Some of the heads of these families are members in good standing in the Protestant churches, whose easy-going native pastors lack the energy and authority to deal with the offenders, while the moral sentiment prevailing both within and outside of the church is too feeble to put them to shame.

The catalogue of destructive elements making for the death of the Hawaiian people, as enumerated above, is an appalling one. It certainly suffices to account for any amount of infertility and mortality. On the other hand there are many sanative and restorative agencies at work which inspire hope for the repression of these evils and afford prospect for the reinforcement and augmentation of healing agencies. I briefly name some of the most efficient:

(1) Government medical aid.—Paid physicians are within reach of most of the people, whose services to them are free of charge. Their help should save many more lives than they do, or than they will, so long as the people are taught idolatry and to trust in the kahunas. It is not in itself a very easy thing for a skilled physician to gain the confidence of the native people in the degree that he needs for any considerable success. It is nearly impossible for him to do so, when contending as he generally is with active superstition in the minds of his patients and their friends, and with the army of kahunas working with all their arts against him. His prescriptions will very commonly be neglected and his injunction disobeyed.

I have not the slightest doubt that a hearty reception by the Hawaiian people of the medical aid now provided, discarding their kahunas, would at once cause births to preponderate over deaths.

(2) Hygienic instruction.—There has been a great deal of instruction given upon the laws of health and simple remedial treatment in the schools and churches and by means of books. Dr. Judd's translation of Cutter's Anatomy and Physiology was printed nearly fifty years ago and used as a text-book in the leading high school. Such instruction has done great service. It has proved insufficient, however, to make head against the inveterate belief in the supernatural cause of disease. It is likely to continue inadequate, so long as the kahunas are encouraged to ply their arts.

(3) School education.—Book knowledge, and even the much vaunted education in English, have sadly failed to arm Hawaiians against succumbing to superstition and its kindred impurity, either in the ranks of the lowly or the lofty.

Domestic and industrial training in boarding schools has accomplished much more, and is doing excellent work for both sexes by their practical training in the ethics, the conduct, and the industry of Christian civilization. Several hundred youths of each sex are now enjoying the advantages of such schools conducted by Protestants, Anglicans, and Catholics. Adversely, the youth who go out of these schools are at once plunged into a sea of indescribable temptation. Yet much of our best hope for the future of the race is in the increasing numbers of these well-trained Hawaiians. They tend to form an elevated and civilized social class of their own. This is opposed and disintegrated by a Hawaiian social leadership, whose tendencies are all adverse.

(4) Christian instruction will continue to be regarded by earnest believers in Christianity as the chief effective agency in healing the nation's maladies. They hold that faith in Christ has power to emancipate from fear of demon-gods; they believe that the implanting of the high ideal of righteousness, of which Jesus of Nazareth is the source, will in the end erect in all minds a standard of integrity and purity which will be more effectual than anything else in securing moral and healthy living among the people. Probably the most of the many true and earnest friends of right living who do not accept the supernatural element of Christian doctrine would agree that for the Hawaiian, in his present mental stage of development, such a faith would be a more efficient antidote than any scientific or philosophical teaching could be.

If it be asked why sixty-eight years of Christian teaching has not availed to lift the Hawaiian people out of the mire of impure living if it be thus efficacious, its teachers would point to the great increase of adverse influences for the last thirty years and to the direct fostering of sorcery and sales by authority during that time, and latterly to the promotion of hardly concealed worship of the gods. They would also point to the immense growth of foreign elements whose unfavorable influence has been illustrated in the case of the Chinese. They would also call special attention to the fact that during the period of powerful missionary ascendency, say from 1833 to 1853, while nearly the whole people became nominal adherents of Christianity, only a minority become actual members of the churches, while the great majority, although outwardly assenting, remained wedded to their habitual vice and secretly to their superstitions, and that the more Christian minority gave place by death to another generation far less strongly impressed and less fervid in religious interest.

In accordance with the foregoing statement of facts, as I clearly understand them, and whose substantial correctness I think can not be gainsaid, there seems to be no radical remedy for the two great causes of infertility and mortality, viz., unceas-