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SANITARY INSTRUCTIONS
FOR HAWAIIANS.

NOTICE

To English Readers.

The publication of a series of Sanitary Instructions for Hawaiians, authorized by the Legislature of 1878, was designed for the use of native Hawaiians, alone, and to be published in their own mother tongue. But, at the same time, it has been deemed advisable, by the Special Committee having charge of this duty, that a few copies of the original instructions, written in the English language, should be published for presentation to foreign physicians, heads of sanitary institutions, and philanthropic individuals, at home and abroad, who do not understand the Hawaiian language, but would be glad to be informed of the nature of this first attempt at public sanitary instruction, in a permanent form, for the benefit of the Hawaiian race.

The popular opinion in the civilized world, in respect to Hawaiians, and even all Polynesians, is that they are doomed to early extinction, and must speedily pass away. But as Kanakas have no instructions for reference, in regard to the simplest laws of health, pertaining to their new, civilized conditions of life, it may be well to await the result of this, and it is to be hoped, a

continued series of written instructions respecting the care of the body, before public opinion abroad settle down to an utterly hopeless view in respect to Hawaiians. Same good effect from these instructions has already been manifest.

The greater portion of these instructions were first published during the year 1879, from January to December, in the native newspapers, the *Kuokoa*, and the *Hawaii Pae Aina*, and it was noted by many careful observers of Hawaiian habits, during the prevalence of the late attack of measles, and other febrile diseases, that native people observed, with beneficial results, many laws of health in the management of fevers, such as had been issued in these instructions, which they had not observed, in consequence of utter ignorance, on previous occasions of epidemic or endemic attacks. Hence, there is reason to hope that a continuation of sanitary instruction to the Hawaiians may arouse a care for health and may change the frequent wail of death in their midst, to the more joyous exultations of hopefulness and life. Surely practical efforts for the physical welfare of the race should be made.

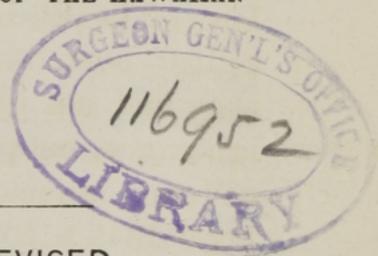
The Hawaiian has had about half a century of faithful spiritual instruction attended with marked results. It would certainly interest all thoughtful souls and true friends of humanity to note the result of half a century of equally faithful physical instruction to the race.

SANITARY INSTRUCTIONS
FOR
HAWAIIANS,

IN THE
ENGLISH AND HAWAIIAN LANGUAGES,

BY
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CHAIRMAN OF SANITARY COMMITTEE OF THE HAWAIIAN
LEGISLATURE.



SECOND EDITION—REVISED.

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INTRODUCTION.

The Legislative Assembly of 1878 appropriated the sum of fifteen hundred dollars for the publication of a series of Sanitary Instructions for Hawaiians; and appointed a Special Committee—the Hons. Gibson, Kapena, and Castle—members of the Assembly, to have in charge the execution of the proposed work, during the recess of the Assembly.

The purpose contemplated in the discussion on the appropriation, when before the Assembly, was to have collected a number of standard medical and sanitary works of different countries, and from them to collate a series of sanitary instructions, deemed suitable to the conditions of Hawaiians, and have the compilation translated into the Hawaiian language.

This work of perusal and selection was undertaken by the chairman of the committee. He had before him a large number of standard English, French, and American works on medical and sanitary instruction, by eminent authors; but he was unable to find in all these valuable works, so well adapted for the instruction of their several countries, a single article which, in his judgment, would be adapted to the condition of life and comprehension of Hawaiians. And after a care-

ful examination of such books, and on mature reflection, he considered that, in order to carry out the object of sanitary instruction, proposed by the Legislature, so as to be of some practical utility to the Hawaiian People, it would be necessary to prepare a digest of the sanitary instructions he had before him, to be modified and adapted, in accordance with Hawaiian habits, and the conditions of living in this Archipelago.

The writer felt that he had some qualifications of experience, which might permit him to undertake such a task. He had been for the past eighteen years a resident of the Kingdom. His home had been on the small island of Lanai, where, living in close and intimate relations with a few hundred Hawaiians, mostly tenants and employees on his lands, he had been the only medical or sanitary adviser of these people during this time. He had been the sole dispenser of medicines on the island; and had oftentimes found it his duty to give instruction in relation to housing, clothing, and diet of a people who had looked up to him, as children, for instruction. He had waited upon them in many cases of trial and danger, and had been appealed to in all their infirmities.

And all this was undertaken in a spirit of love, and gratitude; because he had himself received great service at the hands of faithful Hawaiians on certain occasions of imminent danger; and

he felt then that it should be his duty and pleasure, even as he has felt since, in the prosecution of this work, to strive to the best of his ability for the welfare of the Hawaiian race.

The chief portion of the articles of these Sanitary Instructions for Hawaiians, translated into the Hawaiian language, were published during the year 1879, in the native newspapers, the *Kuokoa*, and the *Hawaii Pae Aina*, by permission of the Chairman of the Special Sanitary Committee.

ADDRESS

TO THE HAWAIIAN PEOPLE.

There is a saying among men that "God helps them who help themselves;" a saying based upon the general observation of mankind, that those people who make no effort to improve their condition in life, are never assisted by any providential interference in their behalf; and this saying is well deserving the attention of the Hawaiian People.

It is said by writers and intelligent observers in these islands, that the native people are declining in numbers and passing away as a nation from off the face of the earth, partly because they will not help themselves. Yet Hawaiians love life as much as the rest of mankind; and if they decline and die more than other people, it must be owing to ignorance rather than to indifference about their fate. It is not that the Hawaiians do not care; but that they do not know what to do. And these instructions originated in a hope and belief, that by more knowledge of the laws of health, the tide of decline would be stayed in Hawaii; and they are sent forth, as a voice of love to you O, Hawaiians, that you may

by them be led to consider your sanitary condition, and see wherein you, as a People, come short of a wholesome life, violate laws of health, and cause your own decline.

When a man's estate is encumbered with debts, and appears to be in a bad way, leading to utter ruin; such a man if possessed of any good sense, will begin to take stock and form a careful estimate of what he has, and what he must do in the way of saving, precaution and effort, in order to redeem his estate. Such an investigation, with all precautionary endeavors, are now pressingly called for by the Hawaiian political estate. It is in such a state of decay, that it is especially urgent upon you Hawaiian People to take stock of your own race, and examine into the condition of your national existence; and so by knowing the dangers that assail you as a People, learn to meet or avoid them. And in this relation one of the most important matters for you Hawaiians to examine into and to study is the last census report of the Hawaiian Kingdom.

It is officially stated after a careful count by competent persons, that they are now only a little over forty-four thousand native Hawaiian People in these Islands !

Where are the multitudinous children of Umi, and of Keawe of the olden times—and later on—of Kameeiamoku and the other heroes who helped to establish the foundation of the Kingdom of Kamehameha ?

When the great Hawaiian Conqueror commenced his work of uniting and organizing this Archipelago, there were according to the most moderate estimate, about one-quarter of a million—two hundred and fifty thousand native Hawaiian People, as the basis of the Monarchy of Kamehameha the First; and when Kalakaua the Seventh King sits on the Throne, there are only forty-four thousand, or about the seventh part of the population that constituted the first foundation of the Hawaiian Kingdom.

On such a small basis of native population as forty-four thousand of all ages and sexes, the Hawaiian People would never have received recognition as an Independent Kingdom from Foreign Powers.

If it could have been shown to the Governments of England and France, or of America, at the time the Hawaiian Commissioners Richards and Haalilio went to negotiate for recognition of independence, that the Hawaiian People numbered less than the population of a third rate town of Europe or America; and that there were at the same time, as there are now, as many able bodied men of all foreign races, as there are of able bodied natives in the islands, those Governments would not have accorded to a Hawaiian Chief a recognition as an Independent King of the Archipelago.

Those Governments of Great Powers, or some one of them might have conceded a protectorate,

or some form of vice royal government, such as has been granted to, or imposed upon Tahiti, Samoa or Fiji; but they never would have admitted so small a tribe, as the present Hawaiian People, into the family of independent, diplomatically recognized nations.

This is a subject that calls for the most earnest consideration of every Hawaiian subject of any race, who has any sense of patriotism in his soul. For bear in mind this possibility, that the great political privilege, which has been accorded to this petty Kingdom under a more favorable condition of numbers and homogeneity of race, might be taken away, should some especial occasion arise when the Kingdom virtually ceases to be a Hawaiian native state, and is constituted mainly by a mongrel assemblage of races of men from all parts of the earth.

Now just here, some hopeless Hawaiian may cry out and say, "What can we do? The hand of God is against us. Death prevails more than life in our midst. We and our little ones die like sheep in a parched and wasted land. And if the Kingdom of Kamehameha is to stand hereafter, it must be upheld by the incoming of white foreigners, of Chinese, of Japanese, of Portuguese, of Polynesians, of Hindoos, of Negroes, and of other races of men, and not by any increase of the Hawaiian People."

But hold there, O, despairing Hawaiian, and do not surrender the hopes and privileges of your

race! Do not believe that your race, or that any race of men on the earth, are specially or providentially doomed to extinction, independent of any preventable causes of decline. You Hawaiian men are of good physique. Foreign observers admire your well built, well knit forms. You are stronger in body, man for man, than the Chinese or the Japanese. You are more active than the negroes. And you can when you try, labor in your own climate, better than white men, or any other foreigners. And therefore it is plain to every observer, that you Hawaiians do not decline in numbers, and pass away, because you are a weakly, diseased race. Not so, by any means, but chiefly *because the wombs of your women are made sterile, and they bring forth few children; and those few are not properly cared for.*

TAKE CARE OF THE CHILDREN!

The children are the hope and the future of your race; and it should be the chief thought and purpose of every Hawaiian parent, who has not only parental affection in his or her heart, but also some love for the Hawaiian name and nation, to care more for their children than money, place, or any other gifts or joys of this world.

Yes! Take care of your little ones! Take care of your girls! Take care of your women! And by so doing, O, Hawaiians, your race will

prove that it is not doomed to extinction, but will increase, and so help perpetuate your national independence!

But here, the hopeless Hawaiian may say again, "How can we take care of our girls, and of our women, so that they become healthful and kindly mothers, and care for their children, when the females of our race are surrounded and importuned, even at a tender and immature age, by three times their number of foreign and native males combined? And still the men without wives do come, to help still more to curse our islands with barrenness!"

This is, it is true, a deplorable condition of things affecting your race; and it may be said has been brought about by a too eager pursuit of wealth, by many, even friendly to your race, who contend that increase of production and wealth will contribute to Hawaiian welfare.

Wealth indeed should be a blessing, and should produce beneficent results: and increase of wages and of the means of subsistence among Hawaiians, should according to the general experience of mankind, improve their condition and lead to increase of People. But the circumstances attending the chief source of wealth in Hawaii, the production of sugar, through the importation of large numbers of men without women, are injurious to the native Hawaiian race.

Owing to the large excess of men in the population of these islands, there are numerous instances of

POLYANDRY.

This is the ruin of society: and civilization cannot flourish, where it shall become a recognized custom that many men may cohabit as acknowledged partners with one woman. Two men cannot be conjointly the father of a child; therefore the second man who has intercourse with a woman, already married, serves only to promote hurtful excitement and sterility of the womb. A second or third husband, or rather partner in a woman's embraces, destroys hopes of offspring, and you, Hawaiians, hoping for the increase of your nation, should learn to banish the word *punalua*, your name for the third member of a conjugal or sexual union from your language. You should cherish above all things the institution of

THE FAMILY,

As a promoter of health, and as the best condition for national increase. A man with his wife and children, united in a comfortable home, constitute a perfect miniature state of the truest and most enduring character. Place another man in such a household on equal and recognized conjugal relations with the first man, and you infringe not only laws of health, but you destroy the family, and the very foundations of civilization.

Therefore every patriotic Hawaiian must regard as more important than wealth of money,

houses or lands; more important than government, and all other institutions in the country; the maintenance of the family of one man with one woman, and the preservation of the chastity of woman.

A race which cares not for the chastity of its females must not hope for independence or perpetuity. And although despairing Hawaiians may have much cause to say, that it is in vain to try to guard the chastity of females who are environed and importuned by a threefold disproportion of the other sex; yet they must not, for all this, abandon the cause of their race. They must make such an earnest and importunate appeal in behalf of their suffering race, that their Government shall be awakened to devise and adopt all possible measures to promote their health and increase; and be fully aroused to consider that the chief and paramount duty of a Hawaiian Government is the welfare of the Hawaiian People, the foundation and sovereign constituent of the Hawaiian Kingdom; and to see that they suffer no detriment from excessive immigration of masses of foreign laboring men without women, or other causes.

Meanwhile, notwithstanding the injurious disproportion of the sexes in these islands, the chief work in trying to save the Hawaiian Nation and People, rests with you, O, Hawaiian Fathers and Mothers!

Neither King, nor Ministers, nor Legislatures

can take care of the little children, the future Hawaiian People, but You can.

And you, O, Hawaiian People, don't think to be saved by doctors and medicines, if you won't help yourselves.

Good doctors are great helps. They have valuable knowledge, acquired by long study and practice; especially in the important crisis of child-bearing, when they often save lives. And they have positive knowledge about the human body, the flesh, the skin, the sinews, the intestines, the bones and the blood; and they can remedy bodily injuries occasioned by cuts or bruises, burns, or scalds, with an assured skill. Yet, bear in mind, that by far the largest number of fleshly ills to which you Hawaiians, and the rest of mankind are subject, are preventable maladies; and that by living in well ventilated houses, by wearing suitable clothing, by eating nourishing food, and by observing the various laws of health, as herein set forth, sickness may be avoided, health preserved, and long life maintained, without the use of medicine, or the help of a doctor.

The object of the instructions in this book, is not to teach the Hawaiian People to cure diseases, but rather to show them how to take care of their bodies, and avoid diseases. And moreover these instructions have been prepared for, and are chiefly addressed to the very poor and ignorant of the native people.

You Hawaiians must study the laws of health. There is yet a young, vigorous and healthy remnant of your race. Say that there are no more than twenty-five thousand young men and women and children among the natives of these islands; yet twenty-five thousand people, understanding and observing the laws of health, would be a good foundation for a state, and many of the most notable nations of the world have had much smaller beginnings.

Therefore, awake, arise, give heed to instruction, and consider, O, Hawaiians, for the cause of your race is not yet by any means lost. You have yet among you many young healthy bodies, and abundant vitality. You have yet a goodly troop of bright, pure young girls at your schools, and many comely young women of your race, not yet defiled by the invading spoilers, and you must take a fresh stand for health, virtue and increase.

Take care of your own health, and of your children's health, whatever else may happen.

Let the white foreigner come and go with his ships and machines, and gather his great wealth.

Let the Chinese in your midst plod and dicker, and save and send away gold, and keep to their own home fashions, if they will.

Let all other races here work their own ways and live in peace with you in these free islands.

Let progress come with steamships, railroads and lightening wire under the sea.

Let art and science change with new devices, the very face of all things in this Archipelago.

Still, if you Hawaiians—if you Kanakas—you the indigenous race of this Archipelago, discovered by Cook, and rendered illustrious by Kamehameha, shall give heed to good instruction for your health, and take care of your bodies; and if, above all, you will henceforth take care of your little ones, and regard them as more precious than untold gold, then you will once more increase and multiply in your beloved islands; and good and enlightened people of the world, everywhere, will rejoice to learn that the Hawaiian race is no longer moribund or declining, but is convalescent, increasing and multiplying, and firmly stablishing and perpetuating the independent Hawaiian State founded by the Great Hawaiian Hero Kamehameha.

WALTER M. GIBSON.

LANIKEHA, LAHAINA, December, 1879.

HYGEIA.

The ancient Greeks believed in many gods and goddesses; and among them was Hygeia, a female deity, supposed to preside over the health of mankind. This was a beautiful and noble idea, and all the more so, because the most of the gods and goddesses of the Greeks were generally endowed with attributes that were mischievous to mankind.

This was the character of all the gods of Hawaii, and especially of the Hawaiian goddess Pele. She was believed to be a burning fury, that delighted in the destruction of men, if they did not humbly propitiate her by votive offerings. Ancient Hawaiians had no beneficent deities. Nor had any other pagan people any other than evil working deities, except the wise and noble Greeks. However, they even did not put in the front rank of honor their most beneficent deity, but gave a preference to Jupiter, Neptune and Mars, those gods who thundered in the sky, or raised storms for the destruction of ships, or excited wars for the slaughter of men.

But now, Mars, and Moloch, and Pele, and all the mischief making and destroying gods and goddesses have utterly passed away from the

thoughts of men ; whilst Hygeia is more honored than ever, and all men who love their race are now striving to rear temples and monuments in honor of Hygeia ; and the science for the promotion of health is named Hygeine.

This book is the first monument in Hawaii nei devoted to Hygeia.*

Do you, Hawaiians, now reverence the spirit of Hygeia, whose only attributes are to promote health and comfort and increase for your race ? You have no offerings to make to Hygeia. You have not to gather the ohelo, nor take choice garments and other costly things, or perhaps a beloved child, to cast into a burning pit ; but you have only to hearken to instruction and live. The voice of Hygeia now cries out earnestly and affectionately throughout this Archipelago, saying, O Hawaiians, take care of your bodies ! Be temperate and prudent in what you eat, drink, and wear ! Take heed unto your ways, and be

* NOTE.--It is readily and cheerfully recognized, that the Hawaiian People, during the period of spiritual instruction referred to, must have received from faithful pastors, many lessons for the care of health, intermingled with the teachings of a future salvation ; but as those lessons were not preserved in print for constant reference, this little book of sanitary instructions may well lay claim to the title of being the first monument to Hygeia in Hawaii nei.

Dr. Judd published a small and instructive work on anatomy for the use of the High School at Lahainaluna alone. It was not designed for sanitary instruction ; and except its use for a while, as a text book for the students of Lahainaluna, was never placed in the hands of the Hawaiian People.

Much sanitary information has been published from

up and doing! Watch over your little ones, and nurse them with loving care, and for them and yourselves observe faithfully all the laws of health!

This book is the voice of Hygeia.

time to time in Hawaiian newspapers;—and the writer of this work is happy to call attention to the faithful ministrations of the wives of missionaries, in their “Mothers’ meetings,” in the way of sanitary instruction to Hawaiian women and their families.

CHAPTER I.

THE HUMAN BODY.

This book treats of the laws of health. In order to rightly understand the laws of a country, we must study the constitution, or organic basis of the laws. Now the constitution of the human body is the organic basis upon which is founded the laws of health ; and so, to learn to keep well, we must know something about our own bodies.

The study of the human body is set forth in a science called Anatomy. It is not within the scope or purpose of this book to treat of this important science, but only to state a few particulars, in relation to parts of the human body, so as to assist in understanding laws of health.

1.—THE SKIN OF THE HUMAN BODY.

The ignorant look upon their skin as a mere covering, and not an essential or vital part of the body. But a man could not live without his skin, any more than he could live without breathing.

He breathes through innumerable little openings in his skin, called pores, as well as through

his mouth. In truth, all these little openings are mouths of the skin. They are too small for any human eye to see them unaided. But, with the help of the microscope, they can be examined and counted. There are about three thousand of these little mouths on a space of skin that could be covered by a silver half-dollar. There are over fifty thousand of these little mouths in the skin of one hand ; and there are about five million of them in the entire skin of a human body. And all this great multitude of little mouths are as much employed as the larger mouth of the face. The pores are all engaged in breathing, as well as the mouth ; and if they were all closed in any human body, the individual would die, the same as if the breathing apertures of his face were closed. If a man's body was covered over, at every point, with a thick varnish, so as to close every pore, he would immediately feel great heat and pain, and very soon die.

When the body is very dirty, and has not been washed for some time, the feeling of the skin is very unpleasant and uncomfortable ;—that is because many of these pores or little mouths have been choked with dirt. This discomfort will be felt by often bathing in the sea and not cleansing off with fresh water. The little pores become closed with salt, and cause many skin diseases.

When any one bathes in fresh water, and rubs the skin clean, then all the five million little mouths are opened with gladness.

Don't neglect to keep all these mouths open by keeping the body always clean, by careful washings in fresh water, and rubbing dry afterwards with a clean towel.

2.—THE BONES.

These are the supports of the body, like the framework of a house. There are two hundred and eight bones, not counting the teeth, in the human body. Good healthy bones are hard, like the ivory tusk of a walrus, and diseased bones are soft, and easily decay.

If a man wants a house to stand firm, the frame must be made of good hard wood : so if he wants his body to be strong, he must try to have sound, healthy bones.

According to the air men breathe and the food they eat, and the way they live generally they will have good and hard, or bad and soft bones.

Poi, the ancient food of Hawaiians, is good for making sound bones. So is flour, and other food made from foreign grains. Milk of cows and of other animals promotes the growth of sound bones in children. But if a child should be fed only on cane juice, cocoanut milk, or sugar and water, as some are, it may have weak bones, be sickly, and never grow up to be a healthy man or woman. And if a man shall eat little and drink a great deal of intoxicating drinks, he will have weak and diseased bones, and all at once his house of flesh will fall down.

3.—THE BOWELS.

The ancient Hawaiians, as well as many other ancient uncivilized people, considered the bowels the seat of intelligence. But a correct knowledge of the human organization satisfies us that the brains must be the seat of thought and reason. However, the function of the intestines is fully as important as that of the brains—perhaps more important, as regards the life of a being—because a man may lose a portion of his brains and live on, but if a very slight puncture should be made in his viscera, so as to permit any escape of contents into the abdomen, he would surely die.

The observance of the following rules, will help to promote a healthy condition of the bowels :

RULE 1.

Keep the bowels open, at all times and under all circumstances.

If the bowels are obstructed, so as to prevent regular discharges, the effect is the same as when the pores of the skin are stopped up,—inflammation or fever sets in.

Open bowels is one of the surest guarantees of health and long life.

A distinguished man of America, being asked what was the secret of his good health and vigor at an advanced age, replied, “Open bowels and a clear conscience.”

The proper condition of the bowels should be

regulated by food and exercise, rather than by medicine. However, Hawaiians must be careful in the use of foreign articles of food, and notice the effect on their health of articles of diet to which they have not been accustomed in earlier years.

The ancient uncivilized Hawaiians had few articles of food, with plenty of outdoor exercise, and they no doubt enjoyed an easy condition of body without any observation of diet; but civilized Hawaiians, with their greater variety of food, and more indoor life, must pay attention to their diet.

The chief article of Hawaiian food, the taro, or its preparation as poi, is one of the best nourishments of the human body. It combines many excellent qualities, and both strengthens the body and keeps up an easy condition of the bowels.

Foreign articles of diet, such as bread and rice, though excellent nourishers of the body, yet if too freely used by Hawaiians, who are not generally habituated to food made from foreign grains, may cause constipation.

When constipation takes place, do not at once take pills or salts or some other medicine to correct the evil. Eat some relaxing fruits or vegetables.

The ohia, the banana, the poha and the ohelo are all good to relax the bowels. So also are the sweet potato, the tomato and the wild pig weed, all of which are found in abundance on all these islands.

The pig weed or lamb's quarter is an excellent vegetable when cooked, to promote a mild and healthy relaxation of the bowels.

If constipation is obstinate, and you must take medicine, a tablespoonful or two of castor oil, according to age, will be the best remedy to take. Of course, do not neglect the use of the syringe, if the case is very obstinate.

RULE 2.

Never let the bowels get chilled, especially by wet clothes and a cold wind.

Cold exposure will cause diarrhœa and painful and dangerous aches.

Persons engaged in fishing,—especially women gathering limpets or crabs, or hand-seining for the nehu, and walking a good deal along a windy beach in wet clothes—are liable to dangerous derangements of the bowels. Also men who work for a long time in taro patches. If such persons, when their work is done, would immediately rub their bodies dry and put on dry clothing, they would avoid much of the evil effects of previous cold, wet exposure.

If severe griping and diarrhœa result from cold, wet exposure, a very good and simple remedy is to put a red pepper pod into a cup of hot water, and drink the decoction as hot as it can be borne by the stomach.

The red pepper is the chief ingredient of the medicine called "Painkiller," well known to Ha-

waiians. The simple red pepper pod is equally as good as the painkiller, not only for diarrhœa, but for colds in the body of any kind, and costs nothing.

Also a drink of the native nehe tea is good in such cases : and in all cases of disorder of the bowels it is well to keep them warm with clothing, and to repose as much as possible.

4.—THE BLOOD

Is the life. If the blood is in good order, all is well, and there is no ache or pain in the body, unless it be caused by accident. Therefore a very important matter for any intelligent individual to consider and try to understand, who desires health and long life, is the nature of the blood, and how to keep it in healthful condition.

This red blood of our bodies is made partly by the food we eat, and partly by the air we breathe. If our food was always sufficient, of good quality, and eaten rightly ; and if the air we breathed was always pure, and we exercised or labored moderately, we would have good blood, and we would rarely, if ever, be sick. Now, in view of these plain truths, it would appear to be an easy matter to always keep well. But unfortunately, such is the perversity or gross ignorance of the larger portion of mankind, that they are very frequently sick, in consequence of violating the plain laws of health in relation to the blood. Sometimes they eat too much, or it may be too

little, or they eat that which does not digest well, and drink only that which excites the mind and hurts the body. And then so many pass away their time without exertion, and live and sleep in an atmosphere which is tainted with poison to the blood.

The following are some of the most important rules to observe, in order to keep the blood in good condition, and enjoy good health :

RULE 1.—*Eat Wholesome Food.*

The ancient diet of Hawaiians, the taro and its preparations of poi, the sweet potatoe, the yam, the breadfruit, the banana, the sugar cane, the cocoanut, the pala fern, the ki root, the ohia apple, the ohelo, and the Hawaiian pea, along with the flesh of pigs and dogs, and the meat of great varieties of fish ; these were all nourishing, and good blood producing articles. And to this old, native diet have been added many new articles of food, brought from foreign lands. Of these foreign articles, all flour, rice and other foreign grains, along with beef, mutton, and many varieties of preserved fish, are as healthful as any portion of the indigenous food of the islands. There is an abundance of wholesome food readily produced in this archipelago, which can always be procured by industrious Hawaiians with a little exertion. It does not require a hard struggle to get a living in this favored country ; and there ought to be no complaint here of imperfect

or insufficient food, as is the case in many countries, less blest than Hawaii ; therefore, it would be reasonable to suppose, that all Hawaiians should have pure blood and soundness of health, on account of the abundance of good food.

But here we must consider the perversion of articles of good food into intoxicating drinks, with which Hawaiians poison, rather than purify, their blood. The sugar cane makes rum ; and corn, ki root, and even potatoes and melons, make varieties of okolehao or whiskey. These and other intoxicating drinks have had a very large share in poisoning the blood, and in destroying the health of Hawaiians and other Polynesians. There are many other islands and groups of islands in this great ocean, inhabited by red-skinned people, like Hawaiians, where the population is always increasing, instead of decreasing, as it is here ; where the chiefs and their families are still numerous, and where it is evident that the red people will continue the most numerous portion of the population for long centuries to come. In those countries such as Java, Sumatra, Celebes and other great and populous islands, no intoxicating fluids, with rare exceptions, are ever drunk, because they are strictly tabooed by their Mahometan religion. Hence it is reasonable to state, in considering the causes of the decay of Christianized Polynesians, and of the increase of the Mahometans, that owing to the fact that the former, especially the Hawaiian chiefs, have used

largely of intoxicating drinks, whilst the latter have abstained from them altogether, that the one race has poisoned its blood and engendered disease, whilst the other has preserved comparative health and long life. Now, must we, in view of these facts, attribute a greater virtue and restraining power to the Mahometan faith, than to the Christian religion? We must not jump at any such conclusion. But this can be affirmed, that in the case of the Malay islanders, their Mahometan teachers, when they commenced their conversion from their ancient idol worship and gross paganism, made abstinence from all intoxicating drinks an imperative article of their creed; whilst in the case of Hawaiians, when converted from heathenism, although the virtue of temperance as a precept of religion was sedulously taught, yet total abstinence was not insisted upon, especially among Hawaiians in high positions, so as to be regarded as an indispensable law of an orthodox or faithful life, as in the Mahometan islands.

Alas, Hawaiians! look back for only sixty years, since the commencement of your enlightened era, and recall to mind all your kings and chiefs that have passed away during those years, and you and all others will be obliged to assent to the statement, that many of them died drunkards, and others with their blood poisoned, and bodies diseased by frequent use of intoxicating

drinks. It is true that successive Hawaiian Legislatures have tabooed intoxicating drinks to Hawaiian people, and all foreign Christian teachers have persistently denounced their use among their congregations, yet Hawaiian chiefs indulge without sufficient rebuke, and hence the common people have regarded the use as a privilege, which they might claim, had they means or station to permit them to indulge.

It is not, as it ought not to be, any purpose of this work on sanitary instruction, to be discussing any questions of religious influence ;—but the contrast in the physical condition of a decreasing Christian red people, and of an increasing Mahometan red people of kindred stock, is presented, in order to show that, although the red Christians, the Hawaiians, enjoy superior advantages of enlightenment, of schools, of literature, and of free institutions, and are more highly esteemed by the world than their Mahometan red congeners, yet for all that, the latter have better health, enjoy longer life, and increase and multiply in their islands. All the reasons of this difference cannot here be stated ; but one may be repeated, that because strict temperance is a law of the Mahometan states of Malaysia, that their people increase. No Hawaiian can be a drunkard, or even a moderate drinker, and hope to live to a full number of years. Some white men may indulge in the abuse of intoxicating drinks for some length of time ; but any preparation of alcohol is poison-

ous to the Hawaiian, and to all other Polynesians ; it corrupts their blood, it inflates their bodies, it causes eruptions on their skin, it leads to vicious temptations, it promotes sterility, and hurries the Hawaiian, be he chief or commoner (kuaaina), to his grave.

There are so many wholesome and good things for food in these islands ; why should you Hawaiians violate the laws of your country, in order to procure that which is poisonous and the cause of death ? Be content with the pleasant savor of the ki root, with the rich flavor of the sweet potatoe, and the yam ; and the refreshing juice of the crisp water-melon, even as God made them for you in the fields, and keep your blood pure, and be healthy, and live to a good old age.

But when you have an abundance of good, wholesome food, you must carefully bear in mind

RULE 2.—*Not to Overeat.*

You must not continue to eat until an oppressive fulness in the stomach compels you to stop your feeding. If you overeat, or gorge your stomach, especially after hard work, or fatigue of any kind, you check or disturb the circulation of the blood ; you cause it to clog, or congest in some part of the body ; and in consequence you may have an inflammation of the bowels, or a bad headache, or be struck dead with appoplexy. Or, if no immediate serious attack of any kind

takes place, you may be sure that you have, by your gluttony, vitiated your blood and injuriously affected your health in some way. By overeating, your skin will be affected, and break out in pimples and blotches; your eyesight will be weakened; your bowels will be constipated; the action of your heart and of your liver will be deranged; and consequently bad blood will be made, which will show itself in aches and fevers, and various diseases of the body.

Always rest and cool off, after strong exertion of any kind, before you sit down to eat.

On the other hand consider

RULE 3.—*Do not Starve your Body,*

Or pinch your stomach, by eating too little. Never go without food for twenty-four, or even twelve, hours, voluntarily; as is the case sometimes with some Hawaiians. This does not happen, or rarely so, because no food can be obtained; but very often because those who fast are too negligent or indolent to prepare food, and they will undergo a long fast, until the pains of hunger have made it a necessity to prepare something to eat. The frequent gnawings and nausea of a too-long empty stomach, will cause vitiation of blood and disease, as well as cramming of an over-full one. Therefore, you should never pinch or starve your stomach, when in a state of good appetite. There are to be excepted, in the matter of fast-

ing, those instances when it may be necessary to fast a short while, in order to correct the injurious effects of some previous over-feeding.

All barbarians, or people in a rude, uncivilized state, are accustomed to feed and gorge, at times ; and, on other occasions, to go with empty stomachs, even for days. This is the condition and habit of wild beasts. But you, civilized Hawaiians, who live in a country regulated and made secure by law, and who can keep your store of provisions in your own house, without fear of the tyranny of a chief, or the high hand of a robber, as in the old times, can regulate your living, and eat like civilized people. You should partake of at least three meals each day, between your rising in the morning and your retirement at night, and should allow about five hours to elapse between meals. With such apportionment of your times of eating, your digestion will be regular, your blood be kept pure, and your body free from disease.

RULE 4.—*Breathe pure Air.*

This rule, in respect to Hawaiians, will apply chiefly to indoor life. The air of the mountains, plains, and shores of the Hawaiian Islands is pure and salubrious. There is no malaria in the climate of Hawaii. But men can create plenty of bad air around their domiciles ; and Hawaiians,

unfortunately, seem to be very indifferent about good or bad air in places where they live, and eat, and sleep. A close, dark house, which receives no sunlight, will soon be poisoned with bad air. A badly ventilated and damp house will have a vitiated atmosphere. The deposit of excreta, or any offal around a dwelling will soon render it unwholesome. But let us consider a few facts in regard to

GOOD AND BAD AIR.

The atmosphere of the mountain and the plain, which supports the bird on its wing,—which feeds the flame of a fire,—gives redness to the blood, and which envelopes our bodies like the fluid of a great ocean; when not loaded with dust, or swampy exhalation, or other matter which does not belong to it, is generally pure; and, if we breathe it alone, our blood will be pure and our health untroubled. But it must be reiterated that men are busy to make bad air, with which to poison themselves, and that they take great pains to shut out light and circulation of air from the place where they sleep. The air of a close, dark house becomes still and dead. Air, like water, must be kept in motion, or in currents, in order to keep pure. Slime and unhealthy matter soon accumulates in stagnant water. Such is also the case in stagnant air. You cannot see the slime that generates in still air, but it is there.

The air is full of minute germs or seeds, that in a certain state, will affect men and animals, and plants, and all the organic or growing part of creation. These germs produce what are called fungi, or, as we call them, microscopic mushrooms; so minute as not to be singly visible to the naked eye. Some appear in the shape of green mold, in old thatch walls, in straw mattresses, under damp mats, or upon neglected shoes or saddles; or a dark blight upon the leaves of oranges, and other trees and plants, and also in many fruits and grains. And then, again, these same fungi eat into the skins of men and produce eruptions and various diseases. If we knew all about these fungi, or infusorial life, whose germs or seeds are floating everywhere in the atmosphere, we would, in the opinion of very learned men, know all about cholera, yellow fever, and other dangerous diseases; and probably, we would then know all the causes of leprosy. But we know enough to satisfy able scientific observers; that some of our worst diseases are in the air; yet, bear in mind, that they are not in lively, flowing, open air, but in dark, damp, and confined air. Still air, like still water, as has been said before, allows dangerous things to grow. If there is any mold under the mats upon which you lie, or in the thatch of your house, or in any dark, shaded room, you will be liable to coughs and diarrhœa, and other ailments. Your blood is getting out of order. The fungi that are favored

in their growth by the still, damp air, are attacking you ; and if you do not ventilate your house and sun dry everything you lie upon, some dangerous malady will lay hold upon you.

Therefore, keep your sleeping place and sleeping garments very dry ; and be sure to let the sun shine some time in the day into your bedroom.

Several persons should not sleep together in one small sleeping room. No one should sleep in a room entirely closed to the outer air. The air we discharge from our lungs, that is, our out-breathing, should not be breathed again by us. When we breathe it forth out of doors, it ascends to the upper air ; as we can see our expended breath go from us sometimes, and ascend like a vapor, and then it becomes purified, and a part, once more, of good atmosphere. But if we respire in a close shut room, our expended breath is drawn into the lungs ; the same as if we took back into the stomach the excrement that has been discharged from the bowels. And, as excrement should be hidden in the soil, to be purified, so should discharged breath be free to return unto the great ocean of the atmosphere, there to become pure air again. And the same is true of the breathings and perspiring from the minute mouths or pores of the skin ; these should be frequently cleansed, and the body be kept constantly clean from its own discharges. In this connection, every

head of a family must see that his house has attached to it a suitable privy.

Such a place should never emit a bad smell, to the annoyance, frequently, of neighbors, and injury of your general health. It is well known that dangerous fevers and bowel complaints are nourished and harbored by neglected privies. Those fatal fungi, that breed so many diseases, are nourished by fermenting and exposed excrement. These dangers and annoyances are easily remedied and guarded against. Our mother earth is the best purifier. Any stinking substance loses its bad odor when buried in the earth. A small quantity of fresh earth when thrown upon offal will absorb or neutralize the bad smell. Therefore, do you, who are the guardian of the family, and who are also a civilized man, and therefore a respecter of your neighbor's rights and welfare, as well as your own, take a shovel or spade in hand, from time to time, and throw a little fresh earth into the pit of your privy; enough to cover its surface, and then you will stop all offensive odor, and the outflow of any injurious exhalation, calculated to poison the blood of yourself, your children, or of your neighbors. And when the pit is full, dig a new one; you will thereby promote your own health, and save your soul from the blood-guiltiness which must attach to every man, who carelessly allows an offensive disease-breeder to remain undisturbed in his

back yard. This subject is more fully treated in the article on "Out-door Cleanliness."

Now, a few words about

RULE 5.—*Labor or Exercise.*

This rule, of course, does not apply to Hawaiians, who work hard on plantations, or their own kuleanas of land, but to those who pass the working time in loitering about, or in lolling upon mats. Let such remember, that, as stagnant water generates unwholesome slime; as still air breeds injurious fungi, so does indolence and inaction of the body give occasion to many diseases. It is spoken of as a curse, that man must earn his food by the sweat of his brow, but it is a blessing. Labor keeps us from many temptations. Labor greatly diminishes the influence of vice. The vices of sexual impurity would not be so prevalent in Hawaii if Hawaiian women labored more. The most of the women of Europe and America work very hard, and they are virtuous and multiply their race. But Hawaiian women generally idle away their time, are easily tempted, yield, their bodies to abuse and disease, become barren, and defeat the hope of their race and nation. In respect to the rule, or health law of labor, Hawaiians of this day should bear in mind that once they were forced to work by the tyranny of chiefs, and they were then a numerous people;

and, as now they are free, they should guard against the diseases and decay that grow out of indolence, by self imposed labor for their own welfare.

CHAPTER II.

HABITATIONS OF HAWAIIANS.

The character of the dwelling of man indicates the degree of his civilization. The wildest kind of men found in Sumatra, and other lands of the Indian Ocean, lodge in hollows of trees like monkeys; the savages of America, a little more advanced, contrive a small rude shelter of sticks and skins of wild animals; the somewhat civilized barbarians of parts of Asia, and of the central parts of America, construct huts of mud baked in the sun; but enlightened people of Europe and America, and of other parts of the world, build enduring houses of stone and timber.

Now the condition of Hawaiians when discovered by Captain Cook was not utterly wild like certain East Indian islanders, nor savage like the lowest native tribes of America or of Australia, but was of a character styled barbarous, somewhat like that of the Mexicans in America, or of the Tartars in Asia. One hundred years ago Hawaiians lodged in pili grass thatched houses, or huts, which were, considering the habits of the

people, good shelters against inclemencies of weather at that time. But these small huts of the olden time were not suitable to promote any decency of manners, and became unfavorable to the health of the people when they began to adopt a more artificial, that is, a more civilized style of living. The barbarous Hawaiian of 1778 was the most of his time in the open air, or occupied in the sea, and as he wore little or no clothing, his naked and hardy body could rest very well in a small thatched hut. But how different with the civilized Hawaiian of 1878. He wears all the variety of clothing worn by the most civilized man; he partakes of a new and varied diet, he remains much in doors, like the white foreigners, and is becoming a stranger to the hardihood of the sea; therefore he needs a larger and a more weather-proof dwelling than was suited to his forefathers one hundred years ago.

Hawaiians of this day appreciate the need of larger and better habitations, and it must be mentioned to their credit that they have in a short space of time made great improvements in their dwellings. Many of the peasantry of Christian Europe have continued for ages to live in mud and stick hovels, and multitudes of the Christianized Africans in America are content with a stick and mud cabin, and dirt floor, to this day, whilst lumber is abundant in their vicinity at less than one cent a foot; whereas Hawaiians of the

second and third generation, since the era of heathenism and barbarism, are erecting everywhere throughout their isles good lumber dwellings, with suitable lighting, roofing and flooring; although the material costs three and four times as much as in many other parts of the world. The thatched hut of the olden time is becoming quite rare, and the most of Hawaiians are lodged in well made board houses with shingle roofs.

Now the chief object of this article is to call attention to certain additional improvements required in the new habitations of Hawaiians; so that, not only health will be promoted, but also that a higher degree of civilization may be attained. It is not enough to have high walls, a broad floor, and a tight roof, but you must have a sufficiency of chambers, so that the proper relations and proprieties of the sexes may be preserved. If you do not arrange your dwelling, so that these proprieties can be maintained, there can be no true civilization, and no sound health for the race.

What have you now? What is the arrangement of many Hawaiian houses? Some of them have only one large chamber, with perhaps temporary calico curtain partitions, and in this one chamber all the members of a family sleep together. It was not even so in the old pagan times, when every Hawaiian head of a family, who was not a slave, had no less than six houses, or grass huts, in order to meet the religious and

social requirements of his time and race. He had his private chapel house of prayer, or *heiau*; his own eating house, the *mua*, tabooed to women; the *noa*, or women's separate house, but not taboo to the men; the *kua*, or workshop, and the *pea*, or house of separation for the women in a state of infirmity.

This variety of quarters, and separation of the sexes, in the olden time, was not designed to promote virtue and propriety, according to Christian principles of civilization, but originated in the selfishness and jealousy of men, who sought, in pagan Hawaii, as well as in many other countries, to hold women secluded, tabooed, and enslaved, so as to be ready to respond to the brutal gratification of their masters; but it must be admitted that the state of living, in respect to dwellings, in the old, pagan time, was better calculated to promote an improved physical condition of the people, especially of the women, than the manner of dwelling of many Hawaiians at this time.

This present barbarous kind of life, this mingling together of all sexes, this promiscuous lodging together of Hawaiian families must cease, in order to ensure the health of the race, and to enable it to lay claim to a true civilization. There can be no advance in well-being, no practice of Christianity, and no sound health where such a state of life prevails. It is of no use, O, Hawaiian fathers, that ministers of religion, or good women in seminaries, teach virtue and propriety

to your daughters, if it shall be that when your educated girl returns to her home, she has no separate chamber for her privacy, but must sleep in the same chamber with you, and perhaps her brothers, uncles, and other male relatives or friends, and at the same time, be obliged to observe certain requirements of nature, which all truly civilized people endeavor to conceal.

If any of you native Hawaiian fathers have maiden daughters, or any unmarried women, members of your family, you should endeavor to provide for them a separate sleeping apartment. You cannot hope that your women will become virtuous, like white women, and your people become truly civilized, if you do not so provide. White women become degraded, when they have only one tenement in which to live in common with men. Furthermore, the room that is set apart for women should be provided with many conveniences and comforts suited to the tastes of the female sex. There should be a small dressing-table, and a mirror, with brush and comb, and even articles of ointment and perfumery, so that your daughter can take pleasure in arranging her toilet; because, owing to the privacy, and these tasteful appliances, she will care for and respect her own person, and will make others respect her also. This personal care and self respect among the women of a people, are indications of the highest civilization, and also lie at the foundation of the health, and consequent perpetuity, of a race.

It will be well, that not only single women should be lodged apart, but it will be found very conducive to health that all persons, married or single, should sleep separate and alone, as much as possible, in our tropical climate. This rule of health—sleeping apart—is strongly enjoined upon people who live in the cold climates of Europe and America. Then how much more necessary must it be in the warm air of Hawaii?

In the present improved and prosperous state of affairs in these Islands, every Hawaiian man, who can, and will work, can readily procure the means to erect a suitable lumber house; and it will hereafter be regarded as a great shame to him, if he does not provide a separate apartment for the single women of his family. Moreover, should he be an influential man; that is to say, a minister of the Gospel, or a judge of law, or a teacher of children, or a lawyer, or a man of large means, and have a fine house exteriorly, and shall boast of his position and prosperity—all these things will be accounted a disgrace to him, if it can be said that his daughter, or other single woman of his household, has no privacy, no conveniences suited to her sex, but has to lodge promiscuously with men in the old barbarous and pagan way.

O Hawaiians, you must take care of your young women if you want your nation to live! And you cannot take care of them if you do not

lodge them properly. The preaching of the religion of Christ and the most enlightened teaching of any kind will not improve or refine your women, if they lodge promiscuously with the other sex. For it will be of little use listening to the precepts of morality of the Bible, if there be no suitable condition or place, which will promote, or permit their practice.

When a Hawaiian builds a house, he should observe the following Rules as much as possible :

RULE 1.

His house should not be built of green or unseasoned timber, if people are going to occupy it as soon as constructed. He should let the lumber be well dried, if he wishes to avoid dangerous rheumatisms and bad colds. Lumber, long exposed to the warm, dry air of these islands, becomes well seasoned ; but sometimes, recently imported lumber, yet green and full of sap, is used ; and it has been noted that persons living on floors laid with green, undried plank, have contracted painful rheumatisms and other maladies.

RULE 2.

A house should be built on firm, hard, high ground, and not near any marshy spot, or stagnant water. Filthy, wet places, near a dwelling, will surely breed fevers and other diseases.

RULE 3.

A dwelling house should not be too much shaded with trees. If the sun cannot shine on a house any time of the day, sickness will surely take possession of it. And if sunshine never enters a sleeping chamber, health will certainly not stay there.

RULE 4.

Have plenty of windows for light and air. There cannot be too much light. Light is as necessary to life as good air.

RULE 5.

The walls of the rooms of your house should not be less than seven feet, but better, if eight, nine, or ten feet high, so as to give good air inside.

Have the floor laid with tongue and groove boards, so that you may have a tight floor, to prevent draughts, which cause bad colds. But you should not sleep on the floor, even on mats. If you cannot afford to buy bedsteads, you can construct a simple platform of boards upon which to sleep, at least two feet from the floor.

RULE 6.

Every Hawaiian, who desires to be regarded as civilized must construct a privy near his dwell-

ing, with a pit underneath it, at least six feet deep. But more will be said on this point in Chapter V, "Outdoor Cleanliness."

Now, the above instructions and rules will seem to apply only to those who can build a lumber house ; but they are intended for all householders, of whatever material their habitation may be made.

The Grass house has provided a good shelter for Hawaiians in past times, and is still, if built with some modern improvements, a very desirable and healthy kind of dwelling. A well-made thatched roof, with a good, steep pitch, will last as long as a shingle roof ; and the thatch affords a wholesome ventilation and great coolness in hot weather. But there is great danger, if the thatch is not made a perfect water-shed, that moisture and mold will be lodged around you, to breed disease and death. Besides, thatch does assuredly nourish cockroaches, and the increasing vermin of these modern times ; and, farthermore, when matches are so plentiful, even in the hands of children, you may have your grass habitation burned down at any moment. Therefore it will be safest, and best for health, to discard the grass house of the olden time forever. You, Hawaiians, have cast away the tappa, the bark of the wauke, which was used for clothing and cover, at the time when the pili grass hut was your only shelter ; and so now, you must discard the grass

thatch, and use instead the more enduring materials of lumber, or coral, or bricks, or stones for your domicile.

But of whatever material you build, have a private chamber for the single women of your family ; and then will your name be honorable, your family blessed, and your race be perpetuated.

CHAPTER III.

CLOTHING.

The savage, or man in a state of nature, wears little, or no clothing, and is usually strong and healthy. The ancient Hawaiian man went almost naked, and wore, ordinarily, nothing but the breech cloth, or *malo*;—yet we have reason to believe he did not often catch cold, notwithstanding his slight costume. He was always out of doors and had to work hard for his chief, as well as for himself and family;—and the constant exertion in the open air kept his blood pure, and his body warm and strong. If, however, the ancient Hawaiian had spent the most of his time lying on mats, doing nothing; and if he had at the same time, eaten great varieties of unusual food, and had drunk intoxicating drinks like some modern Hawaiians, he would have sickened and died very quickly, on account of his naked body. It is true, also, that the Hawaiian of this day is often sick and dies quickly, even with all the advantage of clothing.—Therefore, understand, that it is neither nakedness, nor clothing alone, that will cause us to be well, or sick, or to die. If we

neglect important rules of health, and if we abuse our bodies, we will get sick and die ; whether we be clothed or unclothed. But clothing belongs to civilization.

The vast civilized populations of the world are generally well clothed. There would hardly be any degree of civilization or enlightenment without clothing. If women wore no dresses there could be no female chastity. And if men were unclothed, there could be no decency of life, and no cultivation of mind. So we must wear clothes to raise us above the animal condition, and to promote moral improvement and civilization ; and then, by industry, and by observing all rules of health, we may preserve vigor and activity of body, even more so than the naked man of ancient barbarous times. The first generation of Hawaiians, who began to wear foreign clothes, put on, no doubt, many ill suited garments, and wore them, perhaps, in a way and under circumstances to do more harm than good.

Some would put a thick pea-jacket on the upper part of the body, whilst the lower portion and legs were exposed ; and thus, many garments were very incongruously worn. But the worst habit observed, when the era of clothing began in Hawaii, was to wear on some public occasion, especially at church, a great abundance of clothing ; heavy coats and pants on the men, and cumbersome silk gowns and other dresses on the women ; so that the body necessarily perspired very freely,

in this climate, in a crowded building, and under the pressure and confinement of unaccustomed garments ; and then, when those people, so over dressed and over heated, returned to their houses, they cast off all their attire, and laid down with their heated bodies in a strong draught of air, between open doors, and on perhaps a damp, moldy mat floor, and caught bad colds.

Hence no wonder, that coughs, and much expectoration, followed by consumption and death, have been so prevalent among Hawaiians. And this pernicious practice is continued by many Hawaiians at this day. But do not say, for all this, that the introduction of foreign clothing has caused ill health among Hawaiians.

It is ignorance in the use ; therefore let us seek instruction in regard to proper clothing and its healthful use.

THE MAN'S DRESS.

Of one who works, should be of woolen material, rather than of cotton, especially the upper garment. A working man should prefer a woolen or flannel shirt to a denim, or other cotton shirt.

If a man in a cotton shirt should work hard, or be overheated in a public building, so as to perspire freely, and cause the cloth to cling to his back, and about this time a breeze should blow freshly on his body, he would feel an unusual coldness in his skin ; and very likely a bad cold

and cough would follow after this sweating, and sudden lowering of the temperature of his body. This would not be the case, if he wore a good, woolen shirt. A flannel garment is not only warm in cold weather, but is also cool in warm weather. It keeps the temperature of the body uniform. It is not so important that the pants should be woolen. However, if good, strong flannel pants can be got they should be preferred to cotton ones. But whatever the article of clothing, it should be washed regularly ; if woolen, it should not be worn longer than a week ; and if cotton, it should not be worn longer than three days without being washed.

WEAR SHOES.

Don't be half civilized in your costume, and don't think that because your forefathers went barefoot and were strong, that you also can go barefoot and keep healthy. If you lived unclothed, like an animal, then it would be all right to be barefoot ; but it is not wise to cover the chief part of the body, and leave the extremities exposed. The feet have larger pores than any other part of the body, and many of our ailments come through the pores ; therefore for a man to wear a thick coat and pair of pants, and leave his feet naked, is to invite disease. Get shoes by all means, if you can ; and never sit in a church, or on seats in any public building, on a

public occasion, with bare feet. If you do, your feet will be affected by the draught under the seats, and will be much cooler than your head, and you will catch cold. Your feet should be always warmer than your head. You had better go bareheaded with feet shod, than the reverse. Therefore get shoes, and wear socks also. Some young men, working much out of doors, may go barefoot without apparent damage to their health, but the exposure will tell upon them as they get old.

THE WOMEN'S DRESS

May differ in quality, and be lighter than the man's. In these islands, the women very seldom work hard out of doors. And, besides, there seems to be, in the body of a woman, certain physical qualities, that enable her to withstand a cold temperature, and she usually wears a lighter quality of clothing than a man. Prints and muslins constitute the chief material for the outside wear of Hawaiian women; but many of the Hawaiian women, whose health may become a little delicate, do well to wear an outside garment of flannel, waterproof, or other article of woollen material.

But the chief point in these instructions in respect to Hawaiian women's clothing is that they should wear inner garments, especially drawers. According to statements made by physicians and others, there is much neglect in Hawaii, among

poor people, in country places, in this respect. The ungainly bed gown, or *holoku*, worn by native women, is no doubt a very ample cover for the body, but it does not sufficiently protect the female. Every Hawaiian father or husband, who wishes to be looked upon as civilized ; or cares anything for the virtue of a wife or a daughter, should never allow them to neglect to wear inner garments, such as chemise and drawers, but especially the latter. Health and virtue both are concerned in the use of inner garments by women. Without clothing that completely encases the lower portion of the body, the woman's person is in a loose and exposed condition.

Bear in mind, here, Hawaiians, that virtue or vice, are promoted, as is shown in the article on "Habitations for Hawaiians," by the circumstances or conditions which surround, and affect, in any way, our bodies. A naked, or partly naked, woman of the olden time could have no chastity; and one in these days, who merely hides her body, but does not properly inwrap and protect her person, will not acquire the reserve and sense of personal regard which lies at the foundation of civilization.

SLEEP WITH NIGHT CLOTHES.

It has been customary with the most of Hawaiians, on lying down at night, to strip naked ; and when reposing, to cover the body with a

tappa, blanket, or coverlet. When many persons, of both sexes, thus sleep together on one mat, as is often the case in Hawaii nei, both decency and health must suffer. Men should always wear a night shirt, with drawers or pejammas, and women a night dress or long chemise, with drawers also. Do this for health, as well as for decency, especially when you lie on mats that may be tainted by some diseased person having reposed on them. A woman may prevent a bad cold, or keep off a fever by wearing a proper night dress; and furthermore, she will not be likely to incite a libidinous intrusion, as when exposed. Women in all civilized countries preserve the regard of men by carefully guarding their persons, to prevent exposure. Ample and graceful covering inspires attachment. Therefore, Hawaiian fathers and mothers, be sure to insist that your girls shall wear night dresses. And don't say that it is hard for poor Hawaiians to provide all these things, that are so essential, when you can provide for so much that is not necessary. You can gain a living easier than many other people in civilized lands, who go fully clothed at all times; and you have not to do like them, to protect yourselves against severities of cold weather, by providing fuel as well as clothing for warmth; but only have to provide clothing for moderate warmth and decency; therefore as you value life, and as you hope for the preservation of your race, clothe the bodies of your women and girls appropriately, for the night, as well as for the day.

CHAPTER IV.

PERSONAL CLEANLINESS.

To be cleanly, is said to be next thing to being godly, or pious. Certainly, to keep the body clean, should be a religious duty ; as it is unquestionably a duty, not only to ourselves, but to our fellow-beings. A man or a woman, who is dirty through neglect and indolence, is not in a fit state to pray to God, or to take part in Divine Worship; and is certainly not in a proper condition to associate with men and women who are clean.

Moses, the great Lawgiver, states that Jehovah, the Almighty, would turn away from a dirty camp ; and then assuredly, he would turn away from a dirty man or woman.

A human being habitually dirty, owing to laziness, is a savage. And it may be said that human beings prove the degree of their civilization by the extent of their personal cleanliness.

But it may be said here, that the foregoing remarks are out of the way ; inasmuch as the object of these instructions is sanitary improvement, or health, and not civilization, or manners, or pi-

ety ; and that an individual may often be very dirty, and yet keep in good health, and have a certain degree of piety.

This is true in respect to dirt on the body, if it be the result of labor, but not true if a foul skin is the accumulation of filth promoted by a lazy indifference to one's personal condition; and as for dirty piety, even if it consoles the individual, it repels association.

A clean skin is not only a mark of civilization, and of a superior spiritual state, but is also a guarantee of good health.

Every Hawaiian man, woman and child, should wash the body thoroughly in clean, fresh water every day.

And then of course, a clean skin will require clean clothing.

This frequent and careful cleansing of the body will call for some exertion ; but not so much as dirt neglected, will finally exact from any one.

Dirt neglected on the human skin, promotes a variety of diseases. Such as common itch, which exacts more labor from dirty folks in scratching, than clean people exercise in rubbing and ablu-tion. Besides scab in the head (piele) and various sores of the scalp, the result of filth keeps a lazy person constantly scratching and rubbing, and any neglect in cleansing the private issues of the body, will occasion a frequent and offensive scratching and clawing.

But more than this, many dangerous fevers

have their germination and growth in a constantly foul skin.

A man or woman habitually dirty, cannot work well; Therefore, cleanliness promotes industry and abundance, as well as health.

And this, moreover, is most worthy of consideration; that a perfectly clean individual has nice feelings, and awakens such feelings in others.

No one but a savage at heart could love a dirty individual of the other sex.

Hawaiians have sought out a great many supposed aphrodisiacs or love philters among the herb simples used as medicines in their islands, and credulous natives have faith in the efficacy of a great many such alleged inspirers of affection. But let every young man, and every young woman, feel assured that there is no love philter in the world that will awaken or promote love, between man and woman, so much as a clean, cool, soft, and naturally pleasant odorous skin, draped in perfectly clean soft garments.

But be sure that you are clean all over your body.

It is a fraud to try to make yourself presentable to others with a clean face, and clean clothes, and yet have a dirty skin underneath.

Any individual having a dirty, diseased skin hidden up by nice clothes, is a whited sepulchre.

And this hiding up and concealment of dirt on the body is not only a fraud towards others, but a great detriment to yourself.

It is hidden, rather than exposed filth, that promotes disease.

A naked savage might go about greasy and dirty all the time, and yet remain active and vigorous, but let him cover up his dirt with clothes, and he would soon suffer from some filth disease.

The general prevalence of scab and sore upon the bodies of many Hawaiians of this day, and the cause of the multitude of skin diseases among them, is no doubt owing to the continuance, for some time past, of the dirt of the savage under civilized clothing.

O, Hawaiians, be civilized in your skins, and in every fibre and tissue of your bodies! And a young and healthy generation of Hawaiians will rise up to call you blessed.

This is a voice of love, O, Hawaiians, that denounces your errors and evil habits, only that you may learn and live as a nation.

And now give heed to a few simple rules in respect to personal cleanliness.

RULE 1.

Wash your body early in the morning, before you eat. To wash early, and before you eat, will promote good digestion. To wash immediately after you eat, will interfere with digestion, and hurt you.

Wash the body thoroughly. Rub the skin well with your hands, and then rub dry with a towel. The dry rubbing is the best part of the

operation of cleansing the skin. A good many Hawaiians are content with a plunge into water, or a dash of water from a bucket or calabash, and whilst the skin is wet will put on their clothes. This is a good way to catch a cold. A naked savage can of course wash, and let his skin dry in the air like a horse, without hurt. But to a civilized and clothed individual, who bathes, the towel is as important as the water. Some Hawaiians say they are too poor to buy towels; and yet they can buy a new coat, or a showy gown. Now, it will be better to do without the extra coat or gown, than to do without a clean towel. The skin cannot be thoroughly cleansed and made healthy, without a good rubbing from a clean cloth. Just as the nose cannot be properly cleansed without a handkerchief.

Any one who uses the fingers alone, to attempt to cleanse the nose, or any other part of the body, is partly a savage; whatever may be his race.

Bear in mind, that a good towel can be purchased for one quarter of a dollar; and sometimes for one real; the price of a small piece of tobacco.

A thorough wash of the body requires the careful cleansing of the privates, as elsewhere said, also the head, the teeth, and the feet.

Too much care cannot be taken to promote the most thorough cleanliness of the privates, the groins and adjoining parts of the body. It is

said, as stated in the chapter on Venereal, that Hawaiians are negligent in this particular. This should not be. Let them consider earnestly, that Moses, the most eminent Lawgiver of the world, looking to the extreme importance in respect to health, of personal cleanliness in a warm climate, and in unwatered deserts, established a rite, requiring the removal of the foreskin, a receptacle for hurtful impurities in cases of neglect, in order to insure thorough personal cleanliness among the men of Israel. And as ancient Hawaiians also practised circumcision, we have an assurance of the transcendent importance attached to this great Asiatic sanitary ceremonial, since its observance had reached to farthest Polynesia. But as the bloody ritual of personal cleansing has been superceded by the gentler purification of the waters of baptism, let not any Hawaiian of this enlightened era, neglect for one day the rite of private cleansing, so that the removal of the foreskin shall no longer be regarded as a necessary sanitary precaution. All the people of Malaysia, male and female, always wash with fresh water after an evacuation, and for this purpose, vessels of water are always found in closets in Malaysia, or the East India Islands.

Women should be even more careful than men in their private ablutions. For this purpose they should occasionally use the syringe.

To wash the head well requires soap to be rubbed into the scalp. Rub it well in. And

afterwards rub with a clean towel till the head feels hot.

It is customary for Hawaiians to anoint their hair with cocoanut oil. This is perhaps beneficial to the hair, if the scalp be kept clean. And there are perhaps cases where the hair grows well on dirty scalps, smeared with oil. But consider the feelings of others, as you are a civilized man or woman, and do not add fresh oil to a rancid mass, that already gums and clogs your hair, and makes some people wish to avoid your stinking scalp.

About the cleansing of the teeth little need be said to the most of Hawaiians. They have generally good teeth, and have little need of the dentist. But many Hawaiians are commencing the unwise habits of foreigners, which promote bad teeth. They chew tobacco; they eat hard bread, and partake of hot food and drinks, along with pickles and candies, instead of their ancestral cold, soft poi, and raw fish. And they swallow many drugs. All of which help to corrode, and to coat their teeth with hurtful matter, which leads to decay and painful toothaches. So that bye and bye, the dentist, that unfortunate result of an advanced civilization, may be as much required by Hawaiians, as by English and Americans, and other enlightened nations.

But the decay of the teeth may be prevented, or stayed at least, by taking great pains in regard to their cleanliness. Cleanse the teeth thorough-

ly in the morning when you get up, and before going to bed. A mere rinse with a mouthful of water, and a rub with a finger, will not thoroughly cleanse the teeth. A small brush is needed, and if you have not one, the frayed end of a rag, or corner of a towel moistened with soap and water, and well rubbed on to your teeth, will help to cleanse them. To always rinse out the mouth with clean water after eating, is a good precaution, to prevent the accumulation of hurtful matter on the teeth.

Hawaiians, who chiefly subsist on poi and other soft food, do not have occasion to pick their teeth. But those who eat stringy meats and other foreign food, must pick their teeth, as foreigners commonly do.

And here an instruction is offered, which pertains to the good manners of civilization, rather than to health,

Do not pick your teeth in the presence of others. Any one who picks foul coated and bad smelling teeth, whilst talking to another one, who in courtesy cannot get out of the way; and who, whether he picks with a sliver or a quill, sucks from it occasionally the fœtid matter, as he picks and talks, is an individual of imperfect education, and only partially civilized, whether his skin be white or brown.

RULE 2.

Do not put dirty clothes upon a clean skin.

Do not cover up a dirty shirt, or a dirty chemise, with a clean coat or a clean gown. Better to have an outside garment dirty, and the clean one next to your skin. But have all clean. Ragged and dirty clothes should never be seen in these islands, where subsistence is so easily procured; and the climate is so mild, as elsewhere said, that no labor has to be performed in order to procure fuel for warming the body.

RULE 3.

Do not sleep at night in the clothes you have worn during the previous day. Your skin throws off from the blood, through the sweat pores, refuse, or excreta of the body, with which your garments become impregnated, and if you sleep in garments thus charged with impurities thrown off from the body, during the labors of the day, your skin will re-absorb these impurities, which will cause you to be sick bye and bye. Sleep always in a clean night shirt. And as stated to you Hawaiians in the article on "Clothing,"—never sleep naked. Because, in case you should do so, although you avoid the injury caused by sleeping in foul clothing, yet you may contract disease from an unclean mat, or you may catch cold; and in case of a woman, she cannot live a decent and healthful life, if she reposes without a sleeping garment.

RULE 4.

Do not keep animals about your person and in your house. This is a rule, or injunction, especially called for, to restrain a common practice of Hawaiians. Many natives make of dogs and pigs more intimate companions than is cleanly or healthful.

It is true that all mankind find a useful and faithful companionship in dogs. But the civilized man keeps his dog in the yard; whereas the savage, or uncivilized man or woman, allows the dog to occupy the hut and the sleeping mat, alongside of his master or mistress. Hence the numerous fleas, and pimples, and sores, ever associated with the skin of an uncivilized individual. It is better not to wear clothes, if you must have a dog to sleep with you. The consorting of a smooth-skinned human being alongside of a hairy animal is an abomination. The Bible says it is "confusion."

Keep the dog and the pig outside, in your yard, if you would hope to lay any claim to the character of being civilized. Also, by doing so, you will be more healthful.

RULE 5.

Be regular in the evacuations of the body.

It greatly promotes health and comfort, to accustom the body in its function of fecal discharges, to regular hours.

In the morning, after rising, is the best time to relieve the bowels of accumulated excreta.

An eminent clergyman in America has publicly stated, that he attributes to this regular morning habit, a large influence in promoting his fine health, activity, and mental vigor to an advanced period in life.

By its observation regularity, cleanliness, healthfulness, and at the same time decency, may be promoted.

The subject of decency is deserving of consideration in this connection.

An individual may attend to the requirements of nature so as to comply with the exact laws of health, and yet may do so in a way to neglect the rules of cleanliness and decency.

These laws and rules should be equally observed, in order to promote health and civilization.

It must be with regret, that any one who is hopeful of a high civilization in Hawaii nei, has to note in its midst any indications of a barbarous life. And this the observant stranger must do, who may ramble in the highways and byeways of these islands. He will find in his walks many evidences of the human animal, rather than of the human intelligence and sense of propriety, which seeks to preserve and beautify highways of men, as paths, upon which angels may tread unawares.

O, Hawaiians! It will be in vain that unwise

flatterers vaunt your advanced civilization, and boast of your spiritual progress, in having cast away perishable gods, and set up the worship of the Holy and Everlasting One, if the stranger who visits your isles shall find occasion to avoid your pleasant pathways, your shaded groves, and shell-strewn shores on account of the nuisances that may beset his footsteps.

It will be said by the reflective observer, in view of the ordure that he avoids, that the filthy gods of the olden time still have dominion over you.

Therefore, Hawaiians, give heed to what has been said: that to be cleanly is next to being godly. Cleanliness indeed must go with true worship. It is not to be supposed that any one having a genuine and lively faith in a pure and holy God can be dirty in person and in action. The ancient People favored by the Almighty Jehovah were carefully and very plainly instructed in respect to personal cleanliness. And it will be well for you Hawaiians, as well as many other peoples, to read and give heed to those plain instructions to the Children of Israel, on the point now under discussion, which are to be found in the next Chapter.

CHAPTER V.

OUTDOOR CLEANLINESS.

The disposal of the excreta, or refuse of the human body, is an unpleasant subject to consider; but it is a very important one, in connection with the care of health; and was so regarded by the inspired lawgiver, Moses, in his sanitary instructions to the children of Israel.

In the 23d Chapter of Deuteronomy, the following ordinance is declared: "Thou shalt have a place, without the camp, whither thou shalt go forth abroad; and thou shalt have a paddle upon thy weapon, and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee."

This was a most important regulation, in order to maintain the cleanliness and healthfulness of a camp of "Six hundred thousand footmen," in the warm climate of Palestine. If such a measure of cleanliness had not been observed, such a camp of men, women and children, would have speedily become an abomination; and neither order nor decency could have been maintained.

Many camps of armies of modern times have been desolated by diseases, because such a simple yet important sanitary regulation has not been observed.

And it would seem, that many hosts of filthy soldiers, whose camp has become a stench and a plague spot, and who have died of diseases bred of filth, more than by the hands of their enemies, that they incurred the penalty foretold by the great Lawgiver, Moses, in connection with his instruction for the cleanliness of the Israelitish camp, when he said:

“Therefore shall thy camp be holy, that he (Jehovah) see no unclean thing in thee, and turn away from thee.”

The God of Life has evidently, on many occasions, turned away from dirty men, who, having no more care or thought than beasts, have defiled by their ordures, their camps, their homesteads, and their highways.

How is it with you, Hawaiians? Are you a careful and a cleanly people? Do you keep your camp clean, and your grounds and pathway free from offensive nuisances?

Alas! it must be said, and repeated, that you are guilty of much uncleanliness in this matter. You provide no paddle, when you go abroad, to cover up in the earth offensive matter, that is left exposed to taint the atmosphere, so that, should the God of Israel walk in your camps, or along your highways and shores, as He did in

the camp of the Hebrews in the desert beyond the Red Sea, He would see much uncleanness from which to turn away.

The God of health and purity and life will indeed turn away from dirty people; whether they be Europeans, Americans, or Hawaiians.

You, Hawaiians, now take rank as a civilized and enlightened people, much beyond the status of the children of Israel, when led by Moses; therefore you should the more readily appreciate any instruction whose object is for the improvement of your health, and the amelioration of your condition. And now give heed to the simple, yet important ordinance of cleanliness, declared by the great lawgiver, so that when you walk alone, take care that no one shall have occasion to avoid, or regret going in the path you have trod. This simple measure of cleanliness, if observed scrupulously by all you Hawaiian people, would prove your civilization to the thoughtful stranger, more than all the evidences furnished by your churches and your schools; and, moreover, the spirit of purity and health would be with you, and would not turn away.

But these remarks may appear to apply to dwellers in the country, and to wayfarers, rather than to the crowded people of towns. It is true, that when all the space of inhabited ground is taken up by dwellings, and hard trodden streets and enclosures, the regulations of Moses, which were practicable in a sandy desert, cannot be car-

ried into effect in a city. But if the spirit exists which dictated and practiced that sanitary regulation, then the cleanliness observed in the desert would be fully carried out in the city; and no doubt the municipal regulations of Jerusalem, when the children of Israel abode there, were promotive of cleanliness and health.

And so, Hawaiians, being cleanly in the country, would help to make cleanly towns of Honolulu, Lahaina, Wailuku or Hilo. The same sanitary act is to be performed in either place; in the town, or in the country; that is, to cover up in the earth the refuse of man; even as he has to be covered up when the spirit has departed; and his body is then all refuse.

And how to cover up and remove human refuse in cities, so that public health may not be impaired, is a question of the highest and most vital importance.

Know, Hawaiians, that the excrement of human beings, and also of animals, when long exposed, or subjected to the action of the air, and of heat and moisture, will generate and exhale into the atmosphere a variety of microscopic organisms, the germs and source of many dangerous diseases.

Learned physicians, who have carefully studied this subject, have no doubt that the malaria, or poisoned air, generated by festering fecal matter will breed the fatal form of fever known as typhus or typhoid, and other death dealing diseases.

These filth diseases attack the young and tender, more than the mature and strong; so, when your cherished little boy or little girl may unhappily be laid low with fever, and you are weeping over the dear one; think, and look around your premises, and see if there be not some offensive uncovered hole of excrement, or putrid collection of garbage, or partially concealed impurities, emitting stench around you somewhere. If you find any such foul spot near you, then you have occasion to sadly reflect that your negligence and uncleanness are, perhaps, causing the death of your darling.

Even such a small matter as a neglected chamber vessel, one which may be merely emptied, and never washed out or scoured, and has become crusted with urinal deposits, is sufficient to poison the atmosphere of a room, and promote disease. A careful mother of a family will always see that such a vessel is scoured clean and free from smell.

Many of the dangerous ailments, generated by impurities, have prevailed of late years in the city of Honolulu; and such general ill health has been largely attributed to excessive shrubbery, excluding the sunlight and air from dwellings, and also to excessive irrigation, and consequent dampness and unwholesome exhalation all over the city. But these things can hardly be considered the only causes of the city's ill health, as we see the town of Lahaina deeply shaded with heavy groves of trees, and a rank shrubbery, con-

tinually subject to irrigation, with a large surface of pond water and swamp, and yet no malaria, nor malarious fevers have as yet prevailed there.

In the opinion of many careful observers, one of the chief causes of the recent malarious fevers of Honolulu, is the foul condition of privies, and the absence of any proper sewerage, or means of carrying off filth by pipes.

The neglected privies of Honolulu are very likely its plague spots. Many such festering pits have been poisoning the air, in many public places in Honolulu, for the past ten, fifteen or twenty years.

It would be as healthy to leave graves open, with putrid bodies inside, as to leave neglected open pits, filled with festering human refuse.

But some may say—we open our graves rarely, only perhaps after lapses of years, and we fill them up—but our pits for personal convenience, cannot be dug afresh, in cities, at least, and filled every day. True, that would be too much labor; but you can so apply the purifying earth, in frequently covering impurities with fresh soil, that you can cover and bury them every day.

This will call for more time and labor than was required in the past careless and uncleanly ways of Honolulu; but you and your children who reside there, will be healthier, your atmosphere will be purer, and your name for cleanliness and health will go abroad, to promote the increase and credit of our capital city.

This instruction is especially addressed to Hawaiian residents in Honolulu; although it will apply to the native dwellers in towns, and in the country elsewhere, who are anxious to provide for their outdoor cleanliness.

The people of foreign cities in Europe and America, have depended for the purification of their abodes upon a system of pipes, running through every street, and leading to every house, so that filth could be carried off through them, and discharged into some contiguous river, or the sea.

If this system of cleansing is perfectly carried out, and no foul air can return from the pipes into the houses, it will do the required work, and should be all that is required. But this is not always the case. Sometimes a poisonous gas exhales from a waste pipe into a bedroom; or people have been struck with disease, when affected by gases coming from a removed, or repaired waste pipe, as in the case of the Prince of Wales, who nearly died of a dangerous fever, after lodging near an imperfect and leaking waste pipe; or it may be that the neighboring stream or bay is rendered putrid, and exhales malaria on account of accumulation of foul discharges.

The plan of returning human refuse to the earth, like the simple regulation of Moses, is no doubt the most effective and healthy.

And how can this be done by a native resident of Honolulu?

Every head of a family, and owner, or renter of a lot in Honolulu, or other town, can observe these rules:

RULE 1.

Fill up at once, without waiting to be commanded by health officers, any privy pit, that has been open and used for a number of years.

RULE 2.

Dig a new pit adjoining the outer wall of your yard, not less than seven feet deep; and do not wall up its sides with stone, or brick, or plank, or any other material. Let the surrounding soil of the walls of the pit help to absorb and defecate the impurities cast in. Do not dig your pit within 30 feet of any well in use. And do not dig your pit adjoining your neighbor's house. Be sure and have an air opening at least two feet square in the little house you build over your pit, as well as a door.

RULE 3.

Provide a barrel, or a box, to stand inside of, or near the little house that covers your pit; and have this barrel or box filled with fresh, dry soil, especially the red, dry, iron tinctured soil from the kula plains; and have a paddle, or scoop of any kind,—a shingle would answer—to cast, after you use the place, a small quantity of dry earth

into the pit. This earth must always be kept dry. All this will require some little labor, and perhaps expense on your part, but a blessing will come with the care and outlay, O, Hawaiian father of a family.

RULE 4.

Dig a fresh pit at least every year. If your yard is small, you can return to the old places covered up, after a few years, and dig a pit in the same place a second time, without annoyance or injury.

RULE 5.

Never permit any ordure to be deposited, or exposed in your yard, or on any pathway by your house, no more than you would permit your own person, or the person of any member of your family to be openly defiled by such impurities. And thus, as you would keep your persons and your premises clean, your lives would be clean, and God, that giveth health, will abide with you, and not turn away.

[Should you, Hawaiian reader, observe any foreign resident of your city, who neglects any, or all of these regulations for outdoor cleanliness, do not imitate such a one, or seek any excuse

from his conduct; but rather consider that such foreigner is neglecting a duty, and is living and acting below the civilization to which he or she belongs.]

CHAPTER VI.

NURSING THE SICK.

The ills that afflict human flesh are innumerable. The history and catalogue of diseases will never be complete, so long as man is a sinner. There will always be human infirmities on this earth, and diseases will multiply, or vary in different lands and ages. Hawaiians of this day have more bodily ailments than their forefathers; because the moderns live a more varied and artificial life than the ancients; and at the same time, this generation of natives, of the enlightened era of Kalakaua, are probably more ignorant of the diseases that afflict them, and of means to promote health, than the generation of the days of the conquerer, Kamehameha.

But this ignorance of the nature and treatment of disease, among Hawaiians, who have no knowledge whatever of medicine, as a science, is not to be wondered at, when it has been observed recently, that the intelligent foreign physicians of Honolulu, who have had access to the accumulated facts and lore of this medical science, that is over two thousand years old, were divided in

opinion in respect to the character of a certain fever, and were diverse and antagonistic in their treatment of the malady.

Who shall decide when doctors disagree?

Alas, the mysteries and disorders of the human body are yet very far from being understood, even by the most learned. And we cannot feel sure that any human skill can make us well, or save our lives, when once we are really sick.

Nature, or the principles that govern life and growth, is our surest doctor. And the best that can be done usually, in a case of sickness, is to afford nature a favorable opportunity to operate in behalf of the sufferer; and this is mainly effected by faithful, affectionate, and judicious nursing.

A good heart, or say, a thoughtful, sympathetic nature, engaged in nursing, will do more for a sick person, than medical skill, alone.

Hence, in many countries, and in many ages, the ministrations of noble, tender-hearted men and women to the sick, have been regarded as the chief salvation of bodily sufferers, and the most highly honored work in a community.

Will not Hawaiians learn to become nurses and care takers of the sick, like the Howards and Sisters of Mercy of other lands? When that shall be, then will the power of disease be checked in these islands; life will prevail more than death, and the Hawaiian nation may begin to hope for its perpetuation.

And there is not much to learn to accomplish

all this, with love to our fellow beings as a teacher,

Therefore hearken, Hawaiians, unto a few rules for the care of the sick.

RULE 1.

Give the sick rest. To be kept quiet is to be in a good way to get well. Keep noisy, chattering people away from the sick. A loud talking visitor in a sick room, comes to gratify curiosity, and not to manifest sympathy. When any one you love is sick, shut the door against noisy, gossiping neighbors. The soft voice of a kind nurse is all that an invalid wants to hear.

Also keep away annoying insects. A humming mosquito, and a worrying fly can increase a fever. Keep them outside, along with the noisy gossips.

A patient, thus kept quiet, and free from intrusive people and insects, will be easily led back by nature unto health.

RULE 2.

Keep the patient clean. If personal cleanliness is important to the body when in a state of health, it is still more important to the body when suffering with disease.

If the invalid is too weak to be placed in a tub of water, or other bathing vessel, then cleanse the body of the sick person, as you best can, with

a sponge, or piece of flannel moistened with tepid water, and rub the skin dry, with a soft towel. A careful cleansing of a sick body, in every part, accompanied with gentle friction of the hands, will often have a wonderful good effect. But to do this efficiently will require some exertion, and may cause some fatigue. But it is the most blessed of labor to work for the life of another that is helpless. This is the true labor of love. However, it must be said here that when an invalid is too weak to bathe him or herself, there may be danger in bathing of any kind, and in such case strive to get the advice of a physician, and without such advice, only rub the patient with a warm, dry towel.

Take pains to remove all matter accumulated on the tongue, on the teeth, and in the mouth of the patient. Use the corner of a clean pocket handkerchief, or towel, moistened in water, and wrapped round your forefinger, for this purpose. Keep the hair of the head in order, and carefully cleanse the scalp, so as to remove any cause of irritation. Rub the feet frequently with a moist, and then a dry towel.

If any one has been sick a long time, and is liable to bed sores, anoint the parts likely to chafe, with fresh vegetable oil. After cleansing the body of a sick person, an inunction of aching parts with cocoanut, olive, or candlenut (kukui) oil, will always do good, and oftentimes this application alone, in some conditions of fever, will cure the disease.

RULE 3.

Keep pure air and good light in a sick room. Yet avoid draughts, or currents of air, and too great a glare of light. Of course, in certain diseases of the eyes, all light must be excluded. But for general ailments, keep windows and other openings so adjusted that the invalid always has fresh air, and a soft, shaded, yet cheerful light. Pay careful attention to this matter. Light and pure air are more important to the sick than medicines.

Be vigilant to remove from the chamber of the sick everything that could affect the purity of the air. Remove and cleanse chamber vessels immediately after being used. Do not allow a spittoon to remain in a sick room uncleansed, more than a day. Any such vessel, left neglected, will speedily promote bad air. Do not allow an invalid, or any one else, if possible, to spit among the trash at the edge of mats next to the wall. It is a common practice in native houses to do so, and many a Hawaiian sleeping chamber is poisoned with impure air, caused by accumulated expectorations from diseased throats among the grass under mats.

A calabash of sour poi will speedily and unfavorably affect the atmosphere of a sleeping chamber. Remove it by all means from a sick room; and remove vessels of water, meat, fruits, or anything liable to decay. Also put out of the way all old garments that have been hanging for

some time on the walls of a room in which an invalid is to be placed.

Keep the sleeping mats, and floor mats in a sick room as clean as possible. And don't fail to remove from the sleeping clothes, or bed clothes of an invalid any stains of fecal matter, of blood, or of discharges from sores.

An invalid should have ample space in order to have good breathing air. The best sanitary authorities say that each individual should have 1,000 cubic feet of space, or ten feet square, and ten feet high, for sleeping room. The sick require fully as much space as the well.

RULE 4.

Nourish a patient well whose body is wasted by disease. The stomach of the sick may reject ordinary articles of food, but perhaps will accept some new and delicate preparation of nourishment. The fresh milk of the cow, goat, mare, or ass, is the best food for a languid, sick person of any age. When a man, or a woman becomes weak as a child, through ill health, it is then that the food of a child will best suit their stomachs. Some sick persons may reject milk. Then prepare a savory chicken broth. Don't think of the price of fowls, when your father, or mother, or brother, or sister, or child, or other relative, or neighbor is sick. Let the heart be animated only with love, and give all you have to help save a precious life.

RULE 5.

Do not hasten to give pills, salts, or other medicines to the sick. Await first the results to be produced on a patient by rest, cleansing, nourishment, and careful and kind nursing. Attend promptly to all troubles of the invalid, and endeavor by occasional changes of position, and easy arrangements of pillows and bed clothes, to promote the comfort of the sick one. If, in spite of good nursing, the sufferer gets worse, then call upon the best medical skill you can find. But don't call upon a juggling kahuna, who will pretend by help of an akua, or familiar devil, to cure the sick. Such pretense is imposture; but an honest kahuna, who administers the valuable herb simples of Hawaii nei, may do good.

RULE 6.

Comfort an invalid with hopeful and cheerful words. There is distress, and usually despair, in the heart of one diseased. The mind weakened by ill health is prone to believe in evil to come. Hence the baleful influence, that the anaana or death prayer, believed in by some Hawaiians, has over the imagination of a sick native. When the body is down, and the soul is in darkness, then is the time that kindness and affection are most needed. Love is the best physician—and to a soul drooping and desolate with disease, the ministration of affection is the sovereign balm.

Therefore, Hawaiians, rouse up your hearts to be kind and faithful to one another when sick.

RULE 7.

The nurse who waits in a sick room, should be always clean, and neatly attired. The best nurse is a kind-hearted faithful woman. The great privilege of a woman is, that she is preeminently qualified by nature to be the consoler and healer of her suffering fellow beings. Will not Hawaiian women appreciate this great privilege? The saving of their race from the conquest of disease and death, and final extinction, is in their hands. The great portion of Hawaiians of this era, who die, perish for want of proper nursing. The Hawaiians of the old, rude times, who lived abroad with nature, like an animal, did not require nursing when sick. When affected by some malady, so that they could no longer fish or hunt, they would retire to their huts, or to some retreat in the forest; stay quiet like an animal, and with nature mostly for a doctor, would get well, without nursing, or any care. But the civilized Hawaiians of this day, made more tender in body and susceptible of ailment, by their increased housing and conveniences of clothing; and having greater sensibilities and sympathies, the result of civilized intercourse and christian teaching, have greater need of kind ministrations when sick, than their barbarian forefathers. The pagan

Hawaiian men of old tabooed the presence of the women at times, when the Christian Hawaiian men of this day welcome them to take part in their most interesting family associations. Let Hawaiian women therefore be invited and encouraged to take the noblest position of their sex—a place by the sick bedside. They are qualified by nature to speak in tones to soothe the sick ear. Men, who serve as nurses, as hirelings in hospitals, are not so gifted to soothe the ailing. But daughters of Hawaii, who will serve by sick beds for love, and not for pay, will be the healers of their nation. Shall it not be, that one daughter of Hawaii will arise, like a Florence Nightingale of England, to be an inspirer, and a savior of her country?

Many daughters of Hawaii have learned much of books, and of art in seminaries, and these things are good. But what sick soul will they help to comfort? Believe this, Hawaiians; that to know how to nurse a sad, despairing invalid unto health and joy, is proof of the best kind of education.

[The substance of some of the above rules has been expressed elsewhere, in these instructions; but they are of that importance that they cannot be repeated too often.]

CHAPTER VII.

CHILD BEARING.—INCREASE OF THE NATION.

A noble and very rich lady of ancient Rome, named Cornelia, being requested by some distinguished strangers, to bring forth her most precious jewels, ordered her children to be brought, and presenting them, said: "These are my most precious jewels."

Rome, the greatest state of ancient times, was chiefly made great by virtuous women, and faithful mothers; and it may be said that mainly through the instruction and care of good and faithful mothers, have states of modern times, such as England, France, Germany and the United States, been made the most powerful and respected in the world. These great nations, owing to the influence of good mothers, have guarded and preserved their little ones, as their most precious treasures.

And what precious thing of this world can compare in importance with a child of your own blood? Your baby is a preserver of your name,

a continuation of your existence, and a future upholder of your country. Therefore, if you regard yourself and love your country, you should, above all things, desire to have and to preserve children.

Hawaiians, in virtue of their decline in numbers, as a nation, should desire above all other people, to multiply children in their homes. They should dread the condition of childlessness, as being the certain way to national extinction.

How deplorable the degradation and ignorance of the older barbarous time, which led Hawaiian women to strangle, drown, or otherwise destroy, their own helpless little ones!

In the pagan days some mothers and fathers were more savage than the cruel creatures of the land, or the sea. They were more pitiless than the shark, when they cast their offspring to this monster of the sea; or when they stuffed the mouth of the wailing babe with tappa; or smothered its cry, in a living grave, and turned away from its dying moan!

And even in later days, when knowledge had come, some of the ancient hardness and cruelty continued. Some Hawaiian women, in the days of light, have devised ways to cause their children to die; and still more, have they contrived means to stop the birth of babes!

Some have used the fine fibre of the cocoanut, or other murderous instrument, to pierce the aqueous home of the foetus.

Others have sought and partaken of herbs to produce a hurtful relaxation, and a dangerous hemorrhage, to cause abortion.

And there have been some who have mounted the swift running horse, in order to dislodge an incipient life from the womb.

And many other means have been employed to prevent the coming forth of what has been regarded, by them, as the troublesome existence of a helpless, dependant being.

Now, listen, O, Hawaiian women! And understand. Whether you stifle the breath of a living child, or prevent the coming to light and life of one, as yet only in the womb, it is in either case, and in any land, MURDER!

But here, in Hawai, it is farthermore a NATIONAL CRIME, of the highest degree!

But let us believe that the crime of infanticide belongs almost entirely to the past.

In these days, it is to be hoped, the hearts of Hawaiian mothers have become tender, through the teachings of Christian love, and the absence of pagan fear. And to these loving mothers, and to all women and girls, who are the hope of Hawaii, and to all protecting fathers and husbands, this appeal is made.

Let Hawaiian women be proud to bear children, and feel happy to count them in large numbers around their knees—as being gifts of God, the Father in Heaven—to be to them a comfort and joy—their most precious jewels—the sources of

their King's strength and honor, and the stay of their country!

Therefore, let all Hawaiian women, and all their protectors, study every rule, or law of health, as far as they can, in reference to child bearing.

RULE 1.

When a woman has conceived, she has commenced a great work within her body; and all her friends, as well as herself, should now be most careful of her health, in every particular.

She should take plenty of moderate exercise—out of doors, as much as possible; but should avoid all violent exertion, especially riding on horseback. A woman who rides on horseback, and astride, when it is manifest that there is a new life within her womb, should be marked and pointed out as an intentional murderess.

RULE 2.

A woman in the family way, who wants healthy offspring, should eat of good food, if procurable, all she desires, and at regular intervals. Nourish the child-bearing woman as the true source of wealth of the Kingdom.

RULE 3.

The clothing of a woman, big with child, should be always loose and easy. She ought nev-

er put on any clothing that oppresses her, or confines her body uncomfortably. She should not let any occasion—no social gathering—not even the going to church, induce her to cramp her body with unaccustomed clothing, so as to hurt her unborn babe.

RULE 4.

A woman should avoid anger, and all strong mental excitement during pregnancy. Let her feel a becoming earnestness and composure of mind. The hope of her country is in her womb.

RULE 5.

When labor pains commence, and delivery is near at hand, do not, as many Hawaiians do, entwine the waist and abdomen of the patient with cords, or bands, with the mistaken idea in mind of forcing the fœtus downwards; and to prevent, when partially expelled, its return within the womb. In consequence of this practice among Hawaiian women, in child birth, many cases of mal presentation, and of death, have occurred.

Let all concerned in this important work of child delivery, bear in mind that the muscular power of the womb will prevent any return of the fœtus, and is the most efficient means for its expulsion.

The woman must make her own struggle to bring forth, unaided, except a little support and

encouragement; and nature will help her to deliver her offspring.

RULE 6.

Do not induce a woman in labor, just after delivery of a child, and before the removal of the afterbirth, to stand up on her feet, in order to force its discharge. This practice, among Hawaiians, is the occasion of profuse and fatal bleeding. At such a time, the natural contractile power of the womb is so much relaxed, in the case of a civilized woman, accustomed to housing, clothing, and confinement—as is the case with Hawaiian women of this day—that repose in a recumbent position is necessary, to insure her an opportunity to rally her strength, and maintain the life currents healthfully in her system. Many deaths of Hawaiian women, after labor, have been caused by this evil practice, of standing up after delivery.

Let the patient remain recumbent after delivery. The after birth will come away with slight assistance.

RULE 7.

Never give a woman in labor any brandy, or other intoxicating drink with a view to stimulate or force delivery. Such a practice is bad, and will disturb and protract parturition.

RULE 8.

After delivery, let the patient have complete repose for a time. Some women get on their feet and walk about the same day, or the day after delivery. Such was the practice of Hawaiian women of the old time, and is still that of women in a rude and a barbarous state; but Hawaiian women, of this day, should bear in mind, that they are no longer savages, or animals. They should remain in a recumbent position; at the least, three or four days after delivery.

They will, by so doing, be healthier women afterwards, and better able to take care of, and nourish the new born child.

RULE 9.

Let a woman, just delivered, have good air in her chamber; and let her be kept quiet. It is too much the custom of Hawaiians to crowd around a sick person, in order to show sympathy. A little company may be cheerful, and pleasant, and beneficial to a sick person sometimes; but a crowd in a sick room worries the patient, and creates a bad atmosphere. A faithful husband, like a faithful doctor, in all enlightened countries, will promptly dismiss from a sick room, all visitors who are of no essential service to the patient.

You, Hawaiian fathers, must not allow your national spirit of hospitality and courtesy to restrain you in such a case. You must bear in

mind that you have become the guardian of a new and helpless being, sent to you by God, the Father Almighty.

This helpless being, as also the sick mother, now call for your most tender care. If you give this care, and are vigilant and faithful, as a true husband and father, you will become the preserver of immortal beings, who are to become the joy and stay of your old age, the future support of your country, and the rescuers of your race from extinction.

CHAPTER VIII.

CARE OF CHILDREN.

Human offspring need more care, and for a longer time, than the young of any other creature in the world. But it may be said also, that infant humanity, if properly fed and cared for, is very tenacious of life, and is more likely to live than to die. In all the enlightened nations of the earth, except Hawaii nei, the greater number of children born, live on, and grow up to be members of the state. But, alas for Hawaii! The greater number of her new born babes die in their infancy!

And why should there be such frequent deaths among the little ones, in the healthy climate of these favored islands?

Because ignorance or vice kills them!

Herod killed the innocents in Judea, but who are, and where are the Herods, who kill the babes in Hawaii?

Listen and heed, O, Hawaiians! You decline as a nation, not so much on account of diseases and evils brought here by foreigners, but for the

reason that of the few babies that are born unto you, more die than live.

O, Let it not be said that you are a nation of baby killers!

This is not so. The most of the deaths of your little ones, are caused by ignorance.

But remember, that this ignorance, if persisted in, with knowledge before you, will be charged to you as a crime.

Some Hawaiian mothers, when advised about the things that are needful for the care and nourishment of their baby, very often say they are poor, very poor, too poor to procure the things needed for their child. And at the same time, they have much and comparatively costly dressing for their own persons; and have a horse, and dog, and pig, or perhaps several of these animals, for which they cheerfully pay taxes, and incur expenses, without receiving any return. And yet they say they are too poor to provide for their own baby, that has an immortal soul, and partakes of their flesh, and their blood.

Shame on such a mother! A woman that will provide for a dog, or a pig, in preference to her own little one, is worse than a beast!

But, it is to be hoped that few, very few of such heartless and savage mothers, are to be found now in these Islands.

The cries of helpless babes touch the hearts of Hawaiian mothers, that are now inspired by

Christian love. What a privilege, and what a blessing, to have children!

Rachel, one of the mothers of the patriarchs of Israel, when childless, cried out in her agony, "Give me children, or I die." She had the great motherly heart, that needed the full exercise of its powers of affection. What great virtues are exercised in the faithful care and nurture of a child! Love, patience, and long suffering that never wearies; these are the chief attributes of God, our Father in Heaven; and when a mother does her duty to a child, lovingly and patiently, she gets near to Heaven; that is to a higher and better state of existence. Therefore, strive, O, Hawaiian mothers, and fathers also, to learn all laws of health in relation to the care of your children; let not your little ones die through ignorance, and attend to these instructions.

RULE 1.

The first attention that a new born babe requires is a bath in tepid water; then dry its tender body with a very soft, clean napkin. Some faithful old mother is the best person to attend to this duty. And let her bandage carefully the bowels of the baby. Hawaiian mothers and nurses usually neglect this attention, and many Hawaiian children, in consequence of such neglect, grow up with deformed, pendent abdomens, and protuberent navels, (or navel hernia.) Be

careful in the treatment of the portion of umbilical cord attached to the navel. Cover it with a scorched rag greased with sweet sheep's fat, or fresh lard, and then keep it in place by a strip of clean, white cloth that enwraps the little body, and is carefully fastened with two or three safety pins. Remove and replace the bandage, and examine and cleanse the navel cord, two or three times a day.

RULE 2.

Feed your baby bountifully and regularly. The larger portion of Hawaiian children, who pass away in childhood, die for want of proper food. Mark—it is not said for want of food—but of *proper* food. It is to be said with regret, that many Hawaiian mothers do not take pains to nourish their infants with the best of food for babes, that which is to be obtained from their own bosom.

They seem to dread some supposed discomfort and annoyance, caused by nursing a babe at the breast.

To a loving mother this is a pleasure; and if any woman desires that her new born babe shall live, it will become a pleasure to feed it from the bounty of her own body. A nursing mother should pay every attention to her own nourishment, so as to have plenty of her own milk for her own baby. Even poor Hawaiians, in these

times, can get many varieties of food. The chief articles of ancient Hawaiian diet, poi and raw fish, are wholesome and nourishing, and were all-sufficient, as food, in the rude out of door and naked manner of living of the olden time; but this diet is not sufficient now; for remember, that Hawaiian women of this day are living under very different conditions, have civilized appetites, and crave and need other things, and a much greater variety of food, than their barbarous grandmothers required. Procure for a nursing mother some fresh meat, as well as fresh fish, with bread and potatoes, and plenty of good bananas, melons, and other ripe fruits; and let her avoid, as much as possible, salted meat and salt fish. A cup of tea, well sweetened, will increase a mother's milk; whereas, coffee, is said to be, by those experienced, unfavorable to an abundant flow from nursing breasts.

You must, if the mother's supply is not sufficient, make every possible endeavor to get milk for the baby. If you attempt, as some do, to rear an infant upon a diet of thin poi, or sugar cane juice, or cocoanut milk, or other such articles of food, you must not entertain much hope of its living, and growing up to maturity.

The stomach of an infant requires milk, its mother's milk, but if that cannot be procured, then the next best thing to get is the milk of cows, or goats, or sheep, or even mares. The milk of all these animals will supply blood and

bone for the growth of the body of a little child; whereas other food, suited to grown up people, will not. Let it be repeated—use every endeavor to get milk for the new born baby. You, Hawaiian father, must be ready to make some sacrifices, in order to feed your infant child. Suppose your wife, now a mother, that she, through ill health, or some accident, can give no milk for her baby, then do not neglect any effort to get cow's or goat's milk, or some other animal's milk for the baby. Leave all other work, and sell anything you may have, if necessary, in order to procure milk for the little child, which should be your chief joy and hope, and which is assuredly the chief hope of your country.

A little warm water and sugar should always be added to animal milk; say a teaspoonful of white, clarified sugar, and two or three table-spoonfuls of warm water, to a small teacup or half tumbler of milk.

If you cannot get fresh milk, the preparation made from cow's milk, known as condensed milk, and sold in stores, is a tolerably good substitute. But use this article, only when you cannot get fresh milk from a healthy animal.

Mix two teaspoonfuls of condensed milk with one small cup of water.

RULE 3.

Clothe your baby comfortably, and keep it warm. Hawaiian cultivators know that young

plants, just set out, require great care, and must be sheltered from the sun, or wind, or too much moisture. It does not make a young tree plant, or tobacco plant hardy, by exposing it to severities of weather, but such exposure very often kills it. And such is the case with an infant human being. It is a very tender plant, and must be well warmed and sheltered, in order to grow strong, and to live on to advanced years.

Have, at least, six changes of dresses for the baby, to be procured before it is born. Let them be made out of good cotton print, which, when washed, will be sufficiently soft material to envelope the tender body of an infant. You can buy good prints now for ten and twelve cents a yard, and as one yard will make an infant's dress, an industrious Hawaiian can earn enough in one day, to provide six or more dresses for his baby. But a Hawaiian father, however poor, should devote, at the least, a week's wages to procure for the baby the following articles:

12 little print dresses.

12 baby shirts.

12 diapers.

2 pairs socks.

1 yard flannel.

It is understood, of course, that the woman about to be confined, or her female friends, will make up the dresses before the time of confinement. Don't omit the yard, or square of fine flannel, from the baby's outfit. This article the

mother will wrap around the little one when it sleeps, and also when she carries it out of doors. Provide also a clean cloth or sheet to lay the baby on when it sleeps. Do not lay its tender naked body upon a mat, used by many people. Perhaps some one, with an exposed contagious sore, has been reposing or sitting on this mat. You, Hawaiians, are very careless and indifferent about anything of this kind; to lie or sit down upon a mat, upon which a diseased individual has previously lain, or sat down upon, unclothed. Yet you want to live. Therefore, do not carelessly expose your baby's tender body, or place it where it may come in contact with some impurity, and contract some vile disease. See what is said on this subject, in the Chapter on Contagious Diseases.

RULE 4.

Keep your baby clean. Perhaps cleanliness is fully as important to a baby of civilized condition, as food or clothing. A little pig, with a thick, hard skin, and no pores or nerves, may thrive in dirt; but a tender, human, infant body, with millions of pores, and multitudes of sensitive nerves, never will. Some babies may grow up in dirt and neglect; but they will grow up with sickly bodies and coarse skins. If you want your baby to grow up with a well formed body, and a smooth, bright skin, be attentive to the frequent cleansing, as well as clothing of its

body. A fine, soft skin, and a well formed body were supposed at one time, and by many people in the world, to be marks of a noble or chief stock; but now we see, in these modern times, when the conveniences of life are so much increased, and so easily obtained, that the child of a hard working man, and of a common peasant woman, may, by care, and by the means which every one, at least in Hawaii nei, can obtain, grow up as fine in form, and as beautiful in skin, as the child of any nobleman or chief. But cleanliness is not enjoined for the sake of beauty, but health; for health will always be attended with good looks. A clean baby is always a nice baby.

Wash your baby all over, at least once a day in water about as warm as your blood.

Some poor native mothers will say, they cannot get a suitable vessel to heat water in; nor fuel at the time required; nor a proper tub for a bath for the baby; and so they plunge its tender body into the nearest pool, or running stream of water, or into the sea. This practice would suit a baby whose mother was a wild woman, and who lived with an almost naked body, exposed to the weather all the time. But it does not suit a civilized Hawaiian woman's baby, and it is a shame for any Hawaiian mother, or father, to say they cannot procure the common necessaries to promote the proper cleanliness of their baby. If

they do not bathe their little child, as civilized parents do, then it is owing to laziness.

A tepid bath, and a clean dress afterwards, will so much comfort a baby's body that it will readily drop off into a long refreshing sleep. If a baby does not sleep well, very likely one of the causes of its sleeplessness is that its mother has not properly bathed and cleansed its skin.

A faithful mother often cleanses her child. She never will allow it to remain, for any length of time, in its own filth. She will not mind any trouble, or to get up in the night time, in order to cleanse her child.

The loving mother will carefully examine into the creases on her baby's body, especially under its arms, and between its legs, to see that no chafing of the flesh takes place, in consequence of impurities of the skin, and dirty clothing. She will keep all such creased and folded parts constantly clean, and powdered with a little starch. She will also see that the head of her baby is kept clean. She will wash it carefully and often, so that no scab (piele) can form, such as is commonly seen in the heads of Hawaiian babies; and she will keep the ears and nose clean, and will rub the body, and especially the feet of her baby every night, before settling down to rest, with a very soft towel, or with her own clean hands.

Suck a mother will be greatly repaid, in after life, by the health and cleanliness of her child.

RULE 5.

Let the baby sleep all it can. Sleep is as important to a baby as food, or clothing, or cleansing.

A baby, during the first year of its life, should sleep about sixteen, in every twenty-four, hours; and this amount of sleep may diminish to about twelve hours, when it enters its second year. If a young baby sleeps less than the time mentioned, it is sick, and is probably suffering from neglect in its food, or clothing, or cleanliness. To have a baby sleep well, its mother must see that the room in which it reposes is kept very still. Do not allow loud talkers, and gossiping neighbors, to sit around your sleeping baby.

This injunction is repeated in several places in these instructions, as it is a bad Hawaiian custom for neighbors to gather into a house, and chat around an invalid, or a new born baby. This assembling is intended, no doubt, as a friendly show of sympathy.

But sympathy, that is shown only in talk, may do more harm than good.

A faithful mother will defend her baby from intrusion; and be angry, if necessary, to secure its healthful repose.

RULE 6.

Do not let any insects molest your baby. It is shameful and cruel for any mother to allow,

through neglect, any body lice, or head lice, or fleas, or mosquitoes, or house flies, or other insects to torment and irritate the skin of a helpless baby. A careful attention to cleanliness will keep the most of these things away; but other precautions will be necessary to ensure the comfort of a baby in this particular. Provide a piece of netting to keep the mosquitoes away from your baby. You can get enough for half a dollar. Some Hawaiian mothers say that many precautions and contrivances for babies, recommended to them, are only suitable for foreign born, or white babies; and that Hawaiian babies have, in times past, grown up to maturity in an exposed and barbarous state of neglect. But let it be frequently recalled to mind that what might do in the rude, wild state of the past, will not answer now.

And remember, that in the old times in Hawaii there were no mosquitoes. Now these, and many other annoyances, have come with strangers, along with many blessings.

Therefore, live, O, Hawaiians, and take care of your babies, according to the new order of things, and not according to the old ways of life.

Watch over your babies as your best treasures. Keep away from them annoying insects. Dismiss gossiping neighbors from the place of repose. Let your babies sleep in quiet. Cleanse the tender little bodies with watchful care.

Feed the infant stomach with its proper food from its mother's breast.

Clothe your baby more carefully than yourself. Do all these things, and all that your love prompts you to do, and then the little ones will grow up around you in time, like the beautiful olive plants spoken of in the good words of old.

Then the rejoicing mother will be called blessed, like Mary, by a visiting angel. Then the proud father will be honored in the land.

And then, a prosperous country, made strong by the increase of her own native children, will lift up her head, and Hawaii be honored among the nations.

CHAPTER IX.

A LITTLE UNWELL.

Do not neglect any slight illness.

A common cold, let alone, may become consumption, by and by.

A dragging diarrhœa may lead to bloody dysentery.

A neglected constipation may result in piles.

A low fever, uncared for, will grow into some type of malignant fever.

A small sore is the first blossom of devastating venery.

An ordinary headache is the first symptom of death-dealing apoplexy.

A little prickly sensation in hand or arm, heralds awful paralysis.

And a little numbness first lulls you into the dreadful doom of leprosy.

Therefore, take heed at once, when you are a little unwell, and pay attention to your little child, when it first complains of illness.

Notice these things—

If there be more heat in the body than usual; or if it be colder.

If the pulse beats much faster than common; or slower. A healthy beat of the pulse of an adult is about seventy times in a minute by the clock. A child's pulse may beat one hundred times in a minute, and be healthy.

If the tongue is somewhat white and furred, and does not show its ordinary redness.

If the bowels be relaxed, or constipated.

If there be aches in the head, the back, and the bowels.

If food be refused.

If sleep be interrupted.

If any of these symptoms affect the body of any man, woman, or child, then disorder in the body has commenced, and some serious illness may be impending.

But though you, or your child may be a little unwell, don't immediately take, or give, medicine; or go at once for a doctor.

The beginnings of sickness are very easily cured.

A little fresh, pure water will cure almost every slight illness.

Water is God's medicine, given to man.

A cupful of warm water, swallowed, is an excellent remedy for a feverish, aching feeling, or any commencement of a cold.

It is a good remedy for a child. It will cause it to vomit, and to be purged.

If the simple warm water does not act with sufficient effect to remove the bad symptoms,

then add to a cupfull of warm water about a teaspoonful of common salt. This will surely cause a vomit and a purge, and produce a favorable change.

If a child is feverish and hot in its body, and will not rest, having caught cold, then dip a cloth, a piece of flannel will be the best, or a towel or large pocket handkerchief will do, into warm water, and fold it up to a size so as to cover the breast; and then lay over this warm, wet cloth, placed on the breast, a dry cloth. Repeat this application, if necessary, about four times during a half hour, and the child will be relieved and sleep well. Sometimes a warm bath is better for a feverish child, than the application of a wet cloth.

This application of a wet cloth, warm or cold, will relieve the beginning of sore throat, or face ache, or ear ache, in an adult. A hot, wet rag, bound around any painful part, will speedily remove inflammation.

A wet rag, warm or cold, will, if properly applied, relieve any kind of a painful sore.

Pour cold rain water, or any pure, fresh water from a mountain spring, for some time upon an aching, inflamed eye, and it will be relieved.

Any ordinary case of constipation, in adult or child, will be relieved by an injection of warm water; nothing else is usually required; except sometimes, when the constipation is very obstinate, a teaspoonfull of salt, added to a quart of



warm water, will help to stimulate the action of the bowels.

For an ordinary cut or bruise, that does not require a surgical operation, the very best remedy is to tie up the wound or sore, with a wet rag, and keep it moist with a few drops of water occasionally.

In addition to water and salt, as remedies for the beginnings of sickness, the red pepper is another excellent remedy provided for ordinary colds, and other ailments. Put a pod of ripe and pungent red pepper into a cupful of warm water; let it steep awhile, till a red pepper tea is formed; then add a little sugar, and drink, and it will produce a sweat, and cure an ordinary cold.

Some other simple and efficient remedies, within the reach of Hawaiians, are mentioned in "Hawaiian herb Cures."

Then again, to rest, and eat nothing for a while, is sometimes the best treatment for the beginnings of sickness.

Don't be scared and fretful on account of a little sickness.

Scare oftentimes brings on, or increases sickness.

Don't you, Hawaiians, trust in the help of any one who proposes to cure you by eating a peculiar marked pig, or a peculiar colored chicken, or drink some awa, at your expense.

O, Hawaiians, rid your minds of such childish credulities, and no longer be duped by knavish native kahunas.

And these instructions don't urge you to trust entirely on foreign doctors, but to trust in your own common sense and experience in the use of wholesome Hawaiian herbs and medicinal trees, and do something for yourselves, whenever you or your children feel a little unwell.

CHAPTER X.

COMMON REMEDIES AND APPLI- ANCES.

1.—*Pure fresh water.*

This is the first and chief medicine in the world. Some people, who live near running streams and taro patches, may think they have a superabundance of this remedy on hand.

They may have plenty of fresh water; but not *pure* water. The only truly pure, sweet water is that which falls direct from the clouds, as rain. Now, when water is required as a remedy for some ailment; especially in the case of a baby, it should be of the purest character. However, as it is not convenient, or perhaps possible, to have on hand, at all times, pure rain water, pains should be taken to strain taro patch water, or that of streams issuing from them, when it is required to mix with medicine, or inject into a child. Many impurities and insects are to be found in all water much exposed to the air. Children get worms into their bowels from im-

pure water, and many people contract typhoid fever by drinking water from wells or ponds near privies, or water from stagnant ponds and swamps.

In ancient times in Hawaii nei, when there were no animals like horses, bullocks, and sheep, to injure mountain streams, and no other causes, such as exist at the present time, to destroy forest, and create a great deal of decayed vegetation, the water of the streams was comparatively pure

The best way to cleanse water is to run it through a mass of clean sand and powdered charcoal, confined in a box or keg, perforated with holes at the bottom. Let water be poured into this prepared material in small quantities, so that it may trickle through the mass slowly into a bowl, or calabash below.

All sensible parents, careful of their health, and of that of their children, when water is deemed impure, provide a contrivance, packed with charcoal and sand, and called a filter, to purify the water of ponds or streams.

And Hawaiians must take some pains also, to provide purifiers of water, as well as the foreigners, if they desire health and increase.

To boil water is a very good precaution, in the way of cleansing it, for use.

2.—*Common salt.*

In the opinion of persons of experience in the treatment of ailments, there are many cases where

a vomit and purge are required, that common salt will answer as well as any medicinal salts. This may not be altogether so, but certainly common salt is one of the most valuable remedies for ailments. A teaspoonful of salt in a tea cupful of warm water will cause a sure and beneficial vomit; and a little added to warm water in an injection acts quickly and favorably on the bowels. Salt, laid on an aching part, will relieve the pains of rheumatism, and is a remedy for many other ailments.

Have always on hand some clean, white salt, and not the dirty, trashy salt obtained from salt ponds, carelessly collected on the shore.

3.—*Clean rags, and lint, for wounds and sores.*

Every careful Hawaiian mother should put away in a trunk the fragments of an old, worn out cotton dress, or linen under garment, well washed.

Keep a good, large bundle of clean rags in your trunk.

Never tie up a sore with an unwashed rag.

And certainly never bandage the body of a baby with an unwashed strip of cloth.

Some bad disease may be lurking in a dirty rag.

A clean rag and a little water are all that are necessary to cure a cut, or ordinary sore.

When a rag is removed from a bad sore, especially syphilitic sores, burn it.

Don't let the seeds of disease lie around.

4.—*An enema, or injection pump.*

The best article of this kind, to be always depended upon, when needed, is a good, strong, metallic piston syringe.

The India rubber articles commonly sold in stores, even the best of them, easily get out of order, and are not to be depended upon.

The old fashioned Hawaiian bamboo syringe is an effective instrument.

A simple and sufficient syringe can be made out of a hog's bladder and a goose quill, or small bamboo.

Always have some means of administering an injection, in your house.

5.—*Soap.*

Both the common kind, and an article called castile soap.

Common soap is one of the best of remedies for burns or scalds, or as an antidote for poison.

Castile soap is the best cleanser of a sore, or old wound.

Don't wait until you have used up the last bit of soap in washing clothes, to buy more. As you may live a long way from the store, you should always have a bar of soap in your house.

6.—*Hog's lard.*

These instructions have set forth, in many instances, the good uses of hog's lard; therefore

always have some on hand, that has been tried out, and preserve it in a large-mouthed bottle, or in a small tin box with a cover. But don't use lard when it has become rancid.

These are some of the uses of hog's lard, as mentioned in a medical book by Dr. Hall.

1.—Two or three folds of flannel dipped in hot hog's lard will promptly remove the pain or swelling from the bite of hornet, wasp, or bee.

2.—Warm, fresh, unsalted hog's lard is one of the very best things to dislodge any live insect from the ear.

3.—A quarter of a pint of warmed lard, drank fifteen minutes before breakfast every morning, will sometimes dislodge a tape worm, head and all.

4.—Hog's lard rubbed well into a swollen limb, with the hand, patiently, often removes the swelling, and any deep-seated pains attending it.

5.—Half a pint of hog's lard, taken on three successive mornings, has relieved cases of the most obstinate and unmanageable constipation, even when croton oil and injections had failed.

6.—If the skin, in scarlatina, is daily well rubbed with hog's lard, for ten days, it will allay the heat of the skin, remove the soreness of the throat, lessen the risk of dropsy, and prevent the spreading of the disease, by confining to the body those small particles which, otherwise, escaping from the skin, would be breathed into the lungs of others, and swallowed into their stomachs, and

thus infect the blood. Mutton suet, used as an ointment, will have the same effect as hog's lard.

7.—The intolerable itching, which attends erysipelas is mitigated and entirely controlled by persistent inunctions with hog's lard.

8.—Persons who work in woolen factories where the material has to receive hog's lard on it before it can be worked up, are remarkably exempt from consumptive disease, while those who live in cotton factories are specially liable to it.

9.—Inunctions daily and abundantly, with hog's lard, of the parts of the skin infected with itch will cure almost any ordinary case.

10.—The night sweats of consumption are often modified, and sometimes removed, by rubbing hog's lard into the skin every night; if sleeping in the same woolen night shirt, which becomes impregnated with oil.

11.—There is no remedy which affords more instantaneous relief from the effect of swallowing acrid poisons, than drinking hog's lard; which not only soothes the scalding heat in the throat, but dilutes the poison in the stomach, and by continuing to drink it until the stomach is full, a feather in the throat will bring it all up, poison and all.

7.—*Red pepper pods.*

This is an excellent remedy prepared as a hot tea, for all colds, and beginnings of fevers. Al-

ways have a string of pods hanging up in your house.

8.—*Castor Oil.*

A mild opening medicine. Every Hawaiian family should have a bottle of it in the house.

9.—*A bath-tub.*

Especially a bath-tub for a baby. You can buy a good zinc article for \$1.25. Keep it for the use of the baby alone.

Don't wash the baby in a pond, or stream of impure water; wash it in the purest water you can get.

10.—*Towels.*

At least half a dozen linen towels for family use, and one dozen diapers for a baby's use.

11.—*Starch.*

Some starch for the chafing parts of a baby's skin.

12.—*Kukui nut, or olive oil.*

Sweet vegetable oil is often required to anoint sore and aching parts of the body. Sweet oil was the chief medicine of the ancient people of Israel. It was prepared under the direction of the high priests. Many, sick of fevers, were cured with inunctions of sweet oil. The good

Samaritan poured oil into the wounds of the man by the wayside. Extreme Unction, a Sacrament of the Catholic Church, is an illustration of the sovereign virtues and eminent esteem of sweet oil. Always have a bottle of sweet oil in your house.

13.—*Carbonate of Soda.*

This valuable alkaline preparation, sold in all stores in these islands, and commonly used as an ingredient for making raised bread, or light cakes, is one of the best remedies known for the cure of a burn, or a scald. Lay a moist, clean rag upon the burnt, or scalded, part; smear upon this rag a thin layer of the carbonate; enough to cover the surface of the sore, and then place another clean, moist rag on top, to cover the carbonate. A relief from pain is immediate. A bottle of carbonate of soda can be bought for 25 cts. Don't fail to keep a bottle of it in the house.

CHAPTER XI.

CONTAGIOUS DISEASES.

A large portion of the dangerous diseases that afflict mankind, such as smallpox, measles, typhoid fever, and other malignant fevers, have their origin among masses of people associating in close proximity with one another; and this is the chief cause of the prevalence, sometimes, of these and other dangerous maladies among native Hawaiians.

All enlightened people take great precautions to avoid disease, in their intercourse with other people.

All governments of enlightened states have constructed quarantine establishments and hospitals of different kinds, in order to prevent the well people of their several countries from being injuriously affected by any association with those who are sick; and to prevent the spread of contagious diseases by confining them in one locality.

Barbarous and ignorant people, who have not taken any precautions in respect to the association of sick with well people, have been destroyed by

the unchecked ravages of various contagious diseases, such as smallpox, measles, and various fevers.

It is a sad thing to the friends of Hawaii, to observe that the most of the Hawaiian people seem to invite the attack of contagious diseases by associating unreservedly, the healthy with the unhealthy; the well with those known to be afflicted with an ailment that is known to be catching.

Thus, it is a common occurrence and frequently observed, to see a healthy Hawaiian kiss and embrace a leper or other diseased person, whose body may be manifestly in a very afflicted condition.

Those who are well will sleep on the same mat and under the same tappa, or blanket, with those who are sick.

The sound in body will eat food (poi) beaten and prepared by hands evidently diseased.

A healthy Hawaiian woman will ride on horseback, seated astride on a saddle previously ridden by a leper, or one afflicted with venereal, or other disease; and she will do so, in many cases, without the protection of under garments, or other suitable covering for her person.

A Hawaiian mother will not hesitate to lay her naked baby down upon a mat upon which some diseased person, with exposed scabs, has been reposing; and thus she will expose the tender skin of the infant to be affected by the virus that may

have exuded from leprous, syphilitic, or other sores.

It is to be seen every day in Hawaii; the healthy and the sick dwelling together in an apartment generally too small; and there they will associate and repose together, without regard to the vitiated atmosphere, which their united and confined breathings create.

And, O, saddest of all things, in noting the indifference or apathy of Hawaiians in respect to contact with contagious diseases; the healthy and clean-limbed of either sex will mate with one of the other sex, who may be blotched and defiled with the suppurating excoriations of a vile, and, perhaps, contagious disease.

Such unions are criminal. The healthy one who thus knowingly mates with disease, commits suicide; and they two may bring into the world innocent diseased beings, doomed to a miserable existence, and an early, loathsome death.

Human beings who are reckless in regard to their health and lives, should be restrained and put under guardianship, like those who are spendthrift of their wealth and subsistence.

But how much better that reason and enlightenment should prevail among Hawaiians; and that they should restrain themselves, and restrain one another, and observe every precaution known to the experience of wise and philanthropic men for preventing the spread of disease.

Note and ponder upon the instructions to pre-

vent contagion, given by Moses, the great law-giver, unto God's chosen people, the Children of Israel:

“And he that sitteth on anything whereon he sat that hath the issue, (or venereal disease, as shown by Dr. Clark, and other eminent commentators on the Bible) shall wash his clothes, and bathe himself in water, and be unclean until even.” * *

“And what saddle soever he rideth upon that hath the issue (or contagious disease) shall be unclean.”

Take heed to this, Hawaiian women, and bear in mind that an Israelitish woman would not have dared to ride on a saddle that had been previously ridden on by a leprous, or syphilitic person.

And farthermore, read this instruction from the Bible:

“And the vessel of earth, that he touched, which hath the issue (or contagious disease) shall be broken; and every vessel of wood shall be rinsed in water.”

If such instructions were needed for a chosen and holy people, what instructions must not you need, you Hawaiians, who are the children of ignorant and vicious heathens?

Therefore, O, Hawaiians, give heed, as you love life, and desire increase, unto a few rules, the observation of which will help to prevent the spread of contagious disease.

RULE 1.

Do not salute by touch, any one known to have a contagious disease. Do not kiss or embrace a leper, a syphilitic, or one afflicted with smallpox, measles, or other contagious disease. A married daughter of Queen Victoria of England, named Princess Alice, recently kissed her own child, afflicted with a contagious disease, and she contracted the same disease, and died. There is disease in a sick breath, and especially in a sick cough, or sneeze. The minute germs of disease will float forth in diseased breathing, into the mouth, throat, and lungs of healthy persons. And diseased nerves affect healthy nerves. The breathing of a consumptive patient in bed with a healthy person, will, by and by, make the healthy one a consumptive. The old and infirm sleeping with the very young, draw vitality away from the little ones, and injure them.

Grandparents should not sleep with their grandchildren, under the same tappa or blanket, however much they love them. If the grandparents love a great deal, they will care more for the health of the dear grandchildren than their own pleasure; and they will not lie side by side with the little ones, but they will repose on a couch, or mat, near by, so that they may keep watch, but not hurt or enfeeble the young by too much contact with their old and infirm bodies.

A well husband or wife should not sleep along-

side of a sick companion. It does not help the sick one to do so. Be near to assist and comfort, but let the body of the sick one repose without contact with another body.

RULE 2.

Do not use clothing or bedding that have been used by a sick person. We read lately, in European newspapers, that a Russian soldier brought home the garment of a dead Turkish soldier, who had, in life, a malignant disease; and the poisoned garment spread disease and plague throughout the Russian country, and caused many thousands to die. It is not safe to wear the old clothes of any dead person, unless they have been very thoroughly washed with soap, or ammonia and hot water.

All people should be careful about handling anything that has been in the hands of a person affected with any contagious disorder. The cholera, or smallpox, or any malignant fever, may be conveyed from one person to another, and from one country to another, by letters, or even by coin, passing from pocket to pocket.

Do not repose upon a bed or mat, which has been used by any sick person, until such bed or mat has been cleansed.

Never lay the naked body of a baby upon a mat used by grown up people. They may have on their bodies some contagious sore, concealed by their clothing. A careful and good mother

should always have a clean cloth upon which to lay her naked baby, after she has had it in a bath, or is cleansing it in any way.

RULE 3.

Do not sleep in the same atmosphere with sick people. One individual can, by his breathing, exhaust and vitiate the good atmosphere of a small room; say 10 feet by 8 feet in area, and 7 feet high, in a very short while; and if the room be closed tight, so as to exclude entirely the outer air, he would die in a few hours. Yet many Hawaiians, sleeping in such small rooms, will close doors and windows, and only succeed to continue to breathe and live by means of what little fresh air may enter through crevices in the walls, floor, or ceiling. And many persons will sleep in such rooms, under such conditions. Now, if any one is sick of a contagious disease, in such a room, all the inmates are breathing an atmosphere, not only vitiated by much breathing, but also poisoned by germs of disease.

Therefore, Hawaiians, avoid crowded sleeping rooms, and avoid crowded assembly rooms of any kind, if the atmosphere inside is made close and oppressive by much breathing. Your forefathers slept in grass huts, which afforded good ventilation, through their multitude of interstices. You, in your frame wooden buildings, must provide for good ventilation, by keeping windows open, or by contriving ventilators for your room.

RULE 4.

Cleanse carefully all clothing, matting, or bedding, that has been used by any one sick of a contagious disease.

Woolen clothing, though regarded as more wholesome for wear in health, than articles of cotton or linen, yet it is well known, readily offers a lodgment for germs of disease, and will retain them much longer than cotton or linen. Therefore all woolen clothing, used by a person affected by a contagious disease, should be very carefully washed with soap; or better, with ammonia and hot water. And sometimes, such clothing, if much soiled, in cases of malignant fevers, had better be destroyed by fire.

The mats used by a sick person should be scoured with an abundance of soap, or ammonia and hot water, and afterwards exposed to the hot sun.

All sleeping mats should be cleaned and aired in the sun very often. Every Hawaiian head of a family should carefully attend to this rule, and see that the sleeping mats are aired in the sun, at least once a week; but it would be better to do this every day, when weather permits.

No doubt, disease and death often lurk in Hawaiian mats; when they have been spread out on a dirt floor, and have lain there undisturbed, for a considerable length of time.

Disease and death are in the mold of old straw thatch, and of old mats.

And surely death is in a mat upon which a leper, a syphilitic, or smallpox, or malignant fever patient has been reposing for some length of time. Burn such mats.

RULE 5.

Avoid food prepared by the hands of a diseased person. The human body throws off germs of disease by the exudations of the pores of the skin, as well as by the breathings of the mouth. A man with disease in his blood, may, in beating poi, or in preparing other food with his hands, impart some germ of disease to the food. You, Hawaiians, be careful that diseased hands do not beat and prepare your staple food, poi.

Do not drink water from a well that is near a privy. The impure moisture of a privy will soak a long way through the surrounding earth, and has oftentimes charged the waters of a well in its vicinity with germs of malignant fevers.

The contagious or infectious diseases with which Hawaiians are familiar, are:

- Syphilis,
- Smallpox,
- Measles,
- Typhoid fever,
- Whooping Cough,
- Scarlet fever,

Mumps,
Scabies,
Leprosy.

And there are a number of other dangerous, infectious, and contagious diseases; such as cholera, yellow fever, and various plagues in other lands, with which, it is to be hoped, Hawaiians will not become familiar.

CHAPTER XII.

VENEREAL.

Diseases of the sexual organs are said to be, and perhaps truly so, the chief causes of the decline of the Hawaiian race. They are the chief ailments of all races of men. Physicians and writers, who have studied the subject, declare that about sixteen per cent. of mankind, or seventy-five millions of the human family, are tainted with syphilis in some of its stages. Uncontrolled lust is, indeed, the chief enemy of mankind. And it has been observed, that diseases growing out of sexual licentiousness, affect civilized or semi-civilized races, more than barbarians or savages. This may appear strange and contradictory; that enlightenment and education should apparently develop less control of animal passion or appetite, than utter ignorance and wild condition. But as the animal never abuses itself sexually, so, man, in a rude, unthinking state, has no imagination, or exciting associations, such as are promoted by imperfect education and the perusal of bad literature to keep up a constant stimulus of libidinous feeling.

Savage races are generally free from venereal diseases, until they become clothed and partly civilized. The naked, or semi-nude Hawaiians of the old time, were said to be clean limbed, and free from the scabs and sores of foul disease, till civilized men came among them, and introduced clothing and intoxicating drinks, and along with them many diseases.

The origin of venereal disease in the Hawaiian Islands cannot be positively determined. A frequent statement is made by many writers, treating on the islands, that this disease was introduced by Captain Cook, the discoverer, and by his officers and ship's crews; and furthermore, it is said that syphilis in all its forms and stages, spread rapidly immediately after the discovery, throughout the islands; and that the whole Hawaiian race were affected by this first inoculation. But the statement calls for a very serious consideration, as it attempts to fasten upon an illustrious man and his associates the stigma of being one of the chief causes of the destruction of a race that has become the object of so much kindly interest throughout the civilized world.

Now, consider for yourselves, Hawaiians, this oft repeated story about Captain Cook being the especial propagator of venereal disease among Hawaiians. At the time that the discoverer and his ships visited Hawaii there was not a single Hawaiian who could read or write, or make any correct record of any event.. Farthermore, con-

sider that Captain Cook's ships were succeeded, in a few years after his visit, and still during the ignorant and savage time, by many other ships; and there are old people now living among you, who know from their own experience, that the larger portion of ships of all kinds, and of all nations, not even excepting the ships of the humane and prudent Vancouver, that have visited the ports of your islands, have, unfortunately, been officered and manned by men who put no check upon the gratification of their lusts, and who recklessly disseminated the destructive maladies that grow out of prostitution. This vicious and promiscuous intercourse had taken place in your ports of Hawaii, Maui, Oahu and Kauai, for about forty years before any educated and intelligent foreigners, capable of making proper observation and a correct record, had arrived in the country. And when these foreigners began to write particulars of the past history of the islands, they were dependant for their statements about events connected with the period of discovery, upon the stories or traditions of ignorant and uncivilized people, ever ready to frame or shape a story to meet the views of influential civilized listeners.

In a question of this kind, in tracing the origin and progress of a disease in a country; we must be guided by careful, scientific investigation, and not by vague popular traditions, which may have originated in, and been fostered by, a prejudice.

The ignorant people of all countries are ever ready to attribute to some inimical foreign source the cause of any malady, when first observed among them. Thus, the English people, of the sixteenth century, when first attacked by the ravages of syphilis, called it the French disease; just as the Hawaiians have named leprosy the Chinese disease, without any facts to support such a designation. The Spaniards declared, at one time, that they had acquired venereal diseases from the intercourse of the officers and crews of the ships of Columbus, with the savage red people of America. Several Spanish and Italian writers of the sixteenth century—Oviedo, Gomeza, Guicciardini and others, assert that the ships of the great Discoverer of America brought this dreadful disease from Hispaniola or Santo Domingo to Spain.

According to these historians, it was the savage that imparted this disease to the civilized man. This is contrary to the view of many observers and writers. Still it is strongly maintained by a multitude of writers that venereal disorders first attracted public attention in Europe, and began to alarm its peoples, shortly after the discovery of America. Again it is said that the crusaders—the volunteer soldiers who went to rescue Jerusalem from the Mahometans, brought this disease back with them to Europe. The historian Pigafetta says that the Malays charged the Portugese with the introduction of syphilis into the Indian

Archipelago, where it was called "For-franchi," or the European disease.

But no intelligent and observing mind will feel satisfied that venereal diseases originated with the red races of America; or any other especial race of the world. These diseases are no doubt as old as the sinfulness of man. The Sacred Scriptures record a confession of this disease, in the palace of a King, more than two thousand years ago.

Read the language of the sinning and suffering man in the 38th Psalm: "There is no soundness in my flesh," * * "For mine iniquities are gone over my head." "My wounds stink and are corrupt, because of my foolishness." * "I go mourning all the day long; for my loins are filled with a loathsome disease; and there is no soundness in my flesh." These are the groanings of a man afflicted with syphilitic disorder in its tertiary, or worst, form; and when the diseased mourner says: "neither is there any rest in my bones, because of my sins," he appears to have suffered all the horrors known to many a foolish Hawaiian of these days, who groans over his sins and folly.

And again, the following words of the Holy Scriptures, seem to point out this disease, in the opinion of a noted commentator, Dr. Adam Clark. They are found in the fifteenth chapter of Leviticus, wherein it is said: "When any man has a running issue out of his flesh," * *

“Every bed whereon he lieth that hath the issue, is unclean;” with other comments by the sacred writer, upon what must be regarded as contagious ulcers or sores.

And to what disease does Jeremiah refer in Chapter 2, v. 22, wherein he says: “For, though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord,”—unless it be syphilis—as he referred to the whoredoms of Israel. And Moses threatened disobedient Israelites with the botch, or running sores, and other incurable diseases of Egypt.

And in this connection, it may be urged upon young men to give heed to these words of Job: “His bones are full of the sin of his youth, which shall lie down with him in the dust.”

Farthermore, in considering the character, as well as history of this disease, it must be borne in mind that it is stated upon the authority of experienced medical men, that the poisonous virus of venereal disease may be generated in an individual of sound health by frequent acts of impurity with others, and by a continued uncleanly state of body, without any contact with a person afflicted by this disease. Forster, who accompanied Captain Cook to Tahiti, speaks of evidences of the spontaneous development of syphilis among the lascivious Tahatians.

Therefore, in view of the wide-spread dissemi-

nation of this disease, among all the nations of the earth—among the savage as well as the civilized—also in view of its existence at different periods of time, and considering the possibility of its spontaneous generation, in consequence of abuse and filth, let not Hawaiians seek to excuse themselves, nor let others do so for them, by charging upon Captain Cook and his men, the chief origin of this foul disease in these islands, and the consequent decline of the Hawaiian race; because these calamities are the consequence, here, as well as elsewhere, of unrestrained lust and a filthy life.

Also, in respect to the character of Captain Cook, this farther statement must be considered by Hawaiians:—that one chief point set forth in the history of this eminent man, and upon which his fame rests, as much as upon his skill as a navigator and discoverer, is, that he was unusually careful in regard to the sanitary condition of his crews; so much so, that it is said of him that he circumnavigated the world, without losing a man by disease. Therefore it is utterly improbable, and unworthy of consideration by an enlightened and liberal mind, that such a commander, and such an observer of the laws of health, and his healthy crews, should be the especial disseminators of a foul and destructive disease among the Hawaiian people.

The ancient Hawaiians, before the time of European intercourse with them, were, no doubt,

as generally stated, clean, smooth and bright-skinned, and free from the offensive sores, so commonly seen among Hawaiians of these days. This clean and comely state of body ought to prevail now among the natives of these islands, and would do so, if they lived as simply, and worked and exercised in the open air, and under the same healthy conditions, as did their forefathers. If Hawaiians of this day are diseased, they must bear in mind what is often repeated in these instructions, that the civilized state, with all its blessings, requires that those people blessed with civilization, whose fathers were uncivilized and ignorant, should, on account of so many new conditions of life, take increased pains in the care of their bodies, and in the observation of laws of health; for, if these be neglected, then the civilized man may happen to be cursed with more bodily ills than his savage forefather.

Now, in respect to the disease under consideration, it is highly probable that the civilized Hawaiian of this day, may acquire it more readily than his uncivilized ancestor, owing to many abuses, possible now, that were not possible then:—by partaking of food and drink more calculated to stimulate and to weaken, than to nourish and to strengthen—by the use of many varieties of clothing, which may serve only to cover up filth and sores—and by an indoor laziness of life, calculated to favor the germination and development of the disease.

Those people who are active out-door workers, who are temperate in all things, and who wash their bodies carefully and completely, every day, will not be liable to contract this disease under any circumstances.

Exercise, open air, temperance, and ablution, are the great preventatives of nearly all diseases; but the latter is the more important one, in respect to a disease producing ulcers and sores—Mark, that it is said to wash the body completely. It is not a complete sanitary wash to plunge into water; to splash and swim about for a while; or to throw buckets of water over the body. To effect a thoroughly healthful bath, every person, of either sex, should wash the private parts of the body carefully, making use of soap, and should do this every day.

Hawaiians indulge in frequent bathings; but it is generally acknowledged that the special ablution of the parts is neglected by Hawaiians of both sexes. This neglect is serious; especially since the constant use of clothing has made the bodies of this generation more tender and susceptible to the action of any virus of disease, than was the case with their naked forefathers.

An important point, in the sanitary care of the body, in all civilized countries, is a minute attention to the cleanliness of functional parts concealed by clothing. Instruction on this point is imparted by wise parents to their children, in the earliest years.

Attention to this particular sanitary care of the body became an act of religion of the remarkable and highly favored ancient people of Palestine.

The children of Israel had the rite of circumcision of the foreskin imposed upon them, not only as the sign of a religious covenant, but also with a view to promote the cleanliness of the bodies of men, and to ensure immunity from disease. And it is said of their descendants, and co-religionists of these times, that they are more exempt from the loathsome disease under consideration, than any other race in the world. It is well known, also, that ancient Hawaiians practiced circumcision; and the practice is continued by some Hawaiian fathers towards their male children at this day. An experienced foreign physician residing in Hawaii nei circumcised his son, as he considered the removal of the foreskin a wise sanitary precaution in behalf of his boy—in a tropical climate. And it is all the more essential, if cleanliness of the parts should be neglected.

However, Christianity, the outcome of Israeli-tish faith, has substituted the rite of baptism, or cleansing by water, instead of the painful and bloody rite of circumcision; and Hawaiians should be thankful for the change; and practice a careful cleansing by water every day, as earnestly and carefully as if it were a religious observance.

And let every Hawaiian, male or female, adopt these general rules, as preventatives of venereal disease:

RULE 1.

Avoid sexual intercourse for mere wantonness. The reproductive function is designed for offspring, only, as shown in the animal instinct. It is sad for reasoning man to fall below the animal, by constant waste and abuse of vital power, for momentary gratification, that leads on to disease and death.

RULE 2.

Let every Hawaiian, male or female, take a seat bath in a tub, bucket, or calabash, with fresh water and soap, once a day, at least; or better, twice a day; in the morning after rising, and before lying down for the night. It will be understood that there are conditions of the body, in fevers, and of females at certain periods, when ablution with cold water must be avoided.

RULE 3.

Be temperate, or better, be abstinent; and avoid all intoxicating drinks; not only the imported liquors from foreign countries, but also native distillation of ardent spirit from ki root, sweet potasoes, prickly pears, cane juice, water-

melons, mangoes, or other fruits or roots. Alcohol in all its forms is the father of lust.

And if lust troubles you, owing to any especial causes, then be careful in diet. Do not eat fat pork, or partake of much fat of any kind, because fat creates, in some people, heat in the blood, and disturbing desires. And men need to keep cool, in order to be healthy and to live long.

RULE 4.

Do not repose at night with a breech cloth, (malo), wrapped round the loins. This confines and heats the parts, and has a disturbing influence in repose. Both men and women should always sleep in a night dress, of cotton, or linen, quite loose, and easy on the body.

RULE 5.

Don't trust to your own doctoring, or to that of a friend, who knows no more than you do, to be cured of venereal disease, in any stage, should you unfortunately contract it, in spite of all sanitary precautions. You, Hawaiians consider the venereal a foreign disease; and there is no doubt of the effect of foreign intercourse in this matter; then do you trust in the knowledge and experience of foreign doctors for a permanent cure of this disease. Many Hawaiians are familiar with the use of certain foreign medicines; such as iodide of potassium, blue stone, and other drugs,

given as remedies in certain stages of syphilis; and some natives have effected apparent cures in their own person, and that of others, for this malady. But it may be stated very positively, on the best of medical authorities, that this insidious disease, after it reaches a certain stage, is never thoroughly eradicated from the human body, except by skillful medical treatment. A man or woman diseased with syphilis, and treated with a few remedies by an unprofessional person, may get apparently well, and appear sound in flesh. The filthy sores may all be healed up; but the poison is still in the blood, and may break out in the body later in life, and assume some other malignant form of disease; and it will surely impart disease to the children of those thus tainted. Therefore, when this dreadful disease attacks you, O, Hawaiian, man or woman, go at once and get help and advice at the Queen's Hospital. And if you do not reside on the island of Oahu; and you can't go to Honolulu for medical assistance, then do not fail to consult and trust in the respectable foreign physician who lives on your island, or in your district, and state your whole case to him. Hold back nothing, so that the physician may thoroughly understand your case, and you may be restored to health, and have the disease thoroughly eradicated.

Bear this in mind, that in the opinion of many careful medical observers, neglected, or chronic syphilis, prepares the way for leprosy.

CHAPTER XIII.

LEPROSY.

Hawaiians call this scourge of their race the Chinese disease. ("Mai Pake.")

But it is no more a Chinese disease, than it is a Hawaiian disease; as it attacks, or has attacked, all races of mankind, in all ages. It was the terror of Israelites, Greeks, and other ancient peoples; as it is now of Hawaiians, Norwegians, and other nations of this day.

National, or race prejudice, often leads ignorant people to attribute maladies, hitherto unobserved by them, to the malign influence of some other and antagonistic race. Thus, the English, in the sixteenth century, when they first began to observe the ravages of venereal disease, named it the "French disease." But it was, as elsewhere stated in these instructions, no more French, than English in its origin; and was, and is, in truth, a curse of universal humanity, like leprosy.

Therefore, say not, Hawaiians, that the Chinese brought the disease of leprosy into the islands; since you see that they are very rarely attacked by it; there being hardly one Chinese

leper to a hundred Hawaiian lepers, in this Kingdom.

Leprosy prevails in the island of Timor, and those islands of Malaysia, whose races are most cognate with the Hawaiians.

Physicians the most learned, and of the largest experience, do not profess to understand fully this disease. They give it names. They say it is nervous; or painless; or they call it leprosy of the Greeks; but they have not yet acquired any positive knowledge about the causes of the wonderful and horrible changes that take place in human bodies; such as numbness, or deadness of the skin; swellings on the face; foul blotches all over the body; sloughing of putrid flesh and crumbling away of rotten bones, and other conditions of disease, called leprosy.

This is the supreme physical curse of man that baffles all skill, and which separates the leprous man in all lands from his kind and kin, and bids him cry out, as he did in the land of Palestine, to all passers by: "Keep away! I am accursed! I am unclean!"

You, Christian Hawaiians, have read in the Bible, how that great disobedience, or great falsity were punished with a certain form of leprosy; as in the cases of Miriam, of Gehazi, and of Uzziah; and though you may not witness any such special cases of punishment, yet be assured that this disease is, indeed, in most cases, a curse,

following upon gross and constant violation, either voluntary or involuntary, of the laws of health.

If venereal poison is in your blood, and you are neglecting your case; living on with a diseased body; you are preparing a soil for the growth of leprosy.

If you are living poorly and irregularly, and lodging in a badly ventilated house, and sleeping on damp, moldy mats, you are offering an invitation to leprosy.

If you constantly vitiate your blood with riot and debauch, you ought reasonably to expect some chastening malady; and when it comes, it may be the worst of all.

If you sleep with a leper, it is not certain that you will become a leper; at any rate, not perhaps for several years; but be sure, you cannot rub against an abomination and go unscathed.

And when leprosy has marked you for its own, the stamp of death is upon you; and though you are still breathing, you have virtually entered your grave.

No man of science has yet proven that leprosy is curable. Many physicians and other good persons, striving to heal their fellow beings, have treated the disease in what are called early stages; or what was not in fact confirmed leprosy, and have restored a suspected leper to apparent sound health.

But when the flesh and bones of a human being have begun to slough and crumble away in lepro-

sy, no man's skill has brought back to soundness and cleanliness such a decaying body; any more than human skill has checked the putridity of the grave, or flushed a livid corpse, once more with a tide of healthful and beautifying blood.

Therefore, the subject for these instructions to consider, in connection with leprosy, is prevention, rather than cure; and first, let us dwell upon some of the ways that this dread disease can be communicated to an individual, and propagated among a people.

Many well informed foreign physicians, in Hawaii nei, are of opinion that the general and unprofessional vaccination of Hawaiian children, in years past, to prevent smallpox, has contributed largely to the spread of leprosy in these islands.

This is a serious matter for consideration; that the means provided to avoid one danger, should only prepare the way for a greater one.

Vaccination has justly been regarded as an important discovery in medical science; and a great blessing to mankind; but like many blessings, that are abused, or not well understood; it may be that this preventative remedy, being improperly administered, may become a curse.

Know, Hawaiians, that vaccination proper, as discovered and administered by the English physician, Jenner, is the introduction of matter from the scab of a pox on a cow, into the skin of a human being, in order to check, or prevent the development of the disease of smallpox.

The cow pox produces a disease somewhat similar to the human pox, but in a much milder form; and one disease neutralizes the other; so that, when any one has had the slight disease of cow pox, imparted by vaccination, such a person is not liable to the dangerous disease of smallpox, which attacks human beings. And when the matter, used in vaccination, is taken from the animal, there is no other element of danger, in connection with its insertion into the human skin, than what is associated with the simple cow pox disease.

But, if the vaccine lymph, or matter, applied to the arm or leg of any adult, or child, has been taken from a sore on the body of a human being, and not direct from the cow, then there is danger that some of the many germs of disease, lurking in human bodies, such as leprosy, or syphilis, may be planted in a healthy body in this way.

These disease germs are seldom manifest, or do not break out on the bodies of children, under about six years. Children under that age, even of leprous or syphilitic parents, may appear quite clean limbed and sound; but as life advances, the horrible disease begins to grow, and to show what was planted in the tenderness of infancy,

Therefore, O, Hawaiian fathers and mothers, should you become alarmed again, on hearing of the arrival and spread of smallpox in your islands; and you should then desire to have your little ones guarded against danger, as you have

been often and properly instructed, by the operation of vaccination; then be prudent and resolute; and do not allow any one, who may propose to do so—any foreign neighbor, or preacher, or school teacher, or judge, or sheriff—who may appear to you well informed, on account of their official and respectable position, to perform this operation on your child, but go to a respectable foreign physician; one whose position has been recognized by his diploma, or written character of instruction and practice, and tell him you want your little one vaccinated. And then, when the operation is properly performed, you may rest content that no germ of leprosy, or syphilis, or other dreadful disease, has been planted in the tender body of your innocent child,

But improper vaccination is only one of many ways, by which the disease of leprosy may be imparted to a human body.

Venereal diseases and leprosy are evidently akin; but exactly what that relationship is, or how one disease may lead to, or favor the attack of the other, is not yet understood; or at least not yet declared by learned physicians. But this much you know, however, many of you unfortunate Hawaiians; that both diseases will eat away your flesh and bones, and soon make of the comely bodies, made in God's image, a frightful abomination. And you feel tolerably well assured, moreover, that if two men, one perfectly well and clean in body, and the other diseased with

venereal virus, were each brought into intimate contact with a leprous individual, that the venereal man would be affected by the horrid association, and become a leper, far sooner than the sound man.

But what sound, or sick, man or woman, will seek intimate contact with a leper?

It has been said, in another part of these instructions, and may be repeated, that sexual intercourse, between a sound person and a leper, if voluntary, should be regarded as a crime.

Or, those who go about to propagate so woful a curse on their kind, should be confined, and treated as insane.

And you that are going to cohabit with a man, or woman, diseased with syphilis, in any of its stages, consider that leprosy may be the price of your folly.

Surely the feet of some people are ready to "take hold on hell."

Again, in considering the cause of leprosy, observant physicians in Europe have noted the fact that nearly all lepers come from among the poor, who have fared badly, and have lodged in damp, and ill ventilated cottages or huts. And the same may be said of the most of Hawaiian lepers.

If a well off, and well nurtured individual has become a leper, the cause is usually referred, either to hereditary taint, inoculation of the dis-

ease, or to habits of life that have vitiated all good living.

It has yet to be proven that a well-to-do individual, having fared and lodged well through life; who is without suspicion of hereditary taint; who has not been affected by inoculation; and who has been free from vicious habits and associations, can become a leper.

But it is freely admitted, that very poor, ill fed, badly clothed, and unwholesomely lodged people, are liable to become lepers, without vicious conduct and associations.

And besides unhealthy conditions of life, or vicious conduct or association, there are, no doubt, many hidden causes or influences, that prepare the human body for the planting and growth of leprosy. But in regard to what is known, and justly regarded as predisposing causes, you, Hawaiian, man or woman, should consider them carefully, taking them earnestly to heart; and as you love life, and justly fear the horror of leprosy, endeavor to guard your health by the following rules:

RULE 1.

Do not let any unprofessional person vaccinate you, or your child. Go to an experienced and faithful foreign physician, and trust that he will perform the operation with pure vaccine lymph.

RULE 2.

Eradicate syphilis from your blood. If you have, or have had, any venereal disease, and are still affected by it, go to a skilled foreign physician to be thoroughly treated for this malady. Sometimes, when you are affected by the disease, you, or some friend assisting you, may produce some soundness of flesh and appearance of health, by the administration of iodide of potassium, blue stone, and other remedies now familiar to many Hawaiians; but be assured, as has already been stated, that being without medical skill, you will be most likely to omit much in the treatment of your case, and you may fall short of having effected a radical cure, and may leave in your system germs of disease, that have a fatal affinity for leprosy. Therefore, trust only to the foreign physician to eradicate venereal disease.

RULE 3.

Avoid contact with a leper. It is true that the contagiousness of leprosy is yet in dispute among learned physicians. It is certainly not contagious like smallpox, or measles.

But it may be communicated by much and intimate association, like consumption.

Any one whose flesh is all sound, may sit and eat with a leper, and in any ordinary matters of daily life, may associate with one; and yet have no reason to dread any effects of contagion. This

ordinary intercourse, between the healthy and the leprous, has taken place in these islands in a multitude of instances, without any apparent hurtful result to the healthy individual.

This is proven in the instance of the noble priest, Damien, who gave his life to serve the lepers; and after seven years of intimate association with them at Kalawao, on Molokai, attending the unfortunates with faithful ministrations, even to the last repose in the grave, is yet unscathed by the dreadful disease.

But when the association is intimate—is a close contact of body to body—then, if one is a leper, it may be expected that leprosy will, by and by, claim both for its own.

Avoid a leprous bed-fellow, as you would a pit of fire.

RULE 4.

Live as well as you can. Eat regularly and plentifully of the best food you can get. This advice may seem unnecessary, as Hawaiians never neglect to eat bountifully, whenever an occasion offers. But all Hawaiians do not provide their food regularly. It is, with some, a feast one day, and a famine another day. Excess, or irregularity in diet soon disorders the blood, and makes the individual susceptible of disease; therefore, eat regularly and well every day; and lodge well. Avoid a dark, damp, badly ventilated room, as a place of repose, as you would a grave.

Never lie down to repose in damp, or dirty clothes, and keep your body always clean.

RULE 5.

Take care of the first symptoms of leprosy. The moment you observe any numbness of feeling, or notice any of the marks or swellings, that indicate leprosy, go to a good physician at once, and let him examine you thoroughly. By acting thus, promptly and frankly, you will make him your friend. He will not want to report you as a leper, to be sent to the leper Asylum at Kalawao; but he will strive to heal you, and to prevent these beginnings of disease from leading to confirmed leprosy. And do not throw away your chances of life, by trusting to a pretender (kahuna), whose chief skill for saving you is to eat a particular pig, or chicken, or drink some awa at your expense.

Put yourself into the hands of a man who has studied all the parts of the human body; even as one who has studied the leaves of a book; and he will tell you truly whether you have to fear leprosy, or something else.

CHAPTER XIV.

MEASLES.

According to Dr. Ira Warren, an eminent physician, the following are symptoms of measles:

This disease begins with chills, succeeded by burning heat, listlessness, languor, drowsiness, pains in the head, back and limbs; frequent pulse, soreness of the throat, thirst, nausea, vomiting, frequent, dry cough, and high colored urine. These symptoms increase in violence for four days. On the third day the eyes become inflamed, cannot bear the light, and pour forth a profusion of tears. The nose, likewise, discharges a large quantity of watery secretion, and sneezing is frequent. The windpipe becomes inflamed, and hoarseness, soreness of the breast, and other annoyances are the result. The redness of the skin and breaking out appear about the fourth day, and produce heat and itching. This breaking out is characterized by a patchy redness, which, on close inspection with a microscope, is found to consist of numberless minute red points, and pimples, collected into patches in the shape of a half, or quarter moon. They appear first on

the forehead and front of the neck, then upon the cheeks, and around the nose and mouth; on the fifth day they reach their height in the region of the body, and then appear on the trunk of the body and arms; and on the sixth day upon the legs. The color of the skin, when the inflammation is at its height, is of a bright red. The decline of the redness and pimples takes place in the order in which it comes out. The redness and pimply character of the skin fades on the sixth day upon the face; on the seventh day, upon the trunk of the body and limbs; on the eighth, upon the backs of the hands. The hoarseness and the cough decline about the seventh day, while a diarrhœa comes on about the eighth, or tenth day, showing that the inflammation of the bowels is subsiding. When the inflammation disappears, the whole of the scarf, or outer skin, peels off in the form of a scaly scurf.

The above description of symptoms applies to a decided development of the disease; such as afflicted the native population of these islands in 1848, and may not have been observed to the same extent during the prevalence of the disease in 1879.

In the latter year, it appeared in a milder form, and ran its course with very few fatal terminations.

It is to be hoped that Hawaiians will continue to give heed to sanitary instruction; especially in the case of contagious fevers of this character; as

it is now well understood, by eminent physicians, that nursing, sanitary care, and attention to diet, are all that are required to enable a patient to pass successfully through a course of measles.

Dr. Warren says: "When the disease is mild and regular in its course, scarcely anything will be required except mild diet." Such as the following, that can be procured by Hawaiians: cow's milk and rice; or cocoanut milk and bread-fruit; or thin poi, with sugar cane to chew; along with pleasant acid drinks, made from oranges, limes, or tamarinds. The native tea, the nehe, makes an excellent and refreshing drink in all cases of fever. Also sponging the body of the patient with warm water, or applying moisture to the body with a towel, that has been in warm water, will moderate the fever.

Never bathe in cold water during the course of this disease; and beware of cold draughts of air; not only during the prevalence of the disease, but also for some time afterwards.

The skin is peculiarly affected by this disease; so that the patient, after getting well, according to all appearances and conditions of the body, having returned to the enjoyment of sleep and good appetite, is nevertheless in a very tender and susceptible physical state; and a very little carelessness after recovery from the measles, such as exposure to wet and cold, and night air, will bring on a relapse, that often proves fatal. There-

fore be very prudent with a measles patient, some length of time after convalescence.

If the pimply eruptions, or rash, should cease their usual progress; or should strike in, then pains should be taken to renew the eruption, or bring out the rash.

To immerse the feet and legs in a tolerable hot bath, with some mustard rubbed on the feet, will produce this effect.

At all times, during the progress of the disease, keep the feet warm and dry—except when taking an occasional foot-bath, of warm water—and also keep the body well clothed, and dry.

When using the warm sponge, or towel bath, for the body of the patient, or the warm foot-bath, give at the same time to the sufferer, a warm drink of Chinese tea; or better still, of Hawaiian nehe, or kookoolau tea, with plenty of sugar in it.

And all the while keep the patient comfortable and quiet. If an adult—such a one must not work, or be exposed to the weather, in any way, during the progress of the disease; and, if a child, it must be watched and nursed carefully, and kept away from wet and cold.

And very especially don't let your neighbors and friends hang around the sick one. Their chatter and sympathetic lamentations (uwes) only do mischief to the sufferer and to themselves. Make them stay away till health comes back to your home.

CHAPTER XV.

ANTIDOTES FOR POISONS.

If any one has swallowed poison, by accident, or design, and such person feels a great burning and racking pain in the throat, stomach, or intestines, it is tolerably certain that the poison is a mineral.

MINERAL POISONS,

are extracted from the earth; such as arsenic—commonly used for killing rats—corrosive sublimate, the extract from a metal, and commonly used for destroying ants; oxalic acid, and other similar drugs; which resemble medicinal salts, and are often taken by mistake as salts. Now, when such accident has happened, and the unfortunate person is racked with burning pains inside, and there is no doctor near to help, nor any suitable medicines to administer, then the following remedies, which are in the reach of every Hawaiian, will help the sufferer. Promote vomiting as much as possible, by drinking warm water alone, or warm water and mustard; and by

tickling the throat with a straw, or feather. Don't continue to cram the stomach with warm water, or other fluid for causing a vomit, until what was first administered has been thrown up. Get down the patient's throat warm hog's lard, or sweet oil, or the whites of half a dozen or more eggs of any kind; or sweet milk. Any, or all of these articles, will help protect the linings of the stomach and intestines, and check the burning and acrid effect of the poison.

All the while continue to induce the patient to vomit up whatever is administered. Because it is not expected that the remedies used are to kill; or neutralize the poison in the stomach, but to help expel it from the stomach. Water thins or dilutes the poison, and so prevents its acting in a concentrated and virulent manner upon some especial part of the stomach or intestines; and when warm, nauseates, and readily causes a vomit. Hog's lard, or oil; or milk, or the whites of eggs—hen's, turkey's, duck's, or those of other birds, mingled with water—not only help to dilute the poison, but check its activity, and lubricate and protect the coatings of the stomach or intestines.

If the danger be passed, and the patient should live, there may still continue some internal soreness, the result of inflammation caused by the poison. In such case, all strong diet of meats, or anything irritating or stimulating, must be avoided. Let the patient be fed for a few days

with sweet milk and rice, or cocoanut milk and bread-fruit, or taro poi, made very thin, and eaten without salt; or salt meat or fish.

VEGETABLE POISONS.

Those extracted from trees, or plants, are, some of them, more active and dangerous than the poisons extracted direct from the earth. Strychnine, well known in these islands, as a dog poison, is fearfully quick and fatal in its effects. A grain of it, less than a very small pea, will kill a man, or a dog, or even a horse, in a very few minutes. But the most deadly poison is called Prussic Acid; one drop of this fatal fluid will kill a man in a few seconds.

Opium, and a preparation of opium called laudanum, are also deadly poisons. Besides these, and many other vegetable poisons, introduced among foreign drugs, into these islands, there are dangerous poison trees in Hawaii nei; such as the akia, and the Auhuhu vine, used very commonly by Hawaiian fishermen to stupefy and capture fish, in shallow waters. A species of mullein, *verbascum thapsus*, a foreign plant, introduced here, will produce the same effects.

The effect of vegetable poisons on the stomach is not a burning, racking pain, like that caused by a mineral poison; but is rather stupor or languor, or a high excitation of the nerves, causing much involuntary twitching of the muscles.

A dog or cat poisoned by strychnine, will jump about in a convulsive manner, with little outcry; but if poisoned by arsenic, they will howl or mew all the time, and bite at their stomach, trying to allay the burning agony.

In the case of any one having taken any vegetable poison, the chief remedy for saving life, is the same as in the case of a mineral poison, and that is to promote vomiting as much as possible.

But some other different remedies are also required.

As vegetable poison affects the nerves; either stupefying, or benumbing, or over-exciting the patient, physicians have recommended stimulating drinks, to counteract the excitement caused by the poison. But as Hawaiians may not have, and by their laws, ought not to have, any kind of stimulating drink in their houses, they may succeed with the following simple remedies, usually on hand about every house.

A handful of wood ashes mixed with a pint of warm water, and swallowed, has quickly checked the effect of strychnine. And an excellent effect has been produced by "pain killer," sold in the stores. A tablespoonful, mixed with a little warm water, and taken as strong as possible, has had a relieving effect upon sufferers from poison.

If no pain killer is at hand, a strong, hot tea made of red pepper pods, will produce a good effect.

Physicians recommend the use of certain prep-

arations of soda, or potash, as antidotes to poisons; but as these, or any other drugs are not likely to be found in the houses of Hawaiians when needed, let them use common brown soap, or wood ashes mingled with water, instead; as these articles contain the principle in soda or potash, called alkali, which counteracts the poison.

In the case of vegetable, as well as mineral poisons, the free use of warm water, milk, hog's lard, sweet oil, and the whites of any kind of bird's eggs, or even flour and water, are equally efficacious.

The chief thing to do, in case of a man, woman, or child being poisoned, is to act quickly; promote vomiting as much as possible; get the stomach full of oily and albuminous (egg like) fluids; and then have them disgorged quickly, so as to bring away the poison with them.

ANIMAL POISONS,

or the venom of living creatures, are few, and slight, or hardly exist in these favored Pacific islands. We have none of the terrible snakes, that kill tens of thousands of human beings every year, in Asia, Africa, America and Australia. And we have no deadly tarantulas, great, hairy spiders, or loathsome, crawling alcebillos, whose bite is as fatal as the most poisonous serpent.

The cobra, of India, whose bite is never cured, kills more than a thousand of the human inhabitants of Hindostan every year. The crotalus, or

rattlesnake of America, kills a great many people and animals every year; and the deadly serpents of Africa and Anstralia are constantly filling graves.

But Hawaiians have no such fearful enemies in their forests and their pastures. They have only the bee, and the wasp, and the centipede and scorpion, that can hurt; and these are all strangers, whose sting, in these islands, is not so painful as in the countries from whence they came.

Ammonia is the best remedy for the stings of these creatures; but as Hawaiians are not likely to have this valuable medicine in their houses, they can prepare something that will answer about as well; that is, make a strong lather with common brown soap; mix this with some wood ashes and water; or water and ashes alone will greatly relieve, by applying moist, like a poultice, to the place of the wound. Or a little mud taken from a pond or stream and applied to the sting, will prove a great relief.

Though these islands had not, when discovered by Captain Cook, any creature in woods or fields that had a venomous bite or sting, yet they had, and have now, on their shores, a crustacea—called kaunoa—a species of oyster, usually firmly attached to the coral, whose shell, if trod upon by the bare foot, will cause a dangerous, and in some cases, a fatal wound; as was sadly illustrated in the death of young Robert T. Thurston.

The nature of the poison of this shell is not

well understood; but it will always be safe, in case any one is wounded by treading on it, to wash the wound carefully with fresh water; and as soon as possible apply an ointment of hog's lard, or of sweet oil; or apply wood ashes, mingled with soap and warm water.

THE ANAANA,

or death prayer, believed in, unfortunately, by so many Hawaiians, is simply assassination by poison.

In these enlightened days, in Hawaii, the same as in the dark, barbarous times of the past, there are a great many pretenders to supernatural power, who call themselves priests (kahunas), and who, if employed by any one, who wants to get rid of an enemy, will procure some of the hair, or parts of clothing, or thatch from the house of the intended victim; and then commence a series of prayers, or incantations to an akua, or familiar god of theirs, as they pretend. And then it is believed by credulous natives, and especially by the credulous victim, that the kahuna, by invoking the power of the akua, is causing the decline of his health, the wasting away of his body, and the dragging of him down to ultimate death.

Now, the real thing that is affecting the victim, and may cause his death, is some poison that has been administered by the contrivance of the kahuna.

It was formerly a poisonous mixture called koheoho, which was administered to criminals executed by chiefs, as well as to the objects of priestly incantations—but the modern kahuna resorts to the use of strychnine, arsenic, or other foreign poisonous drugs, when it is possible to obtain such.

The anaana, let it be repeated and clearly understood, is simply assassination by poison; and if any Hawaiian feels affected and sick, under the supposed influence of an anaana or death prayer, let the friends of the sufferer resort at once to the remedies to counteract the effect of poison.

A good puke will kill the death prayer; and a tin cup full of warm water, or of warm hog's lard, or of sweet oil, or of whites of eggs and warm water, swallowed, will destroy the power of the imagined akua, and all the machinations of the villainous kahuna.

CHAPTER XVI.

THE SCIENCE ON MEDICINE.

This science, as understood and practiced by foreign physicians in this Archipelago, had its origin more than three thousand years ago, in the Grecian Archipelago. The founder of the healing art, by the use of remedies, was named Esculapius. But there are legends, in the songs of Greece, that one of certain wonderful beings, called centaurs, half man and half horse, who was named Chiron, was the instructor of the so-called father of medical science, in the use of medicine.

Homer, the great singer of Greece, who chaunted the exploits of the siege of Troy, about three thousand years ago, says that Machaon, the chief physician of the Greeks, cured a wounded warrior by the application of a potent herb, which Chiron, the centaur, had given to Esculapius.

We may feel assured that the story of the centaurs was a fable; but it is reasonably supposed that the fabled half men and half horses, were famous hunters and woodmen in the mountainous land of Thessaly, a recent seat of war between Russia and the Turks, who in their sylvan life,

acquired valuable knowledge of herb simples, which they imparted to the inhabitants of the Grecian plains.

But the name of Esculapius comes down to us from those remote ages, as the foremost one in the healing art. His skill was so great that he was deified; furthermore, it was said of him that he was the son of the god Apollo, and that he became the father of the health goddess, Hygeia, who is especially spoken of in an introductory chapter of this book.

These are legends of ancient times, but of a great people, from whose fables we derive the highest instruction. The Greeks revered Apollo, as the god of all art and science, and very appropriately claimed that he was the father of medical science, in his son, Esculapius; and the outcome or issue of the god of medicine is the beautiful Hygeia, or goddess presiding over the care of health.

The wise and thoughtful people who originated these stories, conceived that the result of medical skill should be the preservation of health; and that the true physician would strive to insure health by sanitary instruction and hygienic treatment, rather than by remedial measures, or doses of physic.

It is not surprising that among a simple minded and reverential people, an eminent healer, or savior of his fellow men, should be revered as a god. To heal the sick was the work of the true

God, when upon this earth. The deification of a great physician in Greece, three thousand years ago, was like the deification of kahunas or priests in these islands, at so late a time as only seventy years ago. Thus, we are told that Kamehameha the Conquerer, had his god, a deified kahuna, and that the "King's god" would appear unexpectedly in a village, to seize human victims, to be sacrificed for the health or welfare of the chiefs.

All disease has been regarded by ignorant and superstitious people, in all ages, as a special judgement of the deity; rather than as a result of the violation of laws of health—and the slaughter of animals, or the cruel murders of human beings, were intended as propitiations of supernatural powers, for the welfare and health of the living. The shedding of blood, whether human or animal, has been in all ages regarded as the sovereign remedy and rescue of the sick, or suffering, in any way, and the tradition and spirit of this belief in blood atonement, or remedy, reached this Archipelago, and still clings to Hawaiians, with all their civilized advance; for they still, at this day, practice the shedding, or sprinkling, or smearing of the blood of the pure white cock, to symbolize perfect purity, as the supreme remedy for infirmities of all kinds.

The people of Israel were trained in the belief of blood shedding, and sprinkling; but they differed essentially from the heathen nations of antiquity.

ty, and the Hawaiians of pagan times, inasmuch as they never murdered their fellow beings, for a sacrifice. The blood of unspotted lambs and doves was their chief remedy; and their holy prophets were their chief physicians.

These sought to heal the people, as a religious duty, without reward. But there were others in Israel who practiced medicinal treatment, and who gave physic for pay. And the testimony of the Bible is rather adverse to the professional reputation of the regular doctor in Judea.

We are told in Chapter 16, of 2 Chronicles, that King Asa, who, in his latter days, was an imprudent, wrong living man, who no longer sought the Lord God, became diseased in his feet, so that he had a painful fit of gout; "yet in his disease, he sought not the Lord, but to the physicians." and as a result of his trusting to the doctors, it is plainly stated that "Asa slept with his fathers."

We are led to infer from the story, that if Asa had become prudent and temperate in his living, had given up his heart to a humbler trust in God, and had avoided physic, that his days would have been prolonged.

The other instance is at a later period, mentioned in Mark. A poor woman had suffered with a distressing hemorrhage for twelve years; and during that period of disease and despair had been taking physic all the time; "had suffered many things of many physicians, and had spent

all that she had, and was nothing bettered, but rather grew worse," till the blessed Physician of Love, who heals without money and without price, passed by where she was, and as she touched His garment, in the spirit of a humble trust and faith, her issue was healed.

The Hebrew doctors, who practiced remedial treatment, derived their first knowledge of medicine, no doubt, from Egyptian physicians. We have very precise knowledge of medical men of the land of the Pharaohs, derived from inscriptions on papyrus, a material like tappa, which has recently been exhumed from tombs, and found mingled with the cerements of mummies, or desiccated human bodies, that were embalmed, and laid away in crypts, more than three thousand years ago.

The Egyptian physicians embalmed their dead. The physicians of Pharaoh embalmed the body of the patriarch Jacob, and also that of his son Joseph. This act of embalming was not alone a precaution of affection to preserve the remains of the beloved; but was also a sanitary measure, that was called for in the alluvial, and often overflowed plains of Egypt. The Israelites, after their departure from Egypt, did not continue the practice of embalming, in the hill country of Judea.

The Egyptian physician, whose duty it was to preserve his patient's body, after the spirit had passed away, must have been careful in his prac-

tice—the work of embalming being very laborious and tedious—so as to continue living patients on his hands, rather than have their dead bodies to embalm. In these later times, it would be perhaps too heavy a duty for physicians to bury or embalm all their dead.

No doubt, the professional practitioners of the healing art, of ancient times—in Egypt, Palestine, and other parts of the world—were more or less empirical, and pretenders to magical power, in their practice. The true physician of those days, as has been said, was a prophet and leader like Moses, who enjoined upon the People of Israel the observance of precise sanitary instructions for the preservation of health; rather than the prescription of remedies for the cure of diseases. And the spirit of this wise, humane, sanitary teaching had imbued the great Greek mind, when it imagined the creation of the health goddess, Hygeia.

The thoughtful and philanthropic minds of the past ages of the world, like those of this day, desire to lead people to observe preventative measures for the care of health, and to dispense with medicines. The true and great physician desires to avoid the use of physic. He urges upon those who seek his advice, the strict observance of the laws of health, and in the case of ailment, his treatment is judicious diet and tender nursing; especially the kind and faithful ministrations of a good woman.

Women have been the physicians in many countries, in past ages; especially in what were termed heroic, or fighting ages, in the history of the world. We read of their undaunted presence, and tender care, in times of great danger and distress. Indeed, a woman has been the saving angel of the battle-field, in many times of the world's history; but especially so, in this age; as the bloody plains of the Crimea, of America, and of France, have recently proven.

The chief means of cure employed by women physicians, have been herb simples; so that, at this day, the employment of an herb, to cure a disease, is spoken of in many foreign countries, as "an old woman's remedy." But this contemptuous expression of opinion originated with the men doctors, who claimed for themselves a monopoly of learning, and styled themselves the learned, or *doctus*, as expressed in the Latin language; and hence the name of doctor.

At times, when the mass of mankind were exceedingly ignorant and superstitious, the doctors claimed a monopoly of occult knowledge and power; even as the Hawaiian kahuna has claimed, and still strives to assume. And the doctor veiled his alleged secrets in a language unknown to the multitude. If he prescribed for a patient the use of a little water as a remedy, he would not mention the simple element by the name familiar to the sufferer, but would write its name in an unknown, dead tongue, so that the ignorant

patient might suppose that the fluid administered was some mysterious distillation of the learned man. You, Hawaiians, know that your kahunas make use sometimes of a gibberish to conceal pretended secrets of their science.

This mystery of language is still unnecessarily retained by modern physicians, now, when all the mystery that once surrounded the healing art is dispelled. For men truly learned, have unfolded in many books, and to the simplest minds, all the secrets of man's and woman's physical organization; all the arcana of reproduction; and all the peculiarities and complications of human infirmities.

True physicians are now dealing wisely and justly with their fellow men. For, though the most of physicians in past ages were charlatans; and a large proportion of modern doctors are pretenders, of imperfect knowledge, who are as likely to kill patients, as to cure them; yet many great healers of disease have arisen in the world, and have greatly blessed mankind.

There was the great English physician, Jenner, who discovered in a scab on a cow, an antidote and check to the ravages of the fatal disease of smallpox. And another English physician, Hervey, who observed and accurately determined the circulation of the blood in the human body; so that congestion, fever, and other principles of disease, are now more clearly understood, and can be more intelligently treated.

In the department of surgery, there have been most important discoveries made by great physicians, so that many operations on the human body, that once were very cruel, can now, owing to the discovery of anaesthesia in the treatment of disease, by an American physician, be performed without pain. A diseased foot or hand can be removed, and the patient not be conscious of the amputation. And the accumulated pus of hurtful tumors, or the oppressive fluids of dropsy, can, by help of newly discovered and admirable instruments, be removed from internal parts of the body, without incisions, or any appreciable wounding of the flesh. And, by the help of the ophthalmoscope, as invented by the German Professor, Helmholtz, the inmost secrets of a diseased human eye can be read and revealed; also, by the help of the microscope, multitudes of the secrets of the human organization, which could never be discovered by the unaided eye of man, are laid bare, and made manifest.

But it is in the department of obstetrics that, perhaps, medical science has achieved its most eminent triumphs. The cause of woman, the child bearer, has elicited the zealous devotion of some of the most learned medical minds; so that the suffering mother has now an assured skill to assist her in her preeminent work of human reproduction.

And thus, although medical science is yet imperfect; and must be, in many cases, a matter of

experiment, or conjecture; yet it has made wonderful advances on ancient ignorance and quackery; and when it is administered by a faithful, as well as learned, physician, disease must be generally overcome, and life prevail more than death.

An intelligent and true physician is faithful to a patient like a true friend; like an advocate who pleads your cause as his own; or like a true soldier, who risks his life to fight for yours. A good doctor, when called upon in a case of sickness, makes careful enquiry and examination, in order to form a correct opinion about the case of his patient; he will consider the peculiarities of race, the sex, the age, the occupation, the temperament, the past habits of life, the state of mind, and other particulars, so that he may know what steps to take to help the sick one; and does not venture on experiments, or give medicine blindfold.

You, Hawaiians, need a great physician—one animated both by professional zeal, and love for his fellow man—who shall study the infirmities of your race, even as a father shall watch over the ailments of a beloved child—who would explore Hawaiian diseases in their vilest haunts—who would challenge and baffle superstition by counteracting the murderous anaana, or death prayer—who would lead you to care for your bodies, to care for your women, and to care for

your little ones; who would for himself be careless of pecuniary reward, and not anxious, like a mere mercenary, as fees accumulated, to occupy himself to the neglect of his profession, with a more lucrative investment of his gains; but appreciating his work, as a great mission unto ignorant and suffering humanity, in these fair islands, would set a mark of achievement so high, that the physical saving of a race should be his emprise; and however short he might come of his great aim, yet he might hope to gain a high meed of honor from generous souls, and win many noble triumphs for medical science.

CHAPTER XVII.

HAWAIIAN HERB CURES.

It is the aim of these instructions to recommend all available means to promote the health and increase of the Hawaiian People.

The writer of these instructions does not recommend foreign remedies, and foreign medical practice alone; but wishes to call attention to, and to recommend what is known and made use of in the honest practice of kahunas, in the use of Hawaiian herb cures, apart from the foolish pretensions of sorcery.

To combat the maladies of his race, the Hawaiian native practitioner has evidently made a busy search for remedies, to be found in the fields, forests and mountains of his islands. And he has discovered and beneficently used a large number of the herbs and plants of his country; as diuretics, detergents, sudorifics, sedatives, and for other medicinal effects.

It is true, the Hawaiian practitioner has not devised any system in the administration of his native remedies. He has simply specifics for a "hot sickness," or a "cold sickness," or a "trem-

bling sickness," or a "bone ache," and for many manifestations of disease peculiar to the bodily constitution of the Hawaiian race, not yet recognized or diagnosed by foreign medical observation.

The Hawaiian kahuna of to-day, derives his knowledge of herb cures from the traditions of his forefathers. He continues their ancient practice, and has not sought any assistance from the medical science of foreign physicians. But it would be well that medical science should investigate the herb cures of Hawaii, and determine the share, no doubt an important one, which the botany of this Archipelago might contribute to the materia medica of the world.

The following are a few of the herb remedies made use of by native Hawaiian kahunas:

PURGATIVES AND DIURETICS.

In cases of congestion, constipation, or clogging of the functional channels of the human system, the ancient kahuna found an efficient remedy in the kowali, (*ipomæa pes caprae*); also the poohuehue, and other varieties of the *convolvulus*. It is interesting to note here, that the same *convolvulus kowali*, so esteemed by Hawaiian kahunas, is also highly valued as a remedy by the Mexican Indians; and from the root of the vine the well known jalap is prepared. All the varieties of the "morning glory," or *convolvulus* vine, are medicinal. One, a native of England, *convolvulus*

arvensis, is esteemed as a medicine, like the ipomæa pes caprae, and ipomæa purga, or jalapa. And the blossoms of the pualima, (*sida fallax*); and those of the hau (a species of hibiscus), have been administered by the Hawaiian kahunas with good effect, as laxatives and purgatives.

The bark of the wiliwili (*erythrina monosperma*) bruised along with kowali, are used as a diuretic.

STYPTICS.

For cases of dangerous hemorrhage from wounds, the macerated leaves of the aweoweo (*chenopodium sandwicheum*) were efficiently applied. A decoction of ava (*piper methisticum*) has been used in native practice, with excellent effect, for cases of bleeding piles.

SEDATIVES.

For hurtful palpitations, and other conditions of undue nervous excitement, attendant on bodily debility; and as an antispasmodic, the kahuna has used the uhi, native yam (*dioscorea pentaphylla*). The root is scraped when raw, and the pulpy mass obtained is mingled with water, in a proportion of about one quarter of a pound to a quart of water. A cup full of this preparation will speedily produce a quieting effect.

This knowledge of the yam, the Hawaiian may have derived from his Malaysian ancestors; be-

cause the Asiatic islanders have, from time immemorial, recognized the medicinal virtues of the yam, which bears almost the same name throughout the Pacific and Indian oceans; as the uhi of Hawaii and Polynesia, is ubi and ufi, in Malaysia, and even so called in remote Madagascar.

The fruit of the kaeae a legumen, and also ilihee, not known to the writer, are said to be used as sedatives among Hawaiian herb cures.

SUDORIFICS.

The ancient kahuna well understood the importance of an evacuation of moisture through the pores of the skin, to relieve the body, when suffering from a state of congestion and fever caused by cold; and he made use for this purpose of an admirable medicated steam bath, for such is the

PUHOLOHOLO.

This ancient steam bath was prepared by heating a quantity of stones in a small pit, or hole, in the same manner as when preparing an earth bake. When the stones were thoroughly heated, and the coals from the burnt out fuel had been removed, a quantity of wetted leaves of kowali—or as now used, of puahiahi—were cast upon the hot stones; at the same time the patient was led to squat over the steam, which was confined

around his person by a tappa being thrown over his body, so as to cover him up along with the steaming mass of wet leaves beneath his seat. The patient, on issuing from the steam bath in a profuse state of perspiration, was immediately enveloped in a clean, dry tappa, as large as a bed sheet, and well dried.

The modern kahuna uses a cooking pot, for the purpose of a vapor bath.

In some cases, the process of steam bathing was accomplished by enveloping the body, or some diseased portion, with bands of green ki leaves (*cordyline terminalis*); and sometimes with kowali stems and leaves; and then the envelope was heated and steamed, by application to a mass of hot stones.

UTERINE REMEDIES.

Although there was a sad indifference to infant life among ancient Hawaiians; yet their kahunas had discovered remedies for the relief of the pains of women in childbirth, and found a soothing "Lucina cordial," in the leaves and blossoms of the wiliwili (*Erythrina monosperma*). And they made use, not only of the wiliwili, but of the ihi makole, (a species of sorrel, *rumex acetosa*, perhaps), for various vaginal complaints. A steam bath of macerated and heated leaves of pohuehue (a *convolvulus*), and sometimes of awa root, was applied to relieve prolapsus uteri. This ailment is now frequent among Hawaiian women,

and is said to be little known among their congeners of Malaysia, on account of the frequent ablution of private parts by the latter; an important sanitary precaution neglected by Hawaiian females.

The ancient kahunas were also, it is sad to state, well skilled in producing abortion, by the use of herbs—such as the omilo—but it is well to let that part of their knowledge perish forever.

They also made use of many reputed aphrodisiacs; and the kahunas of this day, recommend many remedies for erotomania, with the same assurance as the foreign quack of other lands. The wiliwili, the popolo, the omilo, and other plants, when taken in certain proportions, have a tendency to heat the organs; but have none of the supreme influential qualities, attributed to them by pretentious kahunas.

The ripe, yellow leaves of the kowali, made into a decoction, are given in cases of gonorrhœa.

REMEDIES FOR TUMORS.

For tumors of all kinds, the Hawaiian kahunas claim great virtues for the root of the ki plant, (cordyline, or dracœna terminalis). The stems and leaves of the kowali, wound around a bruised, or sprained and swollen limb, have abated tumescence, and have operated favorably in cases of a broken limb. The milky sap of the akoko

(*euphorbia multiformis*) is also much used to relieve painful swellings.

Papaya root (*carica*) and stem of the kowali, macerated, and mixed with salt, constitute a remedy for sprains.

DETERGENTS.

For old and obstinate sores there is a sovereign Hawaiian herb cure, composed of the nuts of the kukui tree (*aleurites moluccana*, or *triloba*), and the leaves of the kowali (*ipomæa pescapraë*) whose long stems were used by native Hawaiians for thatch cord, like the Bindweed (*convolvulus arvensis*), of England.

The kernel of the nut, and a few leaves of the kowali are masticated together, and the pulpy mass, mingled with saliva, is applied as a poultice to the sore.

An illustration of the efficiency of this remedy came under the observation of the writer:—A native man of Lanai, about forty years of age, named Naliikipi, had a hideous, swollen and suppurating leg. The man was held in much esteem by Nahaolelua the Governor of Maui, and by King Kamehameha V., and at their instance had been treated by foreign physicians. On the occasion of a visit of His late Majesty to Lanai, in 1868, the man Naliikipi, was taken on board the royal yacht, the Kamaile, to be transported to Honolulu, in order to have his leg submitted to a

medical consultation. It was decided that the man's leg must be amputated, in order to save his life; but Naliikipi protested, and made a piteous appeal to the King to allow him to return to Lanai, and die there with his diseased leg attached to his body. He was sent back to Lanai with the leg untouched. On his return home he submitted to a simple course of nursing and treatment. The horrible ulcerations of the leg, covering every point from the knee cap to the toes, were carefully cleansed by swabbing with mops of clean rags moistened with warm water and castile soap.* After a thorough cleansing, the kowali and kukui were applied, and in time the leg healed; and at this time, in 1880, the man is living; and although the numerous indentations on the limb, indicate the past fearful ravages of suppuration and necrosis, yet he has good use of it, and is in the enjoyment of good physical health.

The rotted stem of the banana (*musa*) is sometimes used in the cure of old sores.

REMEDIES FOR SKIN DISEASES.

For various skin diseases the root and bark of the stem of the ava (*piper methysticum*) is the chief remedy employed by the Hawaiian kahuna. It belongs to a family of pepper plants, which are used by Asiatic races as narcotics and stimulants. Such is the betel pepper, or siri of the

Malays. The leaf of this plant, chewed along with the areca nut, and a slight admixture of lime, is the especial luxury and solace of perhaps more than one hundred millions of people of Asia and Malaysia. It is the soother and consoler, instead of tobacco, of those numerous races; and they also esteem the betel pepper as possessed of valuable medicinal qualities, as a styptic and a febrifuge. The ava pepper of Polynesia has some of the same resinous, alkaline and other astringent properties, as the betel; and the suggestion is ventured here, that the ava leaf, if chewed along with the areca nut, and a preparation of calcined coral, would be as highly esteemed in Polynesia, as a chewing exhilarant and narcotic, as the famous betel of Asia, and would be much to be preferred to the more narcotic and offensively intrusive tobacco. A healthful instinct has prompted so many millions of the red races to use the two peppers, as medicines, and as exhilarants or anodynes. But the ava has acquired an evil name, as so many good things can, by abuse. It has been used to excess as a beverage. Its virtues should be tested by careful medical experiments; not only to establish its value as a Hawaiian herb cure, but to give to it its proper place in the materia medica of the world. Another of the peppers (*piper cubeba*) is well known for its action on the sexual organs.

HOMŒOPATHY.

The ancient Hawaiian kahuna would seem to have anticipated somewhat the principle of homœopathic practice, by using as a remedy, a plant which could promote the disease it was employed to cure. This is shown in the use made of the Kahuilaoakalani, (the lightning of Heaven), or the nioi, as it is more commonly known. This famous bush, or tree, said to be found only on the islands of Lanai and Molokai, was fabled to have poisoning powers, equal to those ascribed to the terrible upas pohon of Java; as it was said to cause the death of any living thing which reposed beneath its shade; because the god Kalaipahoa dwelt within its stem and branches.

This ascribed deadly atmosphere of the Kahuilaoakalani was, of course, an exaggeration of the priests and sorcerers who practiced the anaana, or death prayer. But it is known that the juice of its bark and leaves yields an acrid poison, which, if swallowed, even in a very small quantity, will quickly send the blood coursing with fever heat through the veins of the strongest man; and yet, the leaves of this tree, mingled with the blossoms of the hala (*pandanus verus*) compose the chief Hawaiian remedy for fevers.

The steam bath of kowali leaves was also employed as a fever remedy. And at this day Hawaiian kahunas are making use of capsicum, and

the leaves of the eucalyptus globulus, as febrifuges.

EYE CURES.

There were no professional oculists among the ancient kahunas; yet they had devoted attention to the cure of diseases of the visual organs. And are said to have cured the frequent inflammatory conditions of the eyes of Hawaiians with an extract from the stem of the pohuehue, the beautiful marine convolvulus which garlands the shores of this Archipelago.

The popolo berry is also said to have furnished a valuable eye cure.

THE LOMILOMI.

This famous practice among Hawaiians, was not merely, as some writers have said, a species of shampoo, or luxurious manipulation of the body, but was, in fact, the effective movement cure of the Hawaiian kahuna, who had, ages ago, anticipated the so called Swedish "movement cure." This friction and palmation of the body was, no doubt, most commonly resorted to by chiefs who had many retainers, as a luxury, and a relief from any aches occasioned by over-exertion. The fatigued lord, reposing nude upon a mat, yielded his body to the dextrous kneadings and frictions, and palmings, and pinchings of the skilled women of his house, till soothed into a

state of oblivious somnolence. But the kahuna employed the lomilomi not only as a remedy, but in some respects to determine the diagnosis of a disease. He was not content, like the foreign physician, to feel only the pulse of the wrist, in order to ascertain the condition of a sick man. The Hawaiian kahuna tested with his palms and knuckles, every muscle and tendon; he proved by a vigorous kneading of the back, the soundness of every joint of the vertebræ; and by nice tactile operation he determined the condition of the glands and functions of the human frame; and as a final test of physical condition, he trod barefoot, with his whole weight, upon the yielding and shrinking back of the prostrate patient. It is generally stated by those who have used the lomilomi as a shampoo, that they have derived from this agreeably titillant manipulation a thorough physical regeneration.

In this day, the practice of the lomilomi, as a cure for ailments, is falling into disuse. There are no chiefs now to command from their vassals the administration of this energetic "movement cure."

Thus, many good things, that were in general practice for the cure of ailments, in the old, populous times, have passed away. And what does the modern Hawaiian know, or do for his health?

He takes a pill, or a dose of salts; or he applies to some lying kahunas, whose chief therapeutic art is the exercise of some pretended powers of

divination, rather than to cure disease by means of the abundant and valuable herb simples, that are to be found in the plains, forests, ravines and mountains of his native islands.

If the native practitioner of the healing art would devote his attention to the collection and preparation of the many herb cures known to his forefathers, and of which he has traditions, he could greatly benefit his nation, by the use of so many valuable remedies for ailments peculiar to his race; and he would also inspire confidence in the minds of candid foreign observers, in the many sovereign medicinal virtues to be found in the Hawaiian materia medica.

But alas! the most of the Hawaiian kahunas covet above all things a credit for occult knowledge, and supernatural power. But in this pretension, the Hawaiian empiric corresponds somewhat, with the assumptions of medical science for many ages, in other, and more enlightened lands.

It is still attempted, as stated in the article on "Medical Science," to veil the healing art in mystery.

To heal a sick person by the use of a common herb, or by the application of some very simple element, is an operation, or an agency, that is too obvious to command for any individual employing such means, any distinguishing influence among his fellow men. Therefore, those who have been engaged in dealing with the disorders of the hu-

man body, have taken advantage of human weakness and apprehension in a state of infirmity and have surrounded their art with all manner of mystery; so that even in this enlightened and philanthropic age of the world, when men are going to and fro, seeking to do only good, and in the most direct and efficient manner, to their fellow men; yet the physician of this day still conceals the commonest remedies; and hides up a statement of the means to be employed, to cure a sick individual, by the use of words and symbols, which only those learned in dead languages can read.

And thus it is sought by the physicians of other lands, even like the Hawaiian kahuna, to claim especial powers and knowledge, and to seek to preserve the art of healing men as a secret from humanity.

But a small proportion of the herb cures known and used in these islands, have been referred to in this article. Its object was mainly to suggest a fuller discussion. A full enumeration and description of all native medicinal herbs, it is to be hoped, will be prepared for publication, by an intelligent and liberal minded foreign physician, aided in his researches by the honest and patriotic kahunas of these islands.

The Hawaiian materia medica will afford a rich and interesting theme for the pen of a zealous medical scientist, and one anxious and hopeful to do good to the Hawaiian race.

(* *Note, referring to page 194.*)

Hawaiians are said to have used a plant that had washing, or cleansing properties. The soap referred to in Jeremiah, see page 145, was not any preparation of fat and alkali, and formed into bars, as known to you Hawaiians. The Israelites had no knowledge of any such prepared soap; but the word soap has been made use of by English translators of the Bible, to designate an herb having remarkable washing qualities. Such an herb is known in California, and other countries, as the soap plant. Its root and stems will, when rubbed in water, make a lather, and wash tolerably well, like soap. It was, no doubt, in case of disease like syphilis, an efficient detergent. The Latin version of the Bible says, "multiplicaveris herbam borith." The fuller's soap spoken of in Malachi, was the same herb.

The botanic terms used are from Mann's enumeration of Hawaiian plants; Lady Wilkison's "Wild flowers and Plants by the Way-side," and Dr. Gulick's thesis on "Climate, &c., of Hawaiian Islands."

CHAPTER XVIII.

ANCIENT AMUSEMENTS.

When the feudal authority, that governed in this Archipelago was destroyed, the Hawaiian race suffered a great loss.

Feudalism was a conservative bond for this race. It inhered in the Hawaiian, as an ancient Asiatic stock, since unnumbered ages. It was the paternal or patriarchal relation, even with all its oppressions; and when the principle was destroyed by paramount foreign influence, it was like the removal of a child from its natural, to an alien, foster parent. And the Hawaiian child has not done well, at least physically, under the alien tutelage.

But, congeners of the Hawaiians, the numerous peoples of Java, Sumatra, Celebes, of the Phillipines, and other red races of the Indian Archipelago, multiply and flourish greatly under their ancient feudal influences; although in the presence of European authority. The old life is preserved there, notwithstanding many new additions. The old institutions, and especially the old amusements, are preserved in Malaysia. And it

is mainly through songs and games that a national spirit is preserved,

The Hawaiian People received a serious blow to their national existence, or race perpetuity, when their ancient athletic amusements were either tabooed, or allowed to fall into desuetude.

There were amusements, customs or games, such as surf riding, precipice leaping, diving and swimming, quoit throwing, maika ball rolling, wrestling, spear hurling, hill-side coasting, kui jousts, and many other athletic exercises, leaving out of consideration the lascivious games, all of which belonged to the life of Hawaii.

And what is there in their stead for the cause of Hawaiian manliness?

Look at the Hawaiian warrior of the feudal times. We have evidence of his strength, his comeliness, and nobility of bearing in the battle field. He disdained the protection of a shield. His sinewy, supple arms, so swift on guard, were sufficient for both attack and defence. His wary eye had no sooner caught a glimpse of a barbed projectile, than his swift and dextrous guard cast it aside. And if more than one point was aimed at his breast, he foiled the missiles, though sped by arms sinewy and adroit like his own. Such a warrior, like the late Ioane Ii, as known to many now living, would have been more than a match for Homer's heroes on the plains of Troy; and a Kamehameha who could fend off six spears hurled at him, all at one time, might have matched with Achilles, and come off conqueror.

And where is the Hawaiian warrior now? The slinger of the vanguard? The spear-man of the Chief's phalanx? The dextrous mamalahoa? The faithful hulumanu? And the deft and bold manœuvrer of the war canoe? Where are they? Where is the hero? He is gone; but you will find in his place the tricky lawyer, the lying kahuna, the hypocritical preacher, and the civilized loafer.

This is not said, O, Hawaiians, only to taunt and revile you; but is uttered in a spirit of love and sorrow; and in a spirit of hope, also, that such words may inspire the remnant of the race to wake up to a little of the old spirit in the way of manliness and courage; and this may be partly accomplished by a revival as much as possible of the ancient amusements.

It is not necessary, or expected, that you should train to be warriors of the olden time. But let the youth of the nation keep up the bold surf riding, the dexterous kui jousts, the hill-side coastings, the ball rolling and throwing, the wrestling, the running, the leaping, and diving, and other athletic sports; and thereby an increased vigor of health will be promoted, national spirit aroused, and if danger menaces a Hawaiian Sovereign, he may hope to have, as in the days of the Conquerer, a few stout thewed and bold hearted followers to defend a nation's cause, and win, at least, a world's praise for Hawaiian manliness.

CHAPTER XIX.

HOSPITALS FOR HAWAIIANS.

A nation or a race that needs an army of doctors, and a multitude of hospitals to save its life, will not be saved by such means; and farthermore, a race that could only exist by constant physicking, would not be worth saving.

The Hawaiian race needs something more than physic and hospitals to ensure its perpetuity; but medical aid in its behalf deserves a very serious consideration.

The indigenious people of this archipelago, were, at the time of foreign arrival, a simple, passionate, childlike, natural, and credulous race, helplessly plastic in the hands of foreign intelligence; who surrendered their old ways, and adopted the new, with such complete abandon, that they became and continue to be, the imitative creatures of foreign influence.

The Hawaiians have been so surrounded and pursued by gratuitous foreign instruction, management and coddling—religious, political, educational and social—that the Hawaiian has lost

his old, native vigor of life, and cannot stand alone, and care for himself in the new order of things.

His kahuna, like his chief, has lost his power. The invocation to Uli, the mystic power above and below, and of good and evil, no longer prevails. The prayer to Kane, the all-pervading Jane of great mother Asia, is uttered in vain. And the cry to Ku is unheeded. The blood of the white bird is sprinkled in vain. And the spirit of Kuauau, the famous healer and killer of Hawaii, is gone. There is no Hawaiian voice of power. And the children of Umi and Keawe, having lost heart and hope, lie down and die.

But you, Hawaiians of this day, you are become foreigners in your way of living. And though your skin be not so white as some, you are now inheritors of all the best of all the ages, as well as those who came from Europe or America. You must, whilst preserving much that is good of your ancestral life, at the same time accept all that belongs to your European civilization, and especially in the matter of the care of your health.

And the care of health, in the way of both medical and sanitary instruction, must be more and more a subject for your consideration and information, than it has been heretofore. Hence, it may be important to have a few more hospitals, or dispensaries, in different parts of these islands.

The Queen's Hospital, whatever may be the

complaints against the management, in the past, has proven its utility, and a blessing to the Hawaiian race. Some lesser establishments of the same kind, may be advantageously established in other important centres of population.

These minor, or district hospitals, should not be the creation of public funds alone, but should be largely aided by private subscriptions. The planters, and other large employers of labor, owe a large obligation in this matter. The health and very lives of their employees, are in their hands. And grasping, avaricious men will have to answer for the blood of their fellow men, who have perished in crowded and unhealthy quarters; or have died under other mismanagement, or harsh treatment. The wise planter will look to the sanitary condition of his laborers; to have them well lodged, and fed, and reasonably worked. And he will help to provide a health retreat or hospital for his district; wherein all that is valuable in Hawaiian herb cures, as well as foreign medical practice, may be fairly tested by faithful physicians.

Such hospitals should be schools of sanitary instruction; and their aim should be to instruct a people to be able to finally dispense with hospitals.

CHAPTER XX.

MISCELLANEOUS SUBJECTS.

ORIGIN OF DISEASES IN POLYNESIA.

The popular opinion among Polynesian races, about the origin of diseases, is thus spoken of by Turnbull, in 1816, in an account of a "voyage round the world," page 326:

"They, (the Tahitians) are moreover convinced that the greater part of their plagues and diseases flow immediately from the ships. They insist upon it that Captain Cook brought the intermittent fever, the crooked backs, and the scrofula, which breaks out on their neck, breasts, groins, and arm pits. That Vancouver brought a bloody flux, which, in a few months, killed a great number of them. They say that Captain Bligh also brought the scrofula; but I could not learn what ship introduced the elephantiasis and epilepsy! No doubt they are likewise said to be of European extraction, as well as the humpbacks and some others."

Again, at page 368, this commander and writer says: "So blind are these poor wretches (the

Tahitians) that, incapable of appreciating that the true cause of this evil (infanticide) must be attributed to their own practices, still they scruple not to impute them all to their intercourse with Europeans.”

Read the above, in connection with the article on Venereal in this book; especially pages 141, '2, '3, and '4, and consider the unreasonableness of attributing in Hawaii, the same as in Tahiti, the origin of many diseases to a foreign source, that have their germination and development in native bad habits, and non-sanitary conditions of life.

INFANTICIDE.

The horrible Arreoy society of Tahiti, whose chief rule, or observance, was the murder of infants, especially females, the offspring of promiscuous intercourse, was the especial curse of the population of that beautiful island. The Tahitians were a nation of baby-killers, and deserved to lose their independence. Some Hawaiians have killed little ones, and still do so; but they never formed associations for the sole dreadful purpose of lust and baby murder. Hawaiian hearts are now more moved by infant cries. And now, Hawaiian women becoming more and more child bearers, child nourishers, and educators, will, by these means, more than by any other, guarantee for Hawaii perpetuity of independence,

and a corresponding primacy among the nations of Polynesia.

BURIAL OF THE DEAD.

The practice yet prevailing, of some Hawaiians, of burying the dead under the floor of a house, occupied by the living; even under the sleeping place of the occupants, and in a shallow grave, is a custom that should be abolished, along with other hurtful practices, which belonged to the barbaric era. No doubt many dangerous contagious diseases have been disseminated by this most unhealthy practice. It is curious, that Hawaiians, who have such fear of imaginary ghosts of the dead, should attach themselves so much to a corpse. The corpse is the thing to be dreaded, not the ghost. Bury a dead body in a good depth of soil; at least five feet, and away from your house, and all disease will be absorbed by the great purifier, mother earth. But keep the corpse near you, and you will be lain in the earth along with it, very soon.

The dead should not be buried without a certificate from a local medical man. The kahuna who practices anaana, and poisons victims, would fear a careful medical investigation. Many people die suddenly in these islands, are hastily buried, and there is no enquiry, or report. This should not be. The life of every man, woman, and child, Hawaiian and foreign, is precious, and a faithful, paternal government, caring more for

human well being than details of business, should follow with watchful care every life of its people, until their remains are laid in the grave.

PROSTITUTION.

The degradation of women is the saddest thing in the world, to any humane, thoughtful nature; and it is especially sad to note the part that civilized men have taken in the degradation of Hawaiian and other Polynesian women. Enlightened commanders of ships of war of all nations make a compromising record in this matter. They and their officers and crews used poor, ignorant, child-like girls of these islands, like creatures of no human account, and made only for their sport and abuse. Vancouver, vol. 1, p. 116, says: "Such of our female visitors as had been induced to favor us with their company, had been obliged (owing to taboo on shore) to have recourse to swimming for that purpose." Again, in vol. 3, p. 9, he says: "At this late hour (in the night) many of our former friends of the fair sex (who had been on board on the occasion of a former visit) lost no time," etc., in showing their regard for Vancouver and his people. And what did that regard mean, when he tells of girls being kept on board ship all night?

Kotzebue, the Russian commander, says: vol. 3, p. 338: "The ships were surrounded by the fair sex from morning till night. Our sailors who

remained on shore for days together, remained alone with their (the native's) wives, without any jealousy on the part of the husbands!"

An American commander, Percival, tried to force the authorities at Lahaina to give women to his officers and men. And Marin, or Manini, tells us of the licentiousness of French and Spanish ships.

Thus every civilization has sinned in this matter in these seas. And let it not be said that nothing could be worse than native debauchery. This is not true. The woman's body was cared for by the institutions of barbarism. Perhaps only animal instinct governed the conduct of ancient Hawaiian men; but they preserved the virgin intact till puberty, and tabooed woman in the days of her infirmity; whereas, civilized men abuse even the infant matrix, and invade poor woman in her most sacred hours.

Hawaiian men, you must strive to save your women, if you have any hope of national life. There is a law among your statutes which prescribes that young women and girls shall not leave their districts without a permit. But this law has fallen into abuse and neglect, like so many of our Hawaiian laws, for the want of proper persons to administer them. The permits were granted indiscriminately, without any enquiry; and the law only occasioned abuse to a girl who happened to reach Honolulu without a permit. The law is now, virtually, a dead letter.

But such a law, and such restraint is needed, in the present state of the population, in these islands, and should be enforced. You, Hawaiian fathers, should try to have it enforced; intelligently, and in accordance with the best interests of Hawaiian society.

WOMEN'S DISEASES.

A celebrated French author has said that woman is always an invalid. This is true in certain conditions of a refined civilization; but is not, and should not be the case, among a people living natural, active, outdoor lives. The woman's organization fits her for as much activity as the man; and so, if she is more indolent than the man, she will be less healthy. A woman who lies on a mat all day, soon wastes her strength in lasciviousness at night. If you want a young woman to preserve her good looks a long time, keep her always busy, with moderate occupation. To hoe a melon patch, or a sweet potatoe patch, occasionally, will not hurt a nice young girl. But to loiter in a Chinese coffee shop, or in the stores of dissolute foreigners, for only half an hour, may destroy a girl forever.

Women ought not to have so many diseases as men, as they resist various temperatures of weather better, and are more enduring of fatigue and privation than men. Nature gives them periodic rests and reliefs; a monthly purification, and not a sickness. But Hawaiian men, Hawai-

an kahunas say, that a virgin cannot have this periodical purification without the intervention of man. This is a lie; a lie inspired by old, priestly influence, that taught the necessity of vaginal rupture before woman's periodicity could commence. What lies and what slanders, as also what libidinous villainies, have been perpetrated, owing to the influence of this prevailing falsity and superstition, in these islands. A young girl will have her periodical purification without knowing any man.

Hawaiian women ought not to be troubled with uterine disorders, the chief diseases of women in a state of high civilization, as they are not descended from generations of weakly constitutions. Their mothers could leap precipices fifty and one hundred feet high, and diving into a fretful sea, could sport in its depths for remarkable lengths of time. This exercise required well-knit frames, and sound organs; and there could not have been any "diseases of women," in those days, such as are treated of in doctor's books, until the effects of dissipation and laziness took possession of Hawaiian women.

Let Hawaiian girls marry at a proper maturity; and Hawaiians repudiate the abominable idea of nuptial preparation, by vaginal rupture, which prevails among you. Let the Hawaiian girl and mother exercise abundantly, and live cleanly and wholesomely, and there will be no need to discuss woman's diseases in Hawaii.

THE DISPROPORTION OF THE SEXES.

The writer of these pages discussed this subject in the *Nuhou*, in 1874, and through other channels of public information; and the discussion is now more imperatively called for than ever before.

There are now, probably, nearly 14,000 more males than females in our small population of about 60,000. The great excess of males are Chinese, for they are about 13,000, with only about 300 of their own women in this country. And how do these Chinese single men provide female partners for themselves?

This is an enquiry that should command the most earnest attention of every responsible officer of the Hawaiian Government, and of every one interested in Hawaiian welfare.

The native Hawaiian pastor of Wainee Church, Lahaina, answered this enquiry, to some extent, from his pulpit, a short while ago. He reproached Hawaiian mothers of his congregation, to their face, with the crime of selling their little girls to Chinamen. I have heard, said he, one of you mothers say to your little girl, in the street, as a Chinese coffee shop keeper passed by: "Eh, there is something sweet for you, and one that will give you what you want; follow him." and the child, urged by the mother, followed the coolie into his den. The Chinese coffee shop is the chief recruiting ground for Hawaiian victims of coolie debauchery.

It is cheerfully admitted that an industrious Chinaman makes a good husband for an Hawaiian woman; and in some few instances, such a union has produced many healthy offspring. But how many such fruitful and praiseworthy unions are there? The writer has had in his employment fourteen Chinamen, at different periods, and for long terms of service. Twelve of these men have had native women living with them; some more than one; altogether twenty Hawaiian females, several of whom are dead, have lived with these Chinamen, as wives and concubines; and yet, at this day, there is only one living child from all these unions.

A full testimony from all employers of labor in these islands, should be obtained on this subject; not only in relation to Chinese, but Portugese, South Sea Islanders, and foreigners of all races, so that public action may be fully enlightened and guided in regard to this disastrous condition of the population, owing to the disproportion of the sexes.

A FOUNDLING HOSPITAL.

This is an institution which deserves the especial consideration of the Hawaiian Government. Such institutions are to be found in all enlightened countries. It is mainly the spirit of philanthropy which prompts their establishment elsewhere, but in this country the establishment of a hospi-

tal or home for castaway babies, should be regarded as an important national measure.

But are there now any castaway babies? Is infanticide still practiced among the Hawaiian people? Alas, it is so! Not prevalent, as in past times, but there is testimony to prove that there are still many abortionists and infant murderers among the people of this kingdom.

The writer was familiar with three cases of child abandonment on Lanai, and has heard several women in dying moments confess infanticide or fœticide. And if we had the testimony of clergymen of all denominations, and of physicians, on this point, we would have an appalling array of evidence to prove the necessity of providing some means in this country for the rescue of infant life.

It is true that many mothers give away their infants, not cared for, to a foster parent. But there are many cases of young women who want to hide up and extinguish an infant existence, as soon as possible, through fear, shame, and ignorance. Now, if they were assured that there was a comfortable home, provided with nurses, which invited them to leave there a burthensome baby of shame, without question or investigation of any kind, they would prefer to save the little one, rather than murder it; and a country needing native recruits, and a spirit of enlightened philanthropy, would welcome the baby.

The question of nursing the foundlings would

be readily solved by appealing to the blessed Sisters of Charity of many enlightened countries, who have made castaway infant humanity their especial care.

But the cause of morality might suffer. It might. Impurity might have a better opportunity—and so would humanity—in checking child murder, and in helping to save a declining race.

“HOULU LAHUI.” — INCREASE THE
NATION.

The above caption is recognized as the watchword of King Kalakaua's reign.

If, by increase, material progress is meant, then the words are already fulfilled; but if increase of the nation was intended, the royal hope has not yet had its fruition.

It is true that the last census indicated a slight increase of people; but this is due entirely to the efforts of immigration. The Hawaiian people proper still decline. Not because Hawaiian women are barren, or that Hawaiian men have lost virility; not because the race is weak, diseased, and effete; or that it is lazy and improvident; nor even on account of the excessive vice of white men, and the debauchery of Chinese and other races; not for any, or all of these reasons, does the Hawaiian race, the sovereign constituent of this Kingdom, fall off in number. It loses in the count of babes.

Let this be repeated and reiterated, that if every conception in every Hawaiian womb had its due development; and if every infant born of a Hawaiian mother had due care and nourishment, the Hawaiian race would increase, and the King's watchword would be fulfilled.

Let the babes be looked after, and let it be proclaimed that the first duty of a Hawaiian Government, is to care for the life of the Hawaiian nation.



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