As the leading and most efficient element of weakness in the Hawaiian race, tending to physical decay, we predicate:

(1) *Unchastity.*—This has always been general among females as well as males. The Hawaiian female was, like males of other races, aggressive in solicitation. It was matter of good form that all proposals should be expressed by the female. It is still so, except to the extent that foreign ideas have permeated society. The records of Cook's discovery of the group indicate that state of things as originally existing. The account written by Dr. Ellis, Cook's chief surgeon, states how at Kauai, where they first touched, Captain Cook was determined, on account of serious disease among his men, to permit no intercourse with the women, so as not to introduce disease among the Hawaiians. It was, however, impracticable to prevent the women from swarming over the ships. The native account received from participants by the early missionaries, states that it was arranged in public council that the women should take this course, as the easiest way of obtaining iron and other prized articles from the ships.

Proceeding from Niihau to Alaska, and returning nine months later, Cook's ships made the coast of Hamakua, Hawaii. He again sought to keep the women from his crew, but discovered that they were already infected with the malady. So promiscuous were the habits of the people, that from the first center of infection at Waimea, the malady had in nine months, spread like a fire to the other extremity of the group. This, again, is corroborated by the information obtained by the early missionaries as to the spread of the disease. Dr. Ellis describes, in words undesirable to here reproduce, the grossly aggressive and impetuous action of the females.

It was the universal practice of ordinary hospitality to visitors to supply them during their sojourn with the women of the family. Such a matter-of-course tender was a frequent cause of annoyance to the early missionaries in their tours in remoter districts, enjoying the cordial hospitality of the most well-to-do people, in their neat thatched cottages. I am not prepared to say how far this heathen custom has now lapsed into disuse. It is certainly one of the old customs sought to be maintained and revived together with the hulas and idolatrous practices. One of the painful experiences of missionaries in the out districts, was to hear of this practice being carried out in the chief households of his parish when some great man came along with his suite. I speak from repeated personal experience as a missionary pastor.

It may be said in general that chastity had absolutely no recognition. It was simply a thing unknown and unthought of as a virtue in the old domestic life of Hawaii. A woman who withheld herself was counted sour and ungracious. This did not exclude more or less of marital proprietorship, involving an invasion of the husband's right in enjoying his property without his consent. There was no impurity in it any more than among brute animals.

There was, however, a salutary limitation of some importance in a frequent stringent guarding of early virginity. Young maidens were quite commonly put under taboo for first use by the chief, after possession by whom all restriction ceased. No sense of a sacredness in chastity seems to have been involved in this, nor any sense of profanation in the contrary. It was only the thought of a special choiceness in an article that was fresh and unused. In the tremendous disturbances of life ensuing upon the advent of the white man, even this solitary restriction perished.

No severe moral reprobation is due to the primitive Hawaiian for what seems to have been an ignorant innocence of easy, promiscuous living, like the free life of animals, without sense of evil. None the less must we deem this social condition more than any other to have incapacitated the Hawaiians from holding their own after the advent of the white man. During the simplicity of aboriginal life, and in the total absence of sexual diseases, the evils resulting from promiscuous intercourse would be minimized. Procreative force remained largely in excess of mortality, so that the teeming population was kept down by infanticide. But to them a lady which the white man imported, the unguarded social condition was as tow to the flame. The scourching and withering disease ran like wildfire through the nation. Multitudes died at once, while the survivors remained with poisoned bodies and enfeebled constitutions.

A general impairment of constitutional vigor in the people by venereal disease caused them to fall early victims to other maladies, both native and foreign. All diseases ran riot in their shattered constitutions. They became especially incapacitated to resist pulmonary maladies. The greatly increased prevalence of colds and consumption is doubtful due to this syphilitic diathesis rather than to change of habits as to clothing, although the latter may have had some unfavorable effect. The pestilence called *Okua,* whatever its nature, which carried off such a bulk of the population in 1804, owed most of its virulence to the impaired physique of the people.

*See "Foot-note to Hawaiian history," page 33.