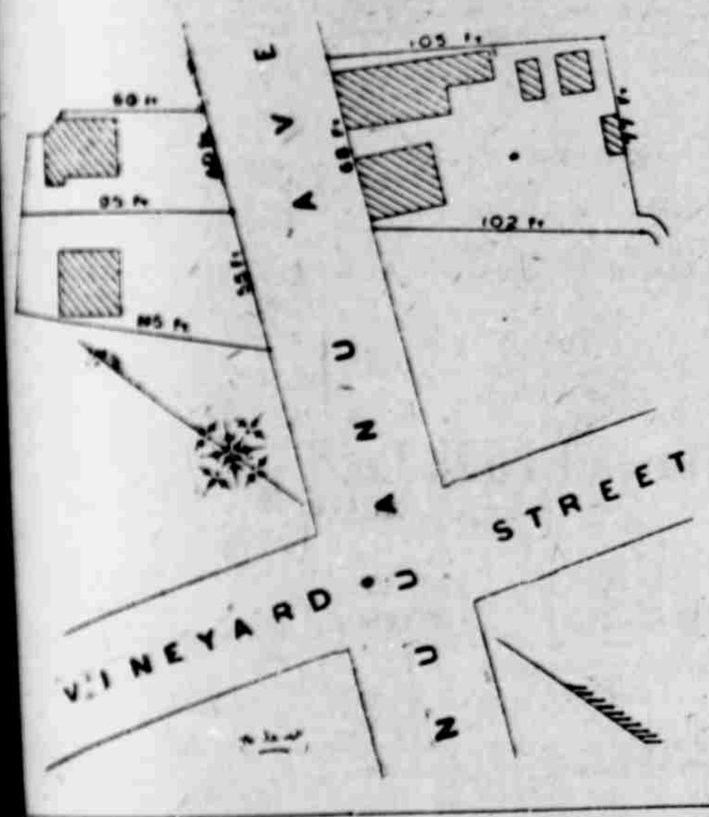

SENT BY MASONS

Queer Story About the Leper Pratt.

WAS TO CURE A SUSPECT

Brought Medicines to Try on a Thirty-third Degree Mason Now in Kalihi.

The Chronicle of November 23 has the following statement relative to George Pratt, the leper who came by the steamer China and is now under surveillance at Quarantine Island in the care of the Federal quarantine officials:

A LEPER DEPORTED.

George Pepolow, a leper who has been an inmate of the leper hospital on Twenty-sixth street, has been deported by the Board of Health to the Hawaiian Islands. As the steamship companies will not ship any lepers from the islands, Pepolow will be sent to the leper colony at Molokai. He was sent away at his own request, certain persons contributing the necessary funds.

That Pratt was sent away from San Francisco at his own request seems plausible enough when the facts of his coming to Honolulu are told.

It is stated on excellent authority that Pratt came to Honolulu at the instigation of the Masonic Grand Lodge of Washington, D. C., for the specific purpose of attempting the cure of an alleged leper who was supposed to be on Molokai. The patient whom Pratt was to get into communication with and who knew of his coming, is a Mason of the 33d degree, and although adjudged by the examining board as being a leper, there were extenuating circumstances in his case which at best were such as to cause others to believe that it was merely suspicious. The man is not at Molokai, but at the Kalihi Receiving Station. Pratt, however, did not know this, and therefore made a very bad break upon landing by announcing that he was a leper and wanted to go to Molokai. Had he kept his mouth closed, it is thought that a portion of his mission would have been successful.

Correspondence is said to have been passing between the friends of the alleged Mason leper and the Grand Lodge at Washington. The result was that the Grand Lodge had settled upon the sending of a Dr. Mitchell to Honolulu. Dr. Mitchell, however, was unable to shape his business interests at the time, and Pratt, the leper, who claimed he had arrested his own disease, was decided upon as the one to undertake the cure of the local Mason by the use of the medicine in the possession of Pratt. Pratt has met the Mason he came to cure. He met him at Kalihi. He admitted to the Mason that he made a bad break here and that his chances for assisting the brother Mason would be slim indeed.

NO LEPER IMPORTATION.

W. P. Hart Points Out the Injustice of the Scheme.

Waiohinu, Kau, November 26.

Editor Advertiser: I have read the article, "No Lepers for Hawaii," by Mr. W. O. Smith, and published in your issue of November 15.

I fully agree with Mr. Smith in his opinions contained in the said article, and sincerely hope that all who are interested in the welfare of these islands will take a firm stand against the introduction of lepers from the Mainland to Hawaii.

In my opinion it seems preposterous that such an idea should ever have entered the minds of enlightened people throughout the United States.

Why should those poor unfortunates who may be suspected of having contracted this dreadful disease be deported from their own homes to a strange land, where, far from their dearest friends and relatives, they are left to pass their remaining years in what, to them, might be called a miserable existence? Would those who might be sent here willingly obey and submit to the rules and regulations laid down for them? Is it not natural to suppose that after living in a country where every enjoyment and everything necessary could be procured to make life a source of pleasure that their minds would revolt against the idea of being isolated in a country where everything is strange to them?

The language, society and other influences would certainly make life distasteful to them, and perhaps be a source of creating to some degree difficulties which might prove detrimental to the Government of these Islands, and the welfare of the public in general.

Let us hope that the Federal Government will seriously reflect before taking such an unwise step.

As Mr. Smith suggests, why does not each State throughout the Union provide proper places for its lepers, where the localities to some extent may be made attractive to them, and where particularly they may have the pleasure of seeing from time to time those most dear to them, and whose presence would certainly have that consoling effect from which, if sent to these Islands they would be forever debarred.

I am, sir, yours respectfully,
W. P. HART.

Moonlight Concert.

The Hawaiian band will render the following program at Thomas Square tonight, commencing at 7:30 o'clock:

PART I.

March—"An African Symphony" .. .. Losey
Processional—"Schiller" .... Meyerbeer
Grand Selection—"Lucrezia Borgia" .... Donizetti
Fours Songs by request—
(a) "Since We Said Good-bye."
(b) "Her Name Is Rose."
Miss J. Kelliaa.
(c) "Believe Me, Love."
(d) "Maggie O'Connor."
Mrs. N. Alapai.

PART II.

Selection—"The Mikado" (by request) .... Sullivan
Fantasia—"Andalusian Love's Dream" .... Friedeman
Intermezzo—"Salome" (by request) .... Loraine
Jersey Review—"The Mosquito's Parade" ..... Whitney
"The Star Spangled Banner."

Colorado State troops may be sent against Utah Indians, who are in the State killing deer.

ONCE WIFE OF SENHOR CANAVARRO

Is Now a Buddhist Nun Known as Sister Sanghamitta.

The Chronicle of November 28th contains the following of local interest:

When the Nippon Maru came into port yesterday she brought among her first-class passengers the Buddhist nun, Sister Sanghamitta, who is none other than the Countess de Canavarro, wife of the one-time Minister from Portugal to the Hawaiian Islands, formerly the wife of the late Samuel C. Bates of this city. Before that she was Miss Miranda McElroy, a daughter of the late Major McElroy. She was born in Texas, but reared in Mexico and California.

With some ceremony and widespread talk the countess entered the sisterhood in New York in September, 1897, Dharmapala, the Buddhist priest, officiating. At the time her Theosophical friends regretted her course, as they felt that in joining any religious order she was narrowing her views. They further claimed that in leaving her husband and thirteen-year-old son she was acting contrary to the Theosophical teaching which holds that no man or woman should renounce early obligations for a life of asceticism.

The countess, who is a brilliant woman of striking appearance, was obdurate and renounced the world, taking first the two-year vows, and last year she pledged all her life to Buddhist missionary work. About a year ago she wrote to friends in this country for money, and it was supposed that she was not happy and would return home. On the contrary, she had come to this country for a year in the interest of the Maha Bodhi Society, which aims to give out the true teachings of Buddha. In speaking of her life Sister Sanghamitta said:

"I became a nun because I wanted to give up the material interests of this life, and felt sure that I could serve humanity in no better way than by working for the betterment of conditions among the women of the Orient and by translating the philosophy of Buddha. Since I have been in Ceylon I have organized some converts and translated the Abhidhamma, which is really the psychology of the teachings of Buddha. I shall lecture during my year in this country, and on my return I will go to Bud Gaya, where the oldest Buddhist temple stands. During the two hours we stopped at Honolulu I had my son with me and I was delighted to see him. He is now nearly 16 years of age and preparing for college. His father is not at all in sympathy with my views and I did not know whether or not he would let my son come to see me, so I was agreeably surprised. By my first husband I had three children, two sons and a daughter. The boys are in the United States, and the girl, I understand, has gone into some religious order. I have not seen her for years."

The sister wears the yellow of final renunciation. She has adopted a plain cashmere dress, and over that wears the cashmere robe. The silk head dress is a large square of silk, folded something like a Christian nun's veil. While in this city the sister will be the guest of Mrs. Wadham, 1909 Leavenworth street.