. And when and where has such a stalwart, upright, liberty-loving, prosperous people been found on the face of the earth? Compare any population trained under them and the contrast will furnish a sufficient argument for a Sabbath legally protected. I think no other State in the Union is without a legal Sabbath; certainly no other in which I have resided, and

the comparison is by no means in favor of California. I would not make men religious by law, nor would I make them honest by law, or non-murderous by law; but I would place legal safeguards about the right to be moral and religious if one wants to be, with severe penalties for any infringement of these God-given and constitutionally guaranteed rights, which are included in the right to life, liberty and the pursuit of happiness mentioned in the declaration of rights upon which this republic was founded.

But what right has the poor man, the employe, to a conscience, and how does the State guard his interests? I meet men every day who deplore the fact that they must violate the sanctity of the Lord's day or lose their positions. "Work on Sabbath or get your time."

When the workingman consented to let his holy day be a holiday he lost both, and what little remains will be taken from him unless he makes a fight for its sanctity.

E. McCLISH, A. M. D. D., President University of the Pacific.

"The Sabbath is made for man. By this statement from our Lord I understand that man is so made and the world in which he lives is so made that he requires periodic rest for the fullest and most wholesome realization of his nature. This I believe can be shown to be required by the natural laws written in man's constitution but 'natural law,' says Agassiz 'is only the constant method of the divine activity.'"