Leprosy has been something of a scourge. Probably 4,000 lepers have died in these Islands during the past thirty years. The number at present suffering from the disease can not be more than 1,500, or 4 per cent of the native population. For more than a year, or since the end of 1887, there has been a radical improvement in the work of segregating the lepers. There seems reason to believe that soon nearly every leper will have been removed to the excellent asylum at Molokai. The lepers are nearly all natives. The disease very rarely appears among the white or the Mongolian races living here, owing to their carefully avoiding intercourse with lepers. Hawaiians, on the contrary, mingle freely with lepers in the most intimate daily intercourse. They commonly regard the segregation of their leprosy relatives as a cruel and uncalled-for severity. This is only one illustration of the habitual indifference of this people to sanitation, whether in physics or in morals.

Indeed, the idea of disease being a product of natural agencies and a thing to be averted by physical preventives, seems to be one quite foreign to the Hawaiian's mind and contrary to his mode of thought. In common with other uncivilized races the world over they were accustomed to attribute all diseases to the immediate agency of some personal demon, who enters the patient and malignantly distresses and destroys him. This brings us to another and one of the most destructive of the agencies contributing to the diminution of the Hawaiian people.

(5) Kahunas and sorcery.—The kahuna is the medicine man. He is properly a sorcerer or wizard, whose chief reliance for the relief of disease is the employment of supernatural agencies although he will also perhaps use drugs and hygienic treatment. From ancient times these men and their arts have been powerful agencies of death, although not seldom effecting a species of "faith cure." When a Hawaiian is ill, his superstitious relatives and friends immediately seek to persuade him that his sickness is owing to the malign presence of some demon, who must either be propitiated or expelled by force. Some kahuna is called in to accomplish this object. He is believed to enjoy special power with some patron demon, who may be the one needing to be propitiated, or whose agency may be called in to expel and overcome the perhaps less powerful agent of the disease. If one kahuna proves insufficient to the task others must be found who possess the special influence needed. The processes employed are always expensive to the patient, and very commonly quite severe.

There are sacrifices of pigs and fowls; there are complex incantations. There are doubtless various efforts allied to mesmeric or hypnotic phenomena. Violent sweatings and purgings are frequently used to promote the expulsion of the demon, with great physical severities of different kinds, such as often are of themselves fatal to the patient. The tension of anxiety and dread is terrible and very weakening. A great mortality results directly from this violent and terrifying treatment. Furthermore, there is a large mortality caused by pure mental apprehension where no disease originally existed. The sufferer is told that a sorcerer is at work against him; he at once sickens, and is prostrated, and soon dies. Or he is solemnly warned by a learned kahuna that he has symptoms of dangerous disease impending. Or he is conscious of having committed some act, such as the violation of a vow, which has offended the family deity, or awamoku, and through mental apprehension, the same effect of sickening ensues. All these things play into the hands of the medicine man, bring him dupes and victims, increase his revenue, and multiply the mortality of the people. It is difficult to determine to what extent these superstitions agencies are still at work. There is a painful reason to believe that their activity has been greatly revived of late years. There is much ground for thinking that a large proportion of the more intelligent and educated Hawaiians, when they fall ill, are prone to succumb to the inherited superstition. It is commonly remarked that the Hawaiian, when sick, shows a strange lack of co operative power. He dies easily. He becomes depressed and surrenders where other men would recover. Probably in most such cases the cause is his superstition belief in a demon whom he feels working at his vitals and whom it is hopeless to resist.

(6) Idolatry.—This is intimately connected with the above-named agency. Its chief importance, however, in this discussion, is in its character as the most efficient of all the agencies that disorder the mental and debase the moral action of the people, and which frustrate and neutralize remedial influences. It resembles drunkenness in this respect, but I think very far exceeds it in its evil ethical efficiency.

All thinkers, of whatever creed or type of skepticism, consider a people's religion to have an immense formative power upon them. The institutions, the customs, and the conduct of a people are certain to be shaped and patterned, in a great degree, after whatever embodiments of moral ideals they believe in, such as deified heroes, and deities of whatever sort whom they fear and worship. If the gods of any nation, like those of early Egypt, are understood to exercise substantial justice, to reward virtue, purity, and temperance, and to punish vice, treachery, and cruelty, such a nation will continue to cherish the higher and to despise the baser qualities. Righteousness has the sanction of religion, and the nation grows and prospers. The Polytheisms of Egypt, of Greece, of Rome, of Chaldea, in their earlier and less cor-