no one then would have taken up with all their disabilities except those intent with all singleness of purpose in elevating and sustaining a Christian nation here.

In 1870 the American Board withdrew from all supervision of the work here. Other influences have come to the front with the opening of commerce from the Pacific coast States. How intimate those relations have come to be, the statistical reports will show. Permit me to allude, in closing, to the changed social condition of the Hawaiian people. It is often asserted that a fundamental mistake was made in mission work by not (from the very outset) instructing the people in the English language. But those who take that view are persons who do not stop to think under what different conditions mission work was begun seventy years ago. English text-books and teachers were impossibilities then; they are not yet the great success which had been hoped, when the experiment was begun in 1876 of making English the medium of instruction in the Government schools. There are no pure Hawaiians at this day, so far as I know, who have been instructed in these Government schools who would be considered promising candidates to be trained for a collegiate course.

In all my intercourse with young Hawaiians I have met only one whom I would call worthy the name of a student, capable of abstruse thought, the study of principles, the acquisition of scientific or philosophical methods. Hawaiian is still the language of the Legislature and the judiciary, and every biennial period the attempt is made to make the Hawaiian, not the English language, the authoritative language of the statute book. The Americanization of the islands will necessitate the use of the English language only as the language of business, of politics, of education, of church service; and open the wide field of English literature to a people who have only poorly edited newspapers and a meager number of very rudimentary manuals as their text-books in science, or their highest attainments in culture.

The desire for official position without proper fitness for it is an element to the great disadvantage of the Hawaiian. Money thus easily made is foolishly as well as quickly spent for momentary enjoyment. Young people ruin themselves, their lives, their property, their families, in sensual enjoyment, and it is almost impossible to train them to habits of industry, thrift, forethought under the temptations about them to vice, idleness, extravagance. When Rev. Mr. Kuaea was made minister of finance, with every bank note he signed, he delighted in saying “How rich I am making this country.”

In changing the political system of the country there is no abandonment of the original idea of the American mission, nor any betrayal of its high aims. I came here at the expense of the American board. To kind friends among the foreign residents I am indebted for the comfortable—not luxurious—home their hospitality has provided for an overburdened worker interested in everything that concerns the welfare of the community.

I have shirked no responsibility nor any burden of toil and care in doing all I could for the Hawaiian people. They have at times misunderstood my actions, but they have never doubted the sincerity of my purposes, nor withheld their expressions of appreciation and approval. They may have expected too much, but they have always been ready to listen to any words of advice or warning I have had occasion to utter. It is as natural for them to follow a leader whom they think they can trust as for an Anglo-Saxon to take his stand independently whether others come to his support or not. They have not yet learned