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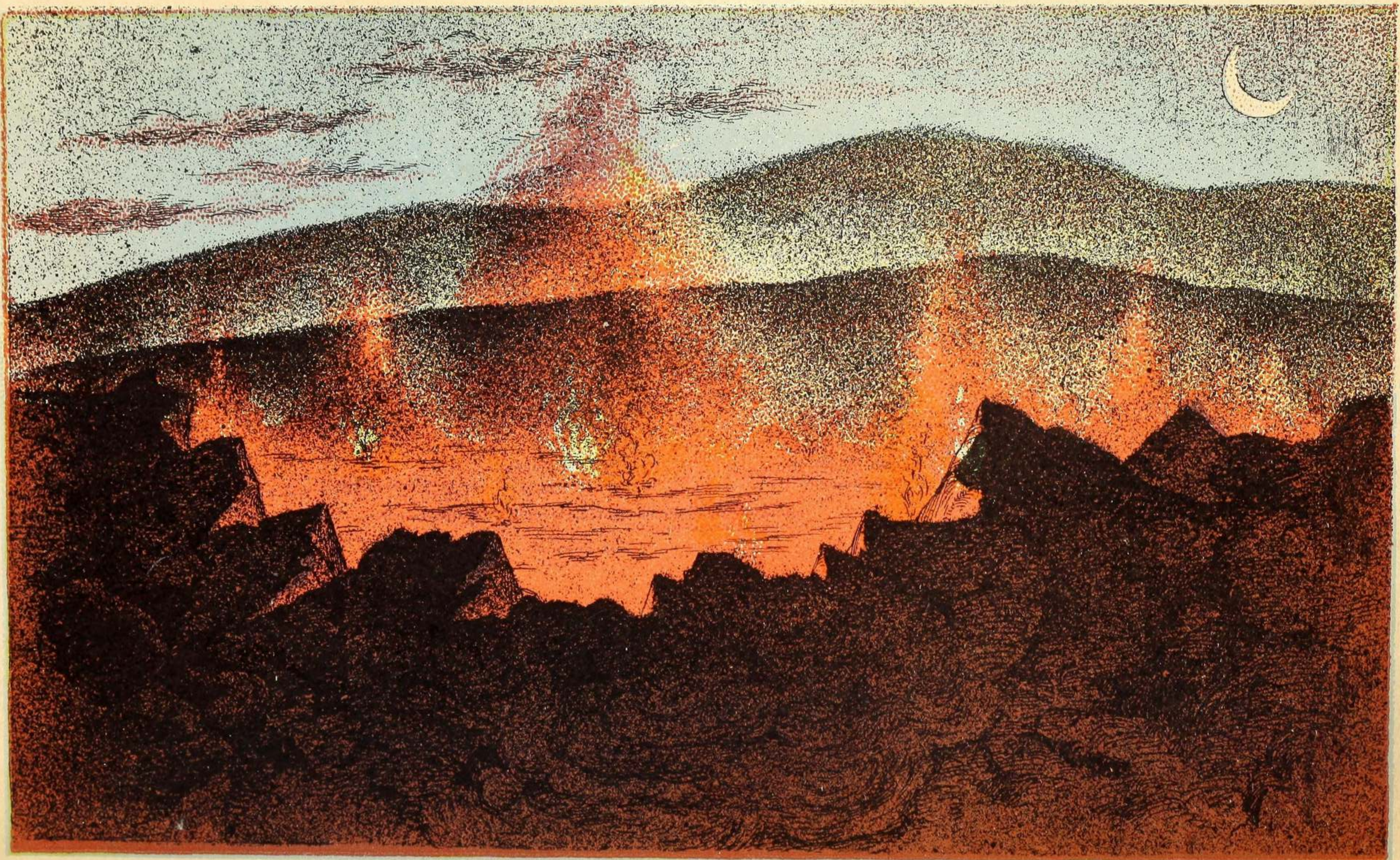

HALE-MAU-MAU THE HOUSE OF FIRE. CRATER OF VOLCANO OF KILAUEA, HAWAII.

THE PLAN BOOK SERIES

01/1420

A LITTLE JOURNEY TO HAWAII

FOR INTERMEDIATE AND UPPER GRADES

By

MARIAN M. GEORGE

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A. FLANAGAN COMPANY

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A Little Journey to Hawaii.

If a magician were to appear and offer to conduct you to any part of the world and show you any one of its wonders, what would you wish to see?

Think a moment of the descriptions of other countries which you have read, and of which also your geographies give you glimpses.

I believe that most of you would say, "I would like to see a volcano, a *live*, active volcano."

I am sure, then, that you would enjoy a trip to HAWAII, one of our new possessions in the Pacific, for each of the large Hawaiian Islands has been an immense volcano.

All of them are now extinct, except one. This is Kilauea, the largest active volcano in the world, and the only safe one to visit. Then let us get our maps, and take a glimpse of these islands before we start on this long journey. We find them almost in the center of the Pacific Ocean and directly west of Mexico. They lie about 2,080 miles southwest of San Francisco, — a six-days' journey from that city.

There are said to be fifteen or twenty of these islands, but only eight of them are of any importance. The others are mere stretches or ridges of rock, and are of

THE HAWAIIAN ISLANDS.

little value to mankind. These islands look very small on the map, and their total area in square miles is only little more than that of the State of Connecticut.

Hawaii is the largest island and the one from which the group takes its name. It has 4,210 square miles of territory. The great volcanic mountains, Mauna Loa and Kilauea, are located on this island.

Maui, the second island in size, has 760 square miles of land. Upon it is found the largest extinct volcano known.

The other important islands are Oahu, Kauai, Molokai, Lanai, Kahoolawe, and Niihau.

You wonder how these islands came to be here in the middle of the ocean, so far away from any continent. I will tell you. They were volcano-belched and coral-built.

Countless ages ago their peaks first appeared, forced upward from the bottom of the sea by the action of heat in the earth. From openings in these peaks water, gases, steam, hot ashes, and melted rock or lava were thrown up into the air.

The ashes floated in the air, gradually falling over the land. The lava flowed down the sides of the peaks. More lava and other material were added as the years passed by. In this way, and through disintegration, the peaks became mountains and plains.

Sometimes the force of the heat in the earth is so great that it pushes up large amounts of material from below, all at once, and an island appears above the surface of the water.

After a time the rocks began to crumble and soil was formed. The waves, winds, and migrating birds

brought seeds. These took root and grew. Grass, plants, and trees appeared.

Near the coasts of these islands are reefs. These are sunken ledges of coral.

These reefs extend along the coast for many miles and are sometimes quite wide. They are composed of the skeletons of millions and millions of tiny animals called coral polyps.

When the reef reaches the surface of the water the coral builders die. They can not live when exposed to air. These solid walls are the growth of thousands of years; for often the ground sinks as fast as the polyps build.

THE VOYAGE.

We take the steamer *Ventura* for Hawaii at San Francisco, Cal. Early in the morning a carriage awaits us, and with steamer trunks, chairs, and rugs, we are driven to the pier.

We see that our belongings are stowed safely away, and then we go on deck to watch the people who crowd the wharf. Here, also, we obtain our first glimpse of San Francisco Bay.

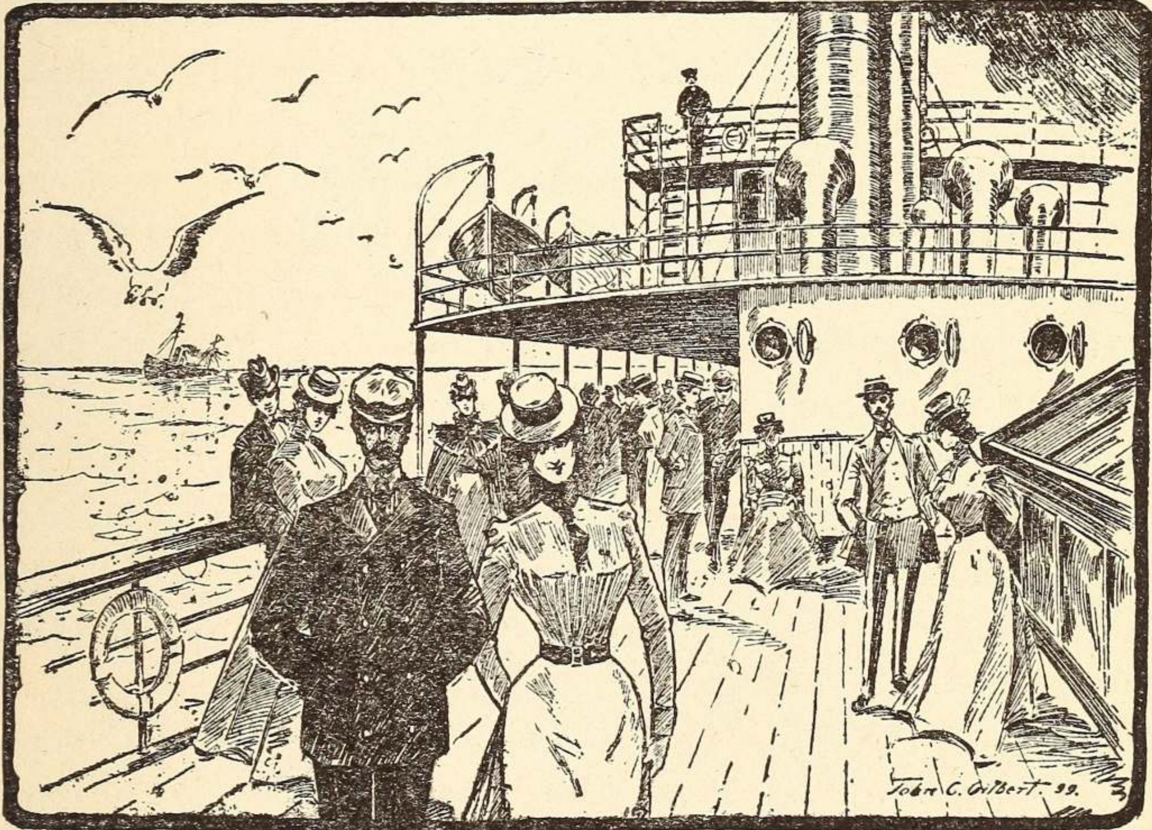
What a hurry and flurry! What confusion everywhere! The steamer is to leave at ten, and late arrivals are making frantic efforts to get baggage aboard in time.

At last the whistle sounds, the steamer casts off her moorings, and with many "good-bys" ringing in our ears, we leave the shore and move out into the harbor.

The water in the bay is smooth, and the ship glides swiftly over it and through the "Golden Gate" to the

sea. (At the narrow entrance to the bay are two high cliffs that rise opposite each other. The passage between these, we find, is called the Golden Gate.)

When we pass through and meet the waters of the ocean, the steamer begins to plunge and toss about.



SEA GULLS FOLLOWING THE SHIP.

We are surprised at this. We have always supposed the Pacific to be calm and smooth, because of its name, which means "tranquil" or "quiet."

Though it is winter, the weather is warm enough to allow us to sit on deck; and here we watch the changing sea and sky.

The sea gulls interest us also. These big white birds in countless numbers fly in and out among the shipping, uttering shrill cries, or skimming, almost floating, on the water beside the ship.

The gulls are never harmed, for they are useful as scavengers, in removing decaying food and other matter thrown into the ocean.

The steamship company provides much for our comfort and amusement. There are musical instruments for concerts. There are books in the ship's library for those who love reading. There are splendid rooms, and large staterooms, where we may sit, when the weather is unpleasant on deck.

There is much to interest us in the work of the sailors and officers of the ship. We enjoy the fire drill and watching the officers "take the sun," to learn the number of knots run during the day.

Our ship takes us swiftly toward the equator, and it grows so warm that we are obliged to take off our heavy clothing and put on thin suits.

The second day we find the ocean more quiet, the weather balmy, and the skies clear and sunny.

On deck the time is passed away by various games (such as tossing quoits and bean-bags), or by watching for whales, whale birds, and porpoises.

We see large numbers of pretty flying fish. Sometimes we pass through a school of them, and they flutter about, greatly frightened. The starfish, with fine arms, appears in this ocean; also the nautilus, with its transparent shell.

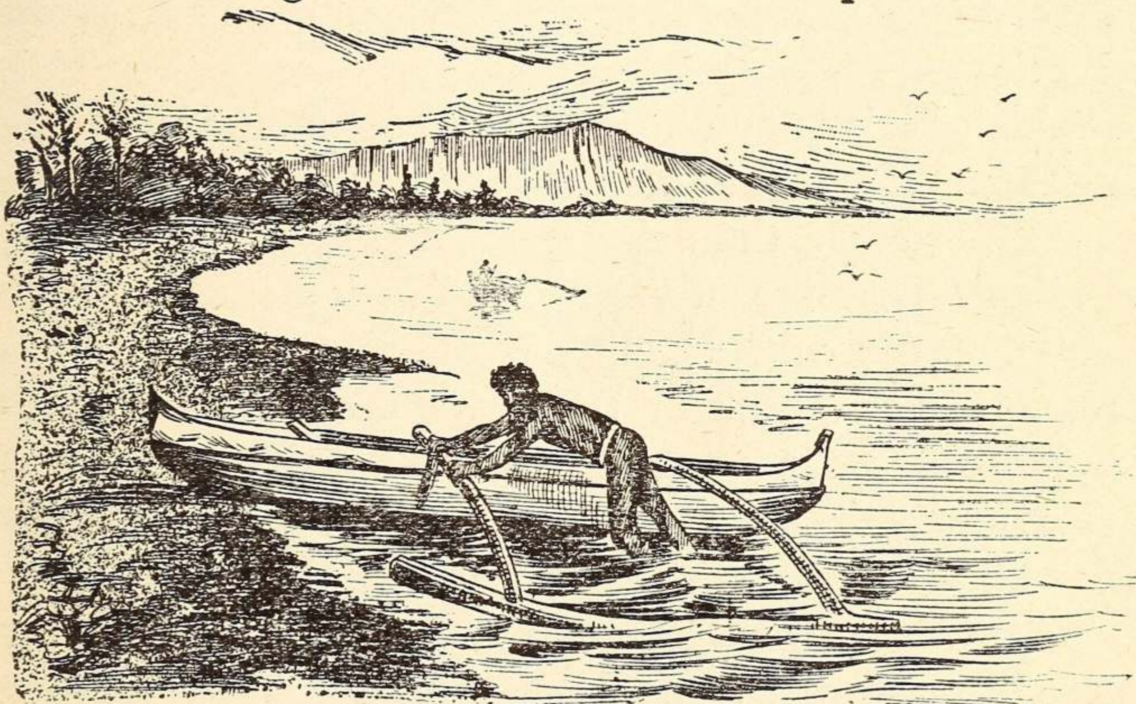
This small, frail rover is to be seen only on calm days. If disturbed, it draws itself within its tiny shell, and sinks slowly from sight.

Sometimes the jellyfish comes to the surface, and we see it expanding and contracting its soft, flat body, as it floats through the still waters.

The beautiful sunsets are followed by purple twilights, and the sky blossoms with bright golden stars as big as young moons. The Southern Cross, which we can not see at home, now becomes visible.

AMBERGRIS.

At one place we notice a pale gray, amber-like substance floating on the water. The captain tells us



NATIVE HAWAIIAN BOATMAN.
(Diamond Head in the Distance.)

that it is ambergris; that it is produced by the whale, and that it is often found in parts of the Pacific.

When it floats ashore, it is gathered; for it is worth its weight in gold. It is sent from the Pacific Islands to other parts of the world to be used in making perfumery, and for other purposes.

Ambergris is one of the chief sources of the profit of whaling. Whenever a whale is captured, a careful search is made in its intestines for ambergris; for this may be worth more than the oil in the blubber.

"How does it come to be in the whale, and how is it used in making perfumery?" we ask

Our captain tells us that we have among our passengers a famous scientist,— a man who has traveled all over the world, and has devoted many years to studying plant and animal life.

He suggests that we ask this traveler to explain the matter to us, and this is what Professor Henry A. Ward tells us: —

"Ambergris is produced by the sperm whale, and is due to its diet of cuttlefish. This fish has a beak like a parrot or eagle, the upper part lapping over the lower, of a hard horn-like substance, and with a cutting edge.

"The sperm whale has teeth, but they make no impression on the beak of the cuttlefish. This is swallowed, and as it can not be digested by the stomach, it passes entire through the intestines and often lascerates the walls.

"As the oyster throws out nacre to cover an irritating grain of sand and so makes a pearl, so the whale tries to cover the beak of the cuttlefish with a gummy substance, to lessen the irritation.

"This is often successful; but sometimes the mass of beaks becomes so great that the whale is killed. Then the balls of ambergris separate from the carcass and float away,— finally drifting to some coast where they are found.

"Ambergris has a disagreeable odor at first, its delightful perfume being a development in process of manufacture; and it has the further quality of fixing other perfumes in alcohol, so they do not lose by evaporation."

Professor Ward tells us that one ounce sometimes brings as high as $30 to $40; and that the price never goes below $15 an ounce.

After this we are extremely anxious to see a whale. By and by our watch is rewarded. In the distance we see a dark object, which, at intervals, throws up a stream of water into the air. As we draw nearer, this is seen to be a whale. The huge creature swims leisurely along, coming closer and closer to our ship; and everybody hurries to the side of the vessel in order to get a good view of this greatest of living animals.

BRIEF HISTORY OF HAWAII.

During our ocean trip it occurs to us that when we reach land we will be busy sight-seeing. We wish to appreciate and understand everything that we see, so that we can tell our friends all about Hawaii.

So we occupy part of our time in reading up on the history and the climate of the islands. And this is what we find:—

The Hawaiian Islands were discovered Jan. 18, 1778, by Captain Cook, an English navigator.

He was not the first white man who had visited these islands, but he was the first man who made them known to the world.

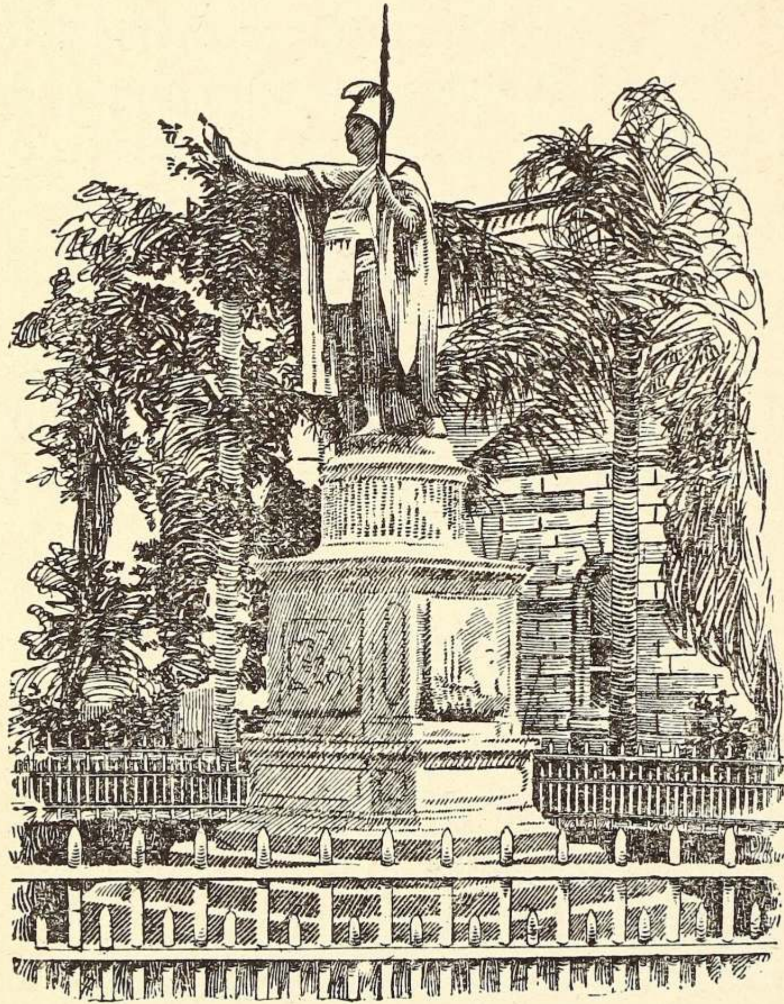
Captain Cook named the islands the Sandwich Islands, in honor of his friend and patron, the Earl of Sandwich. The name Hawaii was the one used by the natives, however, and the islands are now generally known by this name.

When Captain Cook landed at the island of Kauai the natives were much astonished and frightened.

They had never seen a white man, and looked upon him as a god.

A year later the English navigator visited the islands a second time, and was welcomed with great joy. Both he and his crew were treated with much kindness and consideration.

His sailors got into difficulty with the natives, however, and in one of the quarrels between them Captain Cook was killed.



STATUE OF KAMEHAMEHA I. (Honolulu).

From this time on many vessels called at the islands, and the natives began to trade with foreigners.

The islands at this period were governed by chiefs who constantly waged war against each other, causing the loss of many lives.

When Captain Vancouver visited the islands, fourteen years later, he found most of them in subjection to a famous chief and warrior, King Kamehameha (Kă-mē′-hă-mē′-hä).

The first missionaries to visit the islands were those sent by the American Board from Boston, Massachusetts, in 1820.

The widow of King Kamehameha I., who was acting as queen regent at this time, gave them permission to remain one year. At the end of this time they had won her friendship, and were permitted to remain as long as they wished.

It is largely due to the efforts of these missionaries that the Hawaiians have reached their present state of civilization.

They reduced the language to writing, and translated the Bible and other books into the Hawaiian tongue. They taught the people to read, write, and sew, and introduced the use of medicines.

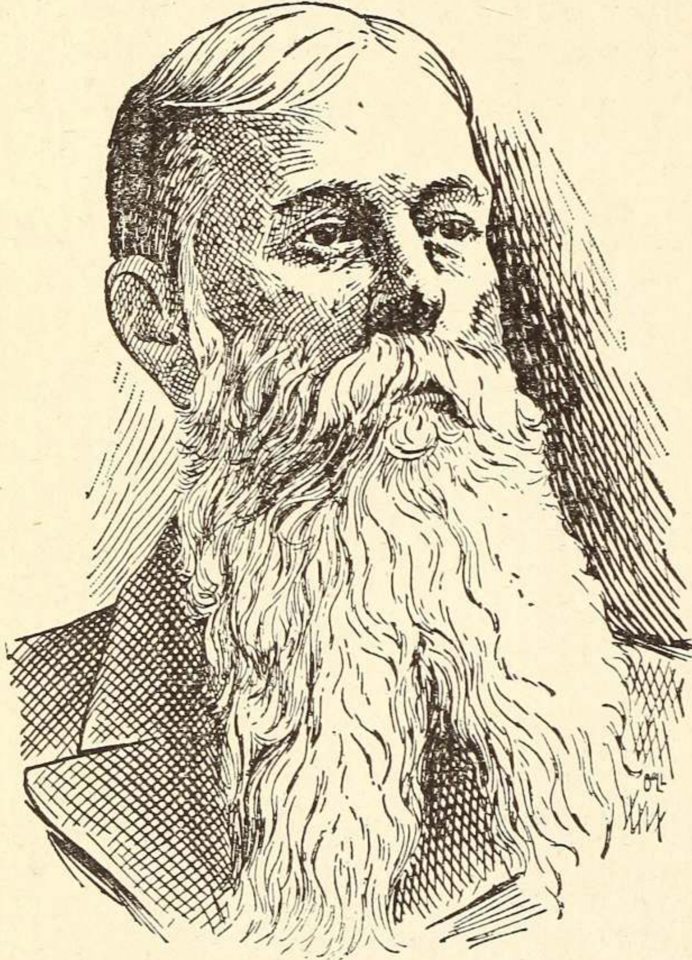
QUEEN LILIUOKALANI.

Many Americans and Europeans thereafter settled in the islands, and agriculture became of great importance. Great crops of sugar cane, rice, coffee, and fruits are produced.

The people became dissatisfied with the efforts of Queen Liliuokalani to abolish the constitution adopted in 1887, and a revolution took place during her reign.

The queen was deposed and a provisional government was established, with Sanford B. Dole as president.

The Republic of Hawaii, patterned after that of the United States, was formed on July 4, 1894. Many of the people thought it would be a good thing for the United States to govern the islands, and in 1898 they were annexed by treaty to our country.



PRES. SANFORD B. DOLE.

Hawaii now has a population of 154,000 people, showing an increase of 40 per cent since the last census. About one-third of these are said to be natives, one-fifth Chinese, one-fourth Japanese, one-eighth Portuguese, one-tenth Americans, and the remainder, English, Scotch, French, Dutch, Canadians, Scandinavians, Peruvians, and Australians.

CLIMATE OF HAWAII.

Hawaii is a land of sunshine and showers, rainbows and flowers. The climate is almost perfect. Plants bloom and fruits ripen the year round. One month is almost as pleasant as another, if we except November

and February. Storms are apt to prevail during these two months.

Fourth of July and Christmas are very much alike as far as the weather is concerned, and one in Hawaii has to think twice to remember which comes next.

On the hottest days of summer the thermometer is rarely above eighty degrees. In winter it never falls below sixty.

The heat is greatly moderated by trade winds and ocean currents.

In the winter the south wind, which the natives call the "sick wind," sometimes takes the place of the pleasant trade winds. This season is dreaded by the white residents, as it is apt to be followed by slight illnesses and depression. But the climate is usually healthful.

Not more than a half dozen days during the year are without sunshine. Almost every day has its shower and rainbow, in parts of the islands. The frequency of these brilliant rainbows has given to the Hawaiian country the name of the "Land of the Rainbow."

Its delightful climate and never-ending summer have also caused it to be known as "The Paradise of the Pacific."

LAND AT LAST!

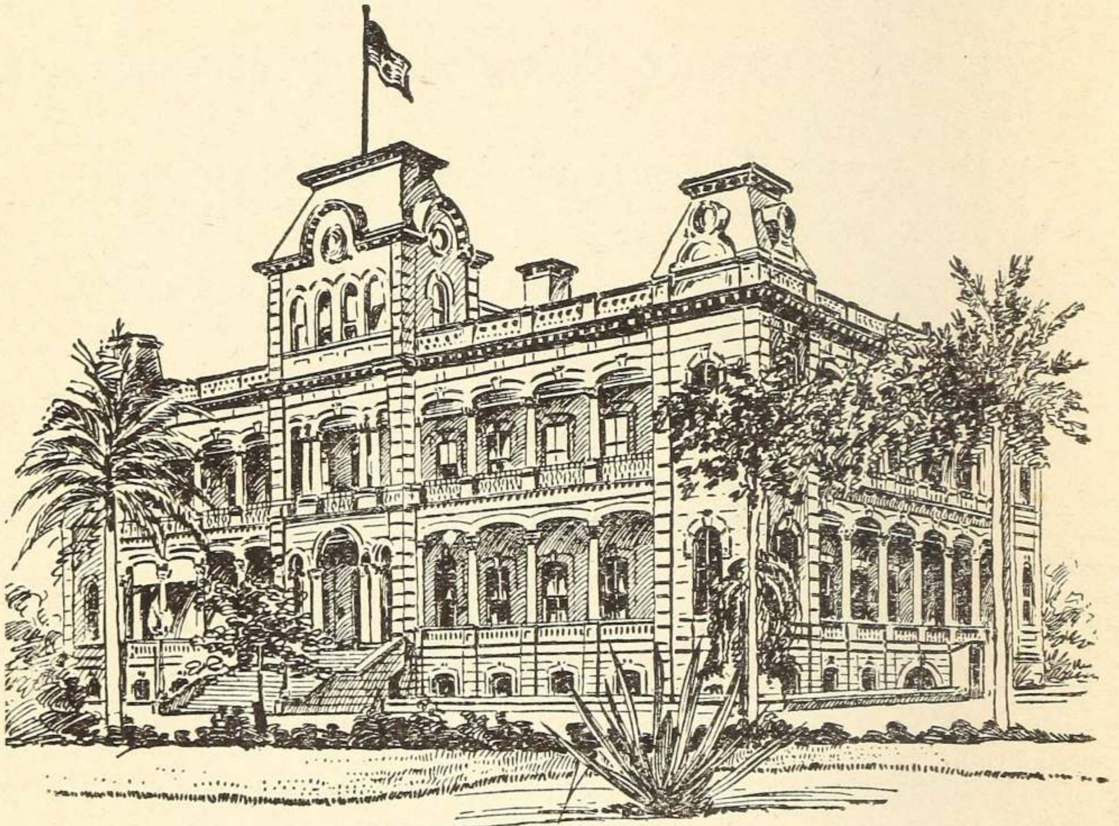
On the sixth day we get our first glimpse of land, which appears like a small blue cloud rising from the ocean. It proves to be Molokai, the island made famous by its leper settlement.

We also make out what appears to be a huge watch-tower, on another island. This proves to be a great extinct volcano upon the island of Maui.

Oahu, the island which we are first to visit, is third in size in Hawaii, but first in importance; for it holds the capital city, Honolulu, and leads in commerce and manufacture.

It has a length of 46 miles, a breadth of 25 miles, and an area of 600 square miles.

It is mountainous, as are the other islands. Some of



GOVERNMENT BUILDING (Honolulu).

(Formerly Palace of King Kalakaua and Queen Liliuokalani.)

the peaks are more than 3,000 feet in height. Its chief landmark from the ocean is Diamond Head, about six miles from the harbor light.

Soon we come in sight of Koko Head, a peak near one end of the island of Oahu. As we steam nearer, we see that the sides of this mountain are covered with brown lava, which the sunlight turns to bronze.

In the crevices of the mountain and at its base are the rich green of vegetation. The beach is dazzling white, and fringed with groves of cocoa and palm trees.

Diamond Head and the Punch Bowl, extinct volcanoes, now loom up before us, guarding and hiding from view the city and harbor of Honolulu.

A lookout station is located on Diamond Head, to report approaching vessels, by telephoning to the city.

Then a steam whistle tells everyone for miles around that foreign mail and news are near at hand, and hundreds of people hasten to the docks to welcome the vessel.

Our ship is met outside the harbor by the pilot, who has come to guide us safely to the landing place.

Then the customs officials, the health officer or port physician, and the mail clerk come on board. Do you know why?

Away out on that sandspit within the line of reefs is a quarantine station. You can see the long, low, clean-looking barracks. These afford shelter for thousands of emigrants at a time.

If there had been any contagious disease among our passengers, our ship would have been anchored there until the sick passengers were well. We would all have had to remain there until the health officer was sure that there was no danger of contagion.

The customs officer takes statements of the name, age, address, destination and general appearance of each passenger. We are asked how long we expect to remain on the island, and if we have brought in our trunks any articles on which the government has laid a tax or duty.

All of us are required to show fifty dollars before landing. This is to insure against the country's being infested with paupers.

Those who have firearms are obliged to give them up at the dock, where the baggage is examined. These are kept until the passengers have satisfied the attorney-general that they do not intend to make any disturbance in the country.

HONOLULU HARBOR.

Honolulu has one of the finest ports in all the world, but it is the only good harbor of the Hawaiian Islands.

In order to reach it we must pass through walls or reefs of coral; for it is land-locked.

Passing the lighthouse, which stands on the inner edge of the reef, we are soon in the still waters of the harbor. It is filled with stately ships, whaling vessels, and smaller craft, with flags flying gayly from the masts.

Canoes, manned by brown natives, dart through the water like living things. Some of them have spied our vessel and are rowing toward us.

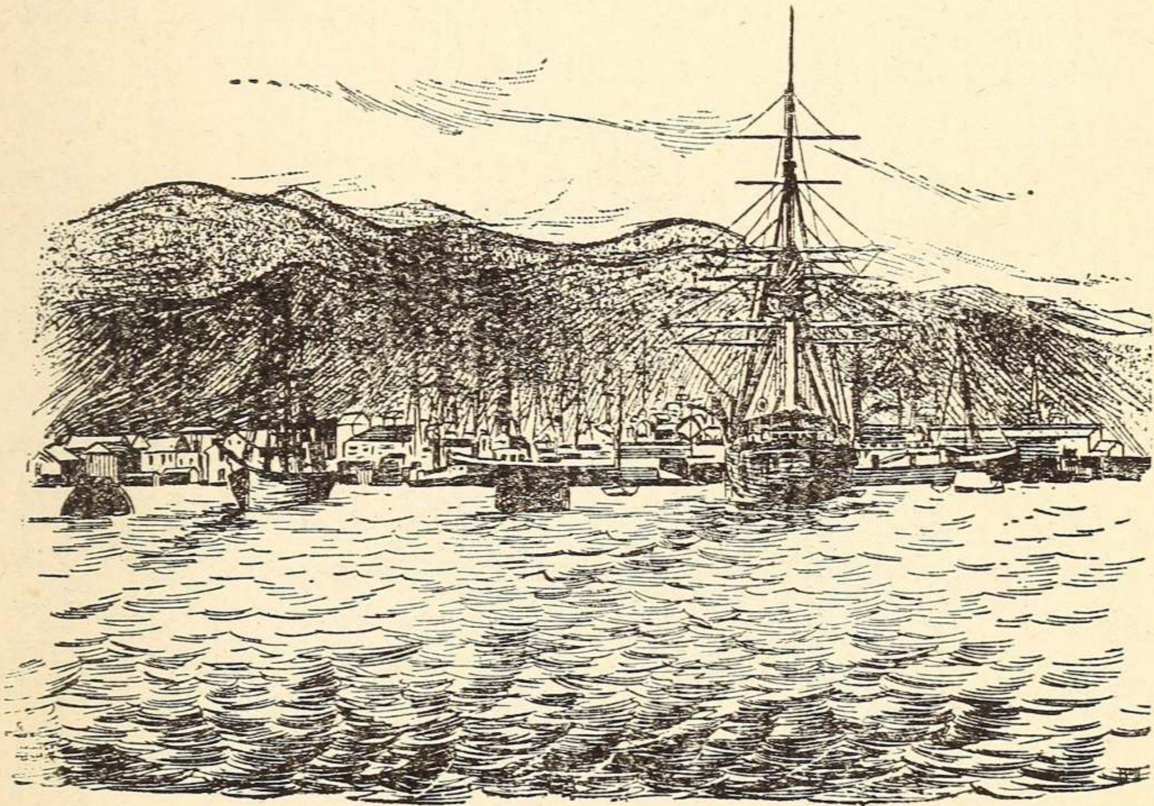
The harbor and city make so beautiful a picture that it seems to us as if we must at last have reached fairy-land.

The color of the water in the harbor seems suddenly to have changed. It is bluer than the ocean, and so clear that we can see plainly objects at a great depth. Near the shore it changes to a light blue or bottle green, and many beautiful lights fall across its glassy surface.

The curved beach is fringed with cocoanut trees, with

slender trunks and plume-like tops. It makes us think of what Mark Twain said when he entered this harbor, "I have often wondered where all the feather dusters came from; and here they are, growing upside down."

The harbor is bordered with rolling hills that rise one above another. These are crowned by picturesque banana and cocoanut trees and waving palms.



HARBOR OF HONOLULU.

Beyond the harbor, to the westward, is a sweep of sea-beach lined with splendid mansions and pretty cottages.

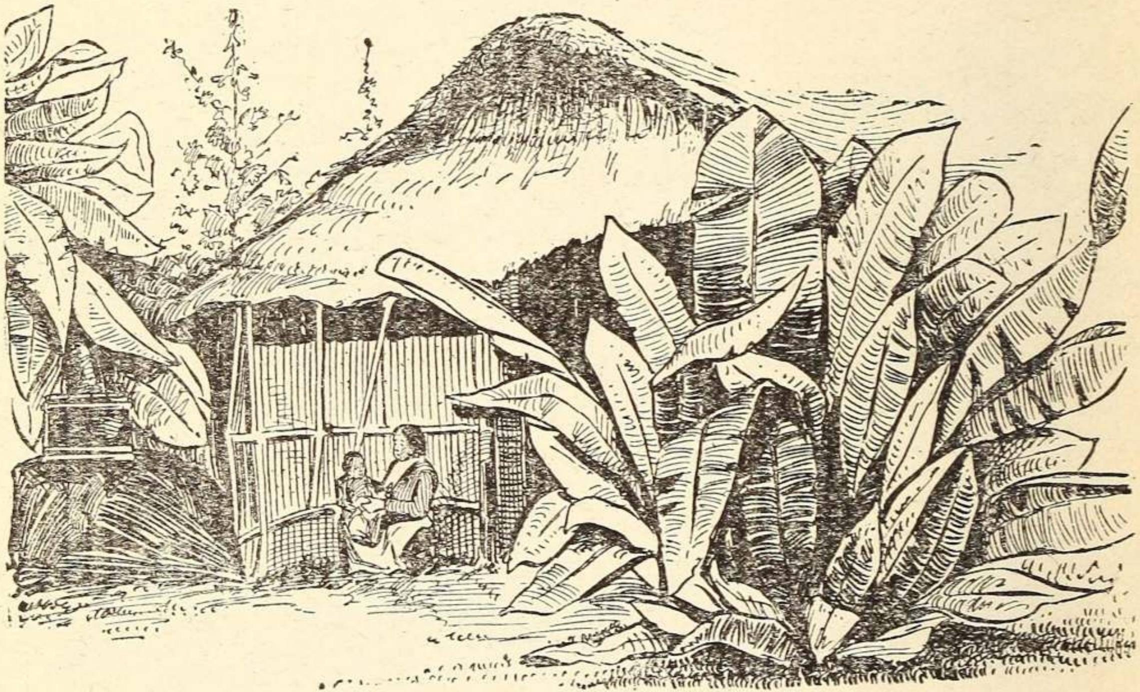
A short distance from the dock we make out what seem to be cocoanuts bobbing about on the waves; but a closer view reveals the little curly heads and eager brown faces of Hawaiian boys.

They have come out to the ship to exhibit their skill in diving. They shout to us to throw them a nickel.

When we do so, every little head disappears in a twinkling.

Before the coin reaches the bottom one of the number secures it and reappears. Holding it up to view, he shouts, "Here's your nickel!" Placing it in his mouth, he clamors for more.

Hundreds of people are standing on the wharf, ready to welcome our good ship. It seems as if the whole city has turned out to meet us.



NATIVE HUT IN HAWAII.

We are greeted with shouts and cheers of welcome. The gang plank is thrown out, and there is a rush for land. "A-lo-ha! Aloha!" we hear on all sides.

This is an expression used by the Hawaiian people, when they meet or part, and means "My love to you."

Some of the people gathered at the pier are Americans, dressed very much as we dress at home in the summer time.

The ladies and children wear thin white muslins and leghorn hats; the men and boys white linen, duck, or flannel suits, and panama hats.

But most of the people are natives, or Hawaiians, dark-eyed, dark-haired, brown-faced men and women, with happy, smiling countenances, and pleasant, musical voices.

The native women wear dresses of white, red, black, or brown muslin, made in "Mother Hubbard" style.

But the thing that we notice first, is that both native men and women go with bare feet, and wear garlands of flowers on their hats and about their necks.

After greetings have been exchanged, the people slowly disperse and many make their way to the post office. Large crowds gather here after the arrival of a foreign mail steamer.

Mails are distributed immediately on arrival, and numbers of persons sometimes stand about the post office far into the night; waiting for the precious letter from home or friends.

For two or three hours business is almost suspended, so eager is everyone to learn what is taking place in the outside world.

After the customhouse officer has examined our trunks, we secure a carriage and drive to our hotel, which is but a short distance away.

HONOLULU.

Honolulu is thought by many travelers to be one of the most beautiful tropical cities in the world. It is built on a plain on the southwestern shore of Oahu (Ō-ä'-hōō).

It nestles in a lovely valley, with lofty volcanic mountains in the background, and is closed in on the east and west by hills that were once volcanic cones.

The entire city is enveloped in a wealth of tropical foliage, in the shade of which are stately homes, and pretty cottages with broad verandas.

Honolulu is the capital of Hawaii, and the only large city of the group. Over thirty-five thousand people make their homes here.

The greater number of these are native Hawaiians, but there are also large numbers of Chinese, Japanese, Portuguese, Americans, Scotch, and English.

We are surprised to find the streets, stores, and buildings much like those of our eastern cities at home. Were it not for the people and the strange vegetation, we might believe ourselves in the United States.

Honolulu has macadamized streets, a street railway system, telephones, electric lights, a public library, a fire department, fine executive buildings, churches, schools, banks, and stores.

The business houses are chiefly two-story brick or stone structures, and the majority of the residences are cottages of one story; but there are many fine homes in Honolulu.

American flags are everywhere. We see more of them here than at home. We are told that the majority of the government officials are Americans; that most of the business and taxable property is in the hands of Americans; that the trade of the islands is mostly with the United States; and that the English language is used except with the Japanese and Chinese.

We enter a store and find it kept by an American

merchant. We ask to see an article. It is brought to us by an American clerk, and has, we find, been imported from the United States.

But just as we begin to feel at home, we meet with a surprise. At a street corner we come across a group of Hawaiian women and girls, sitting on mats on the sidewalk making and selling wreaths and ropes of flowers.

HAWAIIAN FLOWER GIRLS.

Their wares are displayed in baskets before them, and on their persons. A part of this display is wound about their heads, and hangs down from their necks in front.

Carnations and tuberoses are much used for these

festoons; also a peculiar native yellow flower, which has, to us, a disagreeable odor.

These flower sellers do a big business, too; for every man, woman, and child that we meet, walking or riding, wears flowers about the hat or neck.

We are told that the people are so fond of flowers that they always wear them when they go about the streets. On their holidays and at their feasts, they wear yards of festoons of brilliant flowers. When they send or present a gift, it is accompanied with a bouquet of flowers. When friends or members of the family depart on a journey, they are specially decorated. Even the ponies are not neglected in this respect.

A Japanese fruit vender, with his wares suspended in two baskets from a bamboo pole, wanders slowly past us.

Down the road comes a train of ponies loaded with bunches of bananas, which are on their way to one of the vessels now in the harbor.

Many white-clad sailors from foreign vessels in port are in the streets and shops. Natives are lounging about on the sidewalks, or in the shops and streets, chatting gayly. No one seems to be in a hurry, and all seem to be enjoying themselves.

We walk on through the city, and soon we meet with another surprise. Turning a corner we find ourselves in Chinatown. The houses and stores are built by the Chinamen just as they are built in China.

Before us are Chinese signs and notices, Chinese goods and curios for sale in the queer little shops, and Chinese merchants. The streets are filled with almond-eyed, long-cued, gayly clad Chinese men, women, and children.

Some of the children are coming home from school and some are standing at the doors of the shops. Such odd little solemn-faced tots! We can hardly tell the girls and boys apart, they are dressed so much alike. They wear long, loose jackets, and trousers of blue, green, and other colors.

Young Chinese Woman in Hawaii.

Some are barefooted and bareheaded. Others wear tiny, close-fitting caps, and all have their black hair braided in a cue.

Now let us take a carriage and drive to the principal street, or the Nuuanu Avenue. We find it a wide, straight street, several miles in length. (See illustration, page 26.)

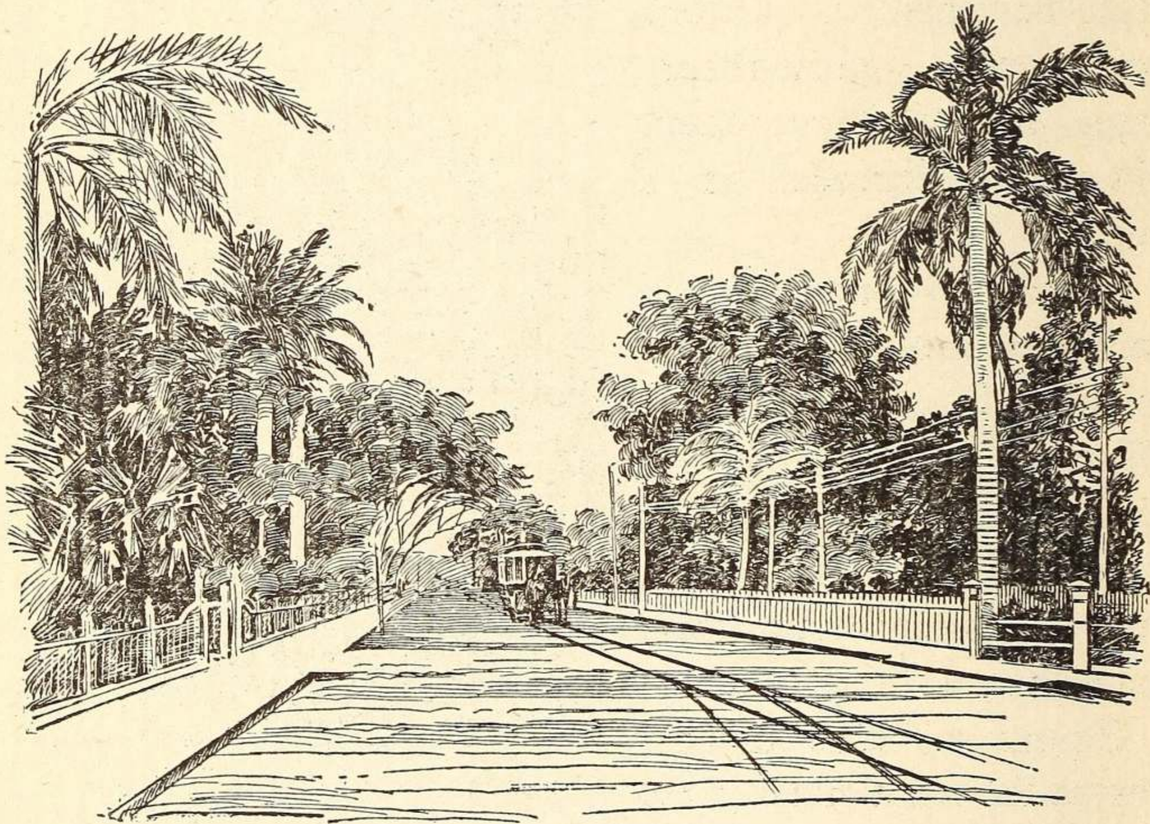
Some of the most beautiful residences are on this street, and among them many of the homes of the old residents and prominent Americans.

All along the streets are attractive lawns, some of them containing half an acre, many of them containing several acres. Every home in Hawaii seems to be surrounded by flowering plants of some kind. The very poorest house or hut has a profusion of roses, lilies, palms, and vines.

We find here most admirable roads — smooth, hard, and level as the floor. They have been macadamized

with crushed or broken lava from the volcanic mountains.

We drive through palm-lined streets, past gardens gay with strange flowers, and note here and there a vine-covered wall or tree. Past huge-leaved tropical plants and under mango trees we go out to the seashore, where the cocoanut groves flourish.



NUUANU AVENUE, HONOLULU.

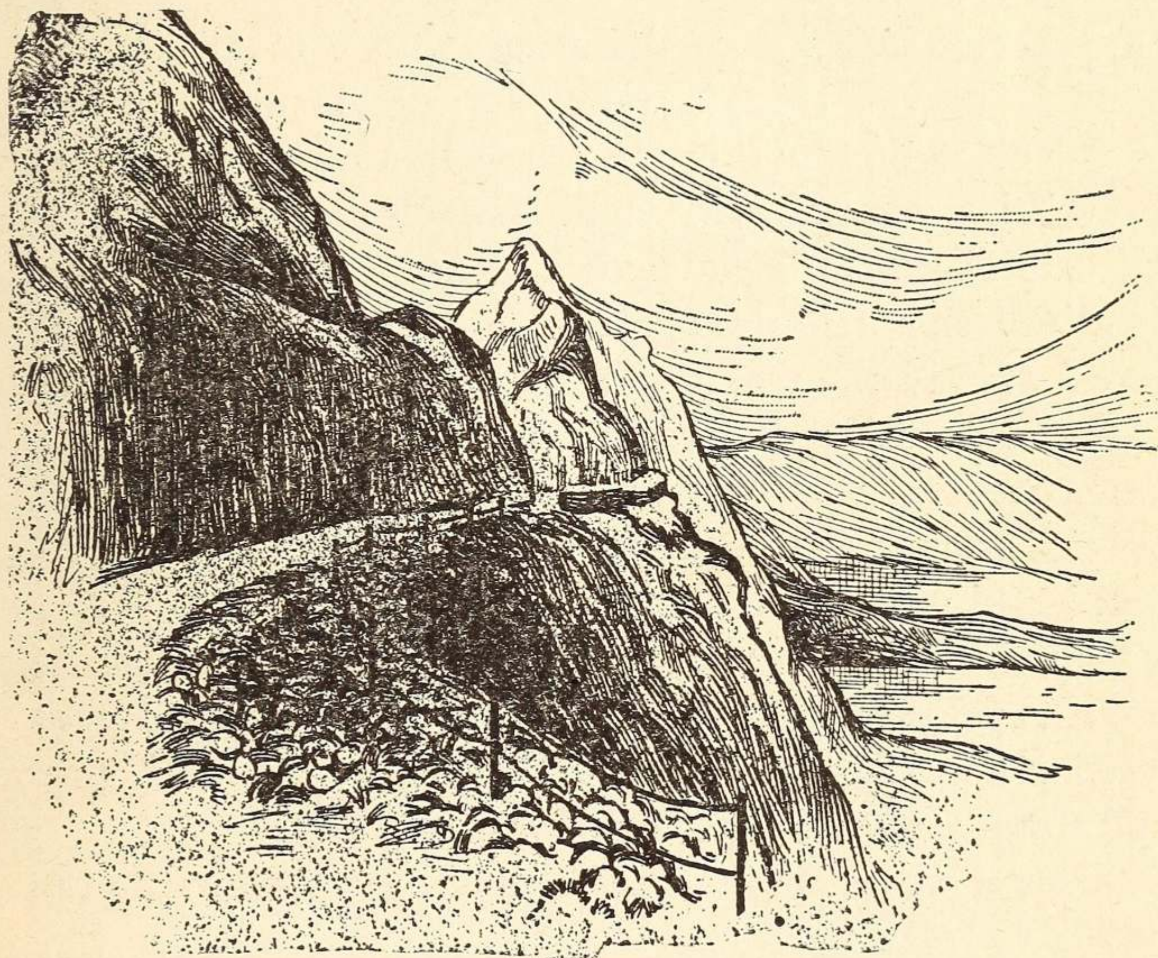
Along the shore are fish ponds, inclosed by walls of stone, built out in the shallow water of the bay. Fish are grown and fattened for food in these ponds.

Near the outskirts of the city are neat gardens, tilled by the Chinese. In these gardens are grown the vegetables and fruits which supply the city market.

Around these little plats of land are narrow canals, and in these ditches ducks swim and paddle about.

The Chinese are as fond of ducks as they are of rice, and these irrigating ditches are fine places for the raising of ducks.

Now let us go up to Punch Bowl Hill, which overlooks the city, for a bird's-eye view. This mound is an



PALI PASS.

extinct volcano, whose summit is about five hundred feet above the sea level.

A stream runs along the bottom of the hill through Nuuanu Valley to the sea. This valley stretches away from the harbor about six miles to a pass or precipice called Pali Pass. Away to the southeast we see Diamond Head, five miles distant.

These interesting spots we shall visit later. We are so enraptured by the beautiful scene stretched out before us that we are tempted to linger a long time.

But our guide breaks in upon our reverie and says that there are many pleasures in store for us. He tells us that it is the custom for visitors to stay at the fine Hawaiian hotel, where the sweet music of the native band is played twice a week; to ride about the streets of the city of Honolulu; to bathe in the warm surf of Waikiki, a suburb with a fine beach near the city; to drive to Diamond Head and to Punchbowl Mountain; to climb the heights of Pali, a famous precipice; to travel around the Oahu Island, on the railroad; and to visit the beautiful Pearl Harbor with its growing town. Then we can take the inter-island steamer, and visit Hawaii proper, with its great coffee plantations, and its wonderful volcano, Kilauea.

Kauai, the Garden Isle, will next attract us, with its wealth of bloom and its native life little touched with civilization. Molokai also draws us to gaze with pity and wonder on the leper colony.

After a short drive about Honolulu we return to the hotel.

Japanese servants carry our luggage to our rooms while we stroll about the veranda and take a look at our surroundings.

The hotel is in a lawn made beautiful with royal palms, banana, and other tropical plants and vines.

Many strange dishes appear on the table here. Among the fruits are bananas, cocoanuts, the mango, custard apple, alligator pear, rose apple, and strawberries — which grow all the year round on these islands.

There is also the guava, from which guava jelly is made. It is sliced and eaten with sugar and milk, but is not so good that way as in jelly. There are also watermelons and bread fruit, taro, which takes the place of our potato, poi, a kind of porridge made of taro root, flying fish, and mullet.

The taro is served like mush and eaten with cream and sugar, or with butter and salt, as we eat the potato.

After dinner we go out into the *lanai*. This word means a "lean-to," and at one time was an addition with a slanting roof covered with banana leaves.

In the yard is a pavilion in which musicians are gathered. The verandas are festooned with Japanese lanterns. The full moon lights up the scene, and shows us many people and large numbers of carriages outside the grounds.

The band plays on each night of "full-moon week," and never fails to attract an audience.

There are three public band-stands in well-kept parks and squares besides the one at the Hawaiian Hotel grounds.

Here the government band plays an hour or two four times a week, and also plays on the departure of the local steamer for San Francisco.

All band concerts end with "Hawaii Ponoi," one of the prettiest of national airs. (See page 96.)

THE FISH MARKET.

One of the most interesting places in Honolulu is the fish market, and, as it is only ten minutes' walk from the hotel, we will stroll over there.

Saturday is the great market day. The natives

gather on that day by the hundreds to buy their Sunday supply of fish.

The market is an open building, covering an acre and a half of ground. A roof protects dealers and customers from the sun and the frequent showers.

Sellers and buyers of many races are here. Hawaiians, Chinese, Japanese, Portuguese, English, and Americans all mingle together.

Saturday is also pay day for the people on the plantations and in the town establishments, and the day on which the country people come to market with their produce.

It is a kind of holiday, and everyone joins in the festivities, with evident pleasure.

The natives are dressed in holiday attire and have decorated themselves with flowers.

There is much laughing, talking and merry-making. All are bright and cheerful. The people have soft, pleasant voices, and are fond of making speeches, too, which they often do in the market place. They are sure to have interested, attentive audiences.

On the market tables are piled berries, fruit, seaweed and fish. And such strange and wonderful fish as we never have seen before!

One is black, another a gold color, another purple, and perhaps another of emerald green. Some are spotted like the leopard and some striped like the tiger.

There must be a hundred kinds at least. Some of them are beautiful, but others are hideous.

There are devil fish, dolphins, flying fish, ocean mullet, crabs, squid, limpets, oysters, lobsters, and sea urchins.

There are also gold and silver fish, such as we keep at home in glass globes. These are larger here and the natives eat them as they do any other fish.

The Chinamen catch and sell them to passenger steamers for about fifty cents a hundred.

There are many kinds of sea-mosses, which the natives dry and eat with their poi. They eat very little meat and seem quite content with their poi and fish.

The berries, fish, and fruit which the people buy are wrapped up by the shopkeeper in broad, fresh, green *ti* leaves. This is much nicer than ill-smelling brown paper.

Each class of people has its favorite food. The natives prefer shrimps, squid, crabs, eels, and sharks. The whites prefer mullet.

WAIKIKI.

The most popular resort of the island is Waikiki (Wy-kee-kee'), a suburb about four miles from Honolulu, at the foot of Diamond Head. The beach at this place has a clean, sand bottom, and the clear warm water makes it a very fine bathing place.

This suburb was the home of former kings and queens of Hawaii. The last king had a fine dwelling there, and many of the wealthy residents of Honolulu have pretty homes in the place.

Robert Louis Stevenson, the famous author, lived here for a time. The house which sheltered him is always shown to visitors.

The journey to this suburb may be made on the street cars, drawn by lazy mules; but a driveway runs along the shore of the bay and we prefer this.

The road is shadowed by palms and bordered by rare and wonderful plants and flowers. Some of these we have seen before, but only in hot houses and conservatories.

In the Queen's Wood or on the Queen's Beach native feasts are sometimes held. A hundred or more people may gather there, bringing with them their poi in small wooden bowls.

The other part of the banquet is of fish, eaten raw. When the people have gathered for their feast, they leave the babies on the beach and the men, women, and children old enough to swim plunge into the sea and swim to the outer reef. There, on the coral rocks, they wait for the flying fish, which, as they appear above the foam, are caught in eager hands. When enough fish have been caught, the feast begins.

A few go out in canoes, which are not unlike those used when Captain Cook visited the islands. Formerly they were made of tree-trunks, hollowed out and shaped by means of stone axes and fire. To-day the natives use steel tools to make them.

They are steered and propelled with a paddle, and steadied by means of a rude outrigger.

PALI PASS.

Pali Pass is another interesting point on the island of Oahu. This historic spot lies six miles from Honolulu, up the Nuuanu Valley.

At this place, in 1795, the last battle was fought by which Oahu lost its independence and King Kamehameha added one more island to his possessions.

King Kalani, of Oahu Island, lived on the present

site of Honolulu, when Kamehameha attacked him and drove his army up to the pass or precipice. Here the army was entirely destroyed. Hundreds of his men were hurled over this fearful precipice, more than 500 feet high.

Pali means "a precipice;" but the name is also given to an opening in the mountain. Through this pass a road has been made which leads down to the valleys on the other side. (See illustration, page 27.)

The pass lies at an elevation of 1,207 feet above the sea. The entrance to it is between lofty peaks.

No tourist visits Honolulu without a trip to this famous place. Mounting tough little mountain ponies, we start early in the morning.

Our ride takes us along the Nuuanu Avenue, lined with shade trees, fine homes, and well-kept lawns. By the roadside are fertile vegetable gardens in which Chinamen raise rice, yams, sweet corn, potatoes, melons, pumpkins, pineapples, peas, carrots, turnips, lettuce, celery, and strawberries.

Leaving the avenue, we come to the open valley from which the steep mountains rise.

We pass hedges covered with showy scarlet flowers and groves of guava trees. We meet many parties of Chinamen, driving little donkeys loaded with rice for the Honolulu market.

These small animals carry heavy loads up steep hills, and along narrow ledges where a single false step would send them over a precipice upon rocks hundreds of feet below.

Chinamen do not like to travel alone and are usually seen in companies. If they are poor, they walk and

carry their burdens. If well-to-do, they ride and use ponies or donkeys for pack horses.

We pass many native houses along the road. Sometimes we see a native woman washing clothing on a large flat rock. She kneels on the rock, dips the clothes in the water, and rubs them over the rough stone.

From the summit of the pass we have a magnificent view. At the foot of the precipice are wooded and grassy hills dotted with the huts of the natives; beyond these are great stretches of sugar plantations or of rice fields.

On the right and left rise the gray mountain peaks. Beyond all these lies the blue Pacific.

Through the Pali Pass the trade winds at times blow furiously. One can scarcely breathe or speak while facing them.

A wall has been built along the edge of the precipice to keep people from being blown over during the seasons when the trade winds are so strong.

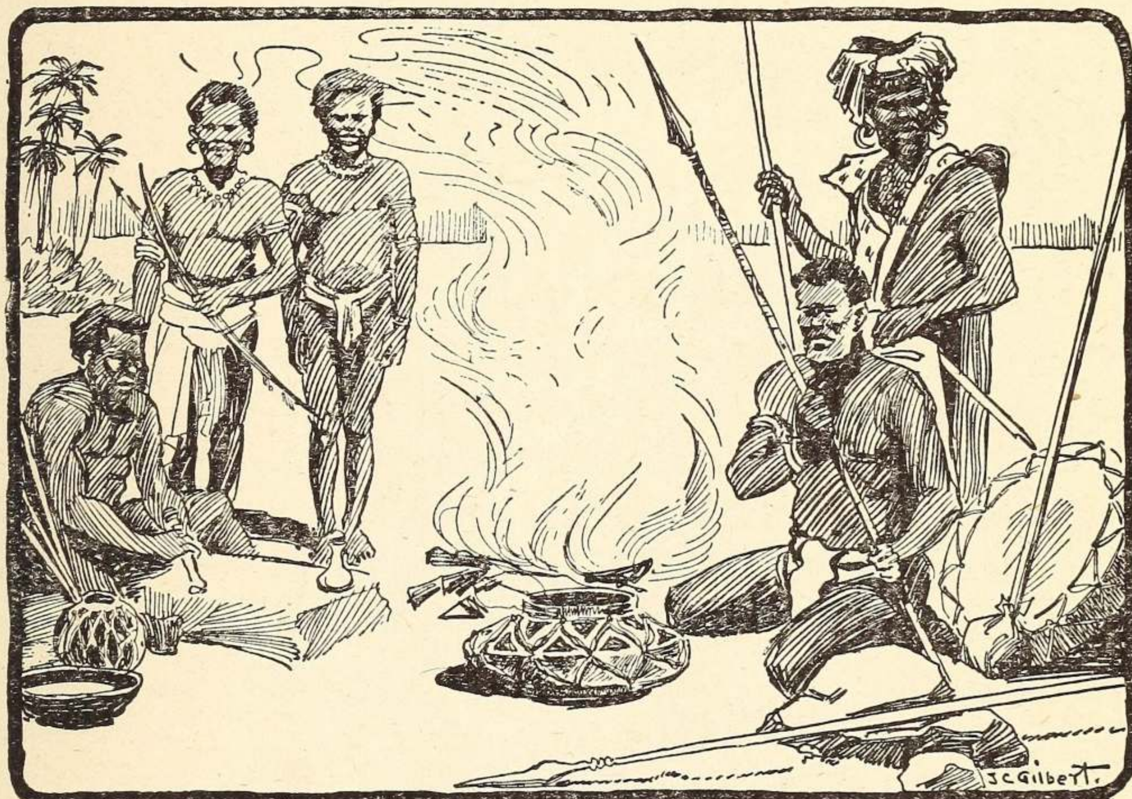
These trade winds bring rain clouds from the sea through this opening, and these cause the valleys to be more fertile than those of the other islands.

THE HAWAIIAN PEOPLE A HUNDRED YEARS AGO.

When Captain Cook came to Hawaii, he found it peopled with a race of barbarians similar in appearance to our North American Indians. They had black eyes and hair and brown complexions.

They were tall and well formed. Some of them tattooed their faces and bodies. The men wore little clothing—merely a cloth around the waist and thigh.

The women had clear complexions, fine white teeth, and red lips. They were inclined to be stout, but had a fine carriage. They wore short skirts reaching to their knees. The children wore no clothes at all.



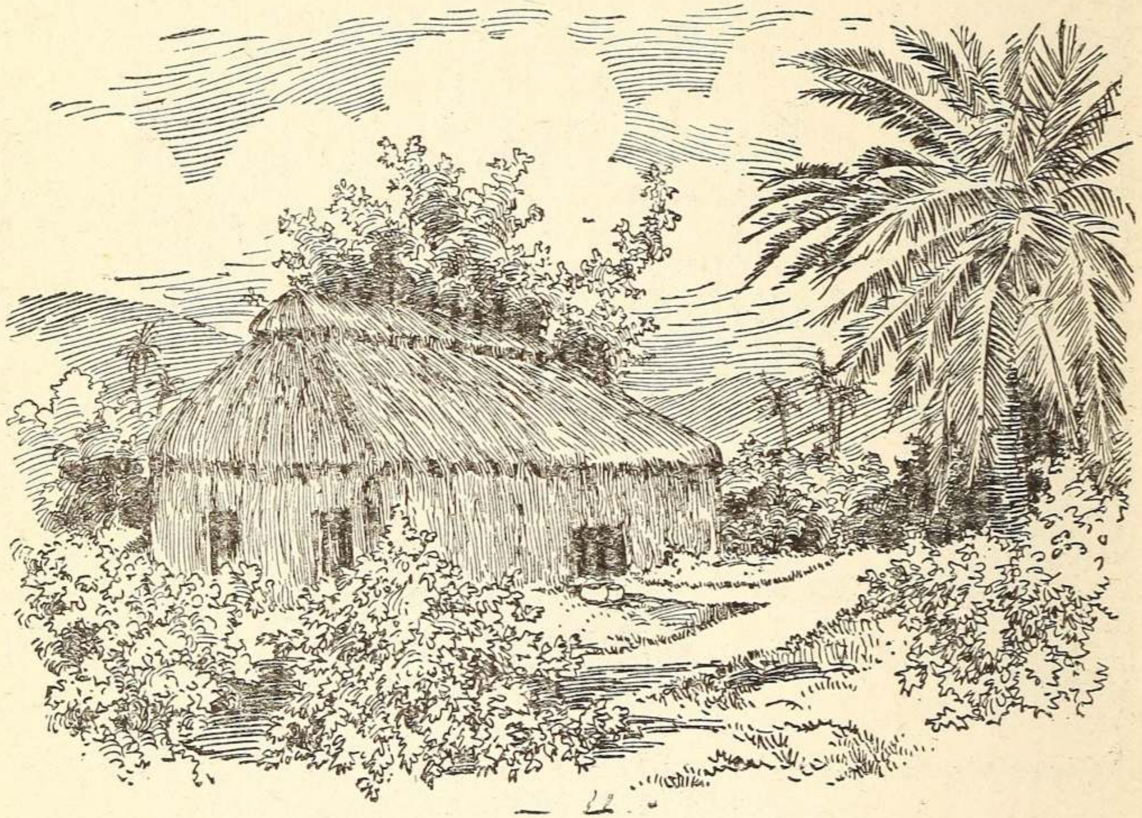
A CHIEF, AND OTHER HAWAIIAN ABORIGINES.

These people lived in grass houses. They built them as the birds do,—of leaves and grass and stems. Bamboo poles were used for the framework, and these were fastened together with ropes and cords made of the fiber of the palm leaf. The sides and top were thatched with grass.

The houses looked like hay stacks, at a distance. They had low openings for doors and sometimes windows, but had no floors.

The people lived out of doors, and did their cooking outside their homes. They went inside only to sleep, or when it rained.

Mats were used for seats and for beds. Tapa cloth was used for blankets, and blocks for pillows. This tapa cloth was made from the inner bark of the paper mulberry tree.



HAWAIIAN GRASS HOUSE.

Often the cloth was colored in fantastic style by the use of berries. This cloth is now seldom seen.

The houses contained little furniture — perhaps some stools, a wicker basket, and wooden dishes, or the gourds of the calabash tree.

Shark's teeth and a hard, fine-grained lava stone were used to make these calabashes and to build canoes. The people had no iron or steel tools until these were brought to the island by white men.

They kindled their fires by rubbing a hard, pointed stick in a groove made in a piece of the soft haw tree

wood. They cooked their food in ovens in the ground by means of heated stones.

Strings of oily nuts from the candle-nut tree were used to light their houses.

They were strung on grasses and hung up in the homes. The nut at the top was first lighted and this burned until the next one caught fire.

Their food consisted of fish (which was eaten raw), dog meat, pork, fowls, poi (a food made of the root of the taro plant), yams, sugar cane, wild berries, and such fruits as bananas and cocoanuts.

They ate with their fingers, the whole family eating from the same bowl or calabash. As they squatted about and devoured their food, the domestic animals — dogs, pigs, and fowls — shared their meal.

In times of peace they were employed in fishing, canoe making, bird catching, taro planting, wood cutting, tapa making, and mat weaving.

Their wants were simple. They required ground in which to plant the taro, the sea for fish, timber land for wood for canoes, and the mulberry for tapa cloth. They caught fish in nets which were let down to a great depth in the sea.

After a while fish ponds were dug, filled with water and stocked with fish. The fish ponds had wicker gates which let in the small fish from the sea, but did not let out the big fish. Some of these ponds are hundreds of acres in area. They help to provide the people with food to-day.

These native Hawaiians had no metals, no beasts of burden, no cereal grains, no cotton, no flax, and no wool.

Their principal implement for cultivating the soil was a stick of hard wood, either pointed or shaped into a flat blade at the end.

Their weapons were spears, daggers, clubs, and slings. The daggers were made of hard wood or bone. Slings were made of cocoanut fiber.

Wars were frequent and cruel,— the chiefs of different parts of the island or of different islands contending for supremacy. Sometimes they engaged in sea fights, with large fleets of canoes on each side.

Human life was valued very lightly. The kings and chiefs put to death any who incurred their dislike.

If a temple was to be dedicated, or the wrath of a goddess appeased by human sacrifices, the priests selected victims from among the common people.

The dead were buried in holes near the doors of their huts, or thrown into the sea.

When a Hawaiian died, friends gathered at the late home and wailed and chanted songs and danced.

As they chanted, they pulled their hair and accompanied the chant with a peculiar waving motion of the arms and legs.

When a chief died, many of the people cut off their hair, knocked out their front teeth, and burned figures on their bodies.

You must not think, however, that the people had no enjoyment or amusements. They were naturally a pleasure-loving people, and fond of games.

They had wrestling and boxing matches, mock battles, foot races, swimming and rowing contests, target practice, and many other sports.

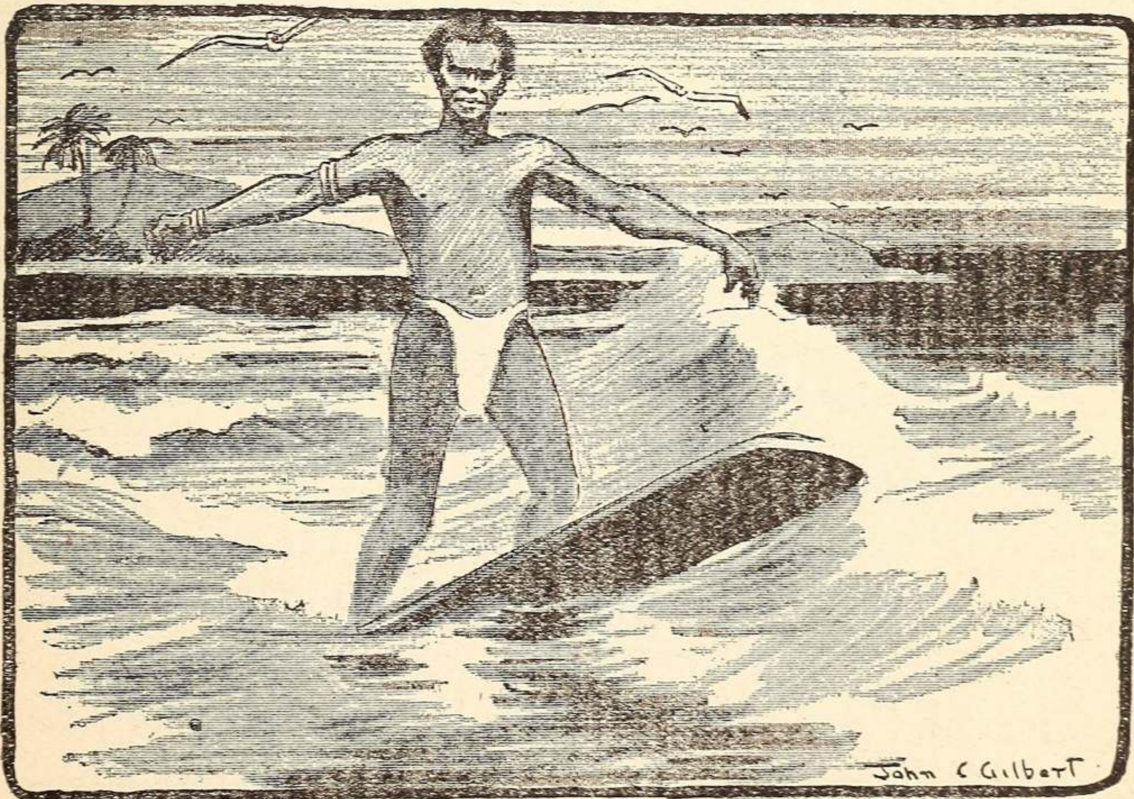
They were fond of sliding down the grassy hillsides

on rude sleds, made with curved runners. The chiefs shot mice with bows and arrows, in the absence of larger game; but no one else was allowed to do this.

They had dances, of a peculiar kind, accompanied by music. This dancing consisted of movements of the arms and bodies, while the feet remained still. The girls and women were usually the dancers. They wore on these occasions short dresses of grass, ornaments, and wreaths of flowers.

Native drums of different kinds were in use. Some of them were made by stretching dried skins over gourds. Others were made from part of the trunk of the cocoanut tree. One end of this was covered with shark skin.

Singing and dancing were accompanied by the beating of these drums.



SURF RIDER.

But the favorite amusement and pastime of the people was surf riding in canoes or on surf boards. Men, women, and children all engaged in this pastime. The Hawaiian called his surf plank a "wave-sliding board." It was made of breadfruit wood.

Sometimes he rode the surf lying face downward on his board; at other times he knelt; but the more expert rider stood up, balancing first on one foot and then on the other.

They swam out to sea with these boards until they met a great wave. They then threw themselves upon the wave and were carried by it to the shore.

KINGS AND CHIEFS.

All the land belonged to the king. He made his chiefs proprietors of the soil, on condition of rendering him tribute and military service.

These chiefs then were supposed to own the land, all that grew upon it, the fish of the sea, and also the time and labor of the people. The common people were their servants in peace and followers in war, and were really slaves.

Priests also were endowed with lands in consideration of teaching the people to observe certain religious rites, and to preserve the knowledge of astronomy, history, and medicine that had been handed down to them. In this work the priests were assisted by the medicine men and sorcerers.

The chief was the supreme ruler and lawmaker, and no one disputed his will. A high chief was approached with abject gestures, and whenever he traveled, the peo-

ple along the road made him offerings of food or clothing.

The chiefs directed the people in their labor and required of them two days' work in every seven. In this time they cultivated his taro, cleaned or built his fish ponds, caught fish for him, gathered timber, built him canoes, or did any other work he required.

The chiefs wore finer cloth than others and, as a special sign of rank, wore splendid feather cloaks, feather helmets, and the ivory clasp.

Their canoes and sails were painted red, and on state occasions they were attended by men carrying plumed staffs.

It was death for a common man to remain standing at the mention of the king's name in song, or when the king's food or clothing was carried past; to enter his inclosure without permission, or to cross his shadow or that of his house. If a man wished to enter the presence of the king, he must crawl on the ground and grovel in the dust before him.

When a chief or hero died, his soul was supposed to go to a distant island where happiness and plenty reigned.

He was buried in a cave, where it would be impossible for his enemies to find his bones, and his death was lamented for months by the people.

One kind of taro, which makes poi of a pink color, was *tabued*,* and reserved for chiefs. Some birds were *tabued* on account of their feathers, particularly a black bird which has a small yellow feather under each wing.

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*To *tabu* was to forbid the people to do certain things; or to make certain foods and articles of clothing forbidden to them.

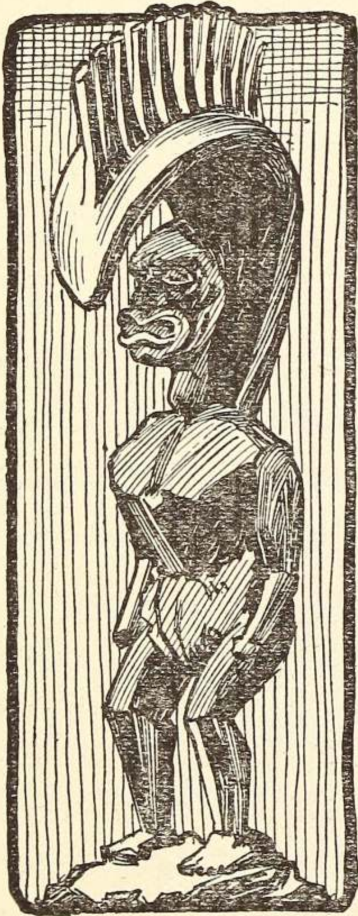
A certain kind of fish was *tabu* for six months of the year.

Men and women were forbidden to eat at the same table, or to have their food cooked in the same oven. After a boy was five years old, he never sat at table with his mother or sisters.

Girls were not thought so much of as boys and the tabu was made more difficult for the women to observe than the men. They were not allowed to eat pork, turtles, certain kinds of fish, bananas, and cocoanuts.

RELIGION.

The Hawaiians of a hundred years ago were heathen. Their priests taught them to believe in gods of the sea, land, and air, in shark and lizard gods, and in a goddess, called Pele (Pē-lē), who was said to live in the craters of volcanoes.



IDOL ONCE WORSHIPED IN HAWAII.

When the volcanoes sent forth lava, hot ashes, and sulphur fumes, the people believed Pele to be offended. There were other lesser gods of the forests, caves, and dark pools.

The Hawaiians also feared the darkness and believed in evil spirits and ghosts. The priests taught the people to fear the gods and to appease their wrath with offerings. The gods were represented by hideous images or idols. These were placed in sacred temples, which

were surrounded by high walls. Sometimes the images were placed upon the walls of the temple. In times of war they were carried in battle.

Whenever the priests performed religious ceremonies, the people were forbidden to make a sound of any kind from sunset to sunrise, to walk about, to row a canoe, to light fires, or to prepare food.

Even the animals had to be kept quiet. The dogs, pigs, and poultry were shut up in the dark to make them think it was night.

The natives were taught to believe that a land of darkness received their souls at death; and that cowards, upon reaching this place, were devoured by a terrible goddess.

To-day we find a very different state of affairs. The people have given up their idols and heathen religion, and become Christians.

In most towns and villages we find a church and a school. Sunday is strictly observed. The laws of the country prohibit business of any kind on that day.

Both Protestant and Catholic churches are represented, and Honolulu has a number of fine church buildings. Among these are two native churches, one of coral and one of wood.

"How has this wonderful change been brought about?" we ask, and the people tell us it is the work of missionaries.

The missionaries went to Hawaii in 1819, and began their work. They found the people without a religion, and taught them the Christian religion. They translated the Bible into the Hawaiian language, and taught the natives to read and write, to sew and make them-

selves clothes, to build wooden houses, to value human life, and to live in a pleasanter way.

They introduced food plants and trees, and the use of medicines; established schools and churches; and secured the passage of wise laws to improve the condition of the people.

EDUCATION.

The first school in Hawaii was held in a grass hut, and the first teachers were missionaries. Some of the pupils were very young and some were old and gray.

There were so many of the pupils that all could not attend at the same time. It seemed as if everyone in Hawaii wanted to go to school. All were anxious to learn.

So the pupils were divided into classes. Some recited their lessons and went away, and others came to take their places. There were no desks or seats. The pupils sat on mats on the ground.

And at first there were no books or writing materials. The Hawaiians had never seen a book, and did not know what reading and writing meant. But when they were told that books might be made to talk to them, they were very much interested. Even the queen wished to learn how to read.

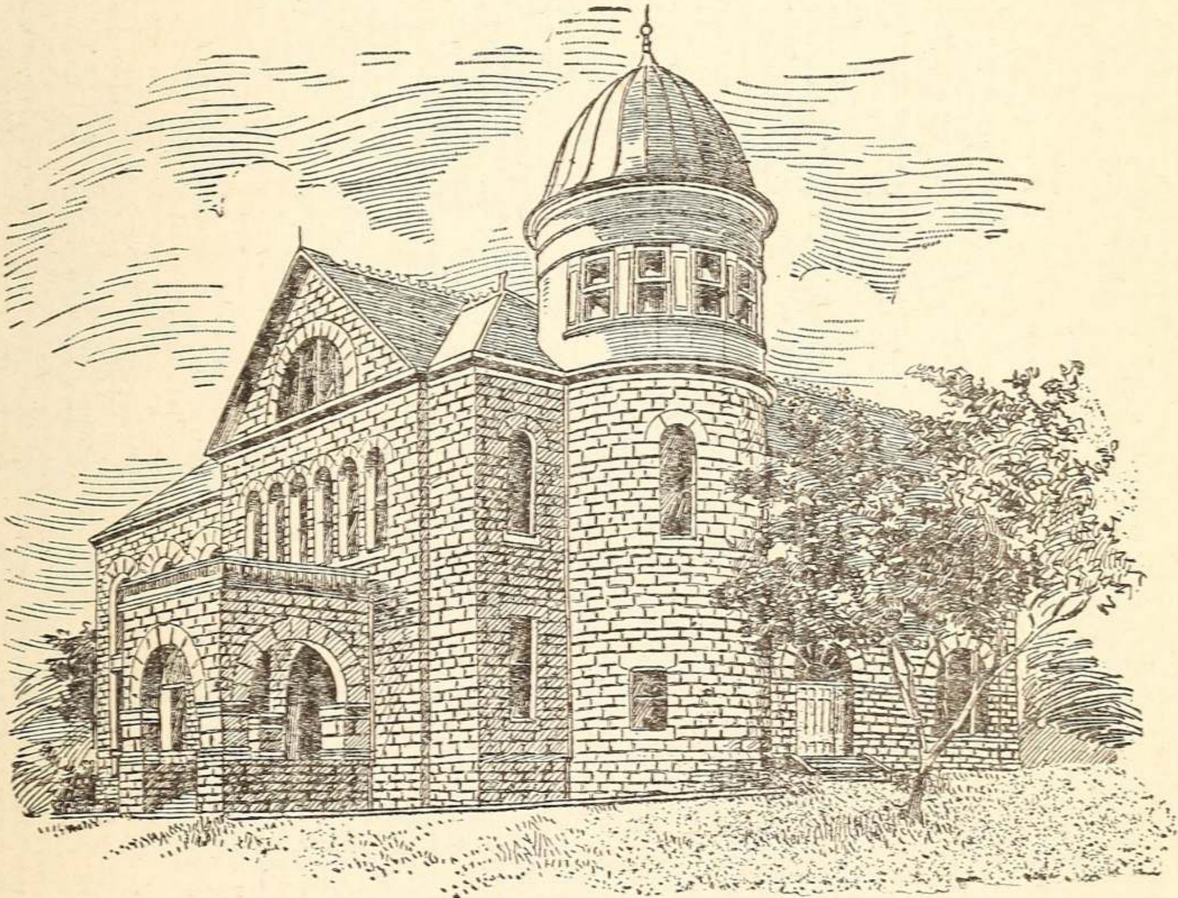
But the people did not know the English language, and the missionaries were obliged to make some books for them in the Hawaiian language. There are twelve letters in the Hawaiian alphabet, so it did not take long to learn that. But it was not an easy matter to print and write books in the Hawaiian language.

The Hawaiians were very fond of the books which the missionaries printed for them; so they carried them

about with them constantly until they had learned to read them.

To-day there are few among them who can not read and write.

Every district in the island is supplied by the government with free schools. These are in session forty weeks in each year.



KAMEHAMEHA SCHOOL.

The schoolhouses have desks, blackboards, and books like those in the United States.

Many of the teachers are Americans, and the text-books are mainly from the United States. In nearly every school are Chinese and Japanese children; and there are two or three schools and kindergartens specially for Chinese children.

In Honolulu we find many fine school buildings. Some of these are public, or government schools, and others are private. There is a college, a seminary for girls, and a manual training school for boys.

The finest building of all was a gift from a Hawaiian princess, Bernice Pau-a′-hi Paki. She left her large fortune for the education of Hawaiian children.

Bishop Museum is also a gift from this princess. In it are preserved relics of early Hawaiian days. Among these are weapons, utensils, mats, fans, cloth mantles, and many other articles of Hawaiian workmanship.

HAWAII TO-DAY.

The Americans are the leaders in Hawaiian government and business affairs to-day. A number of these men and women have been educated in the best schools and colleges in the United States.

Many of the earlier white settlers married natives, and these half-caste families speak the English language, have been educated abroad, and live in homes of refinement and culture.

In this pleasure-loving, hospitable land, enjoyment seems to be the aim and object of existence.

In winter Honolulu is a popular resort for people from all over the world. At this time the hotels are full of guests, and the homes of the wealthy are full of visitors.

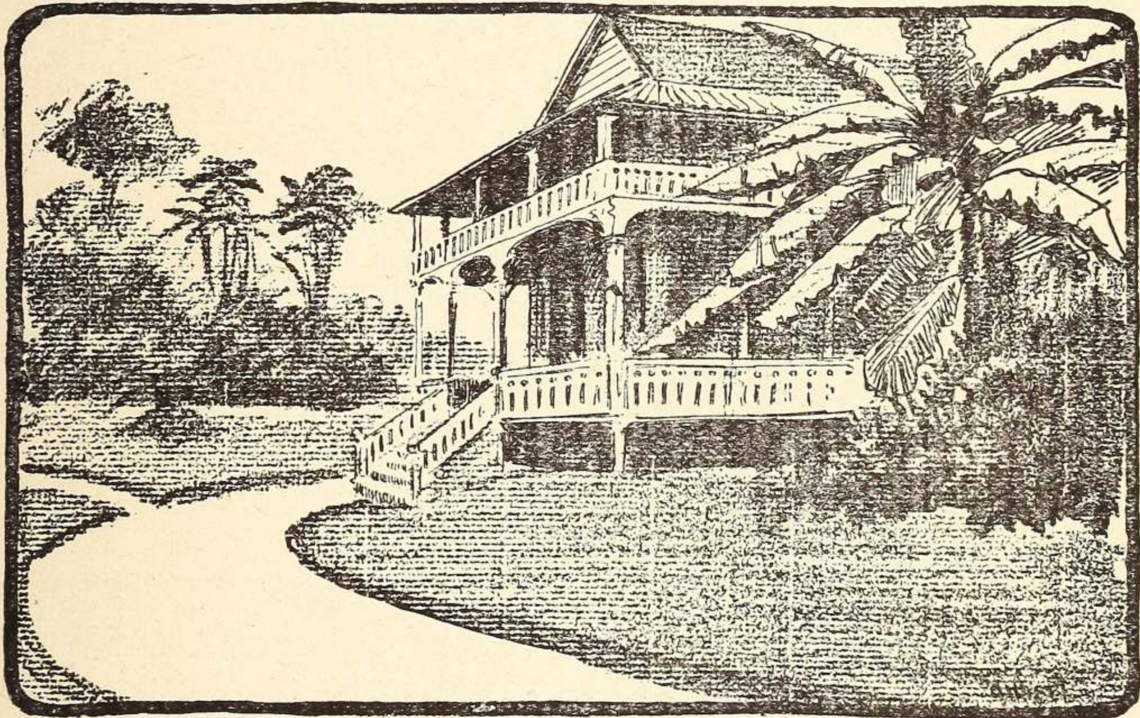
Many of the Americans here have followed the Southern fashion of building houses. Instead of having one grand mansion, the home is a cluster of cottages.

The great family parlor is one house, and the guest house, cook house, and other cottages all form a little

hamlet set in the midst of a beautiful lawn and flower garden.

During the heat of the day the houses are deserted, and everyone finds a cool, shady nook in the garden, or a hammock on the veranda or in the lania.

The lanias are rooms open on two or three sides, and many of the houses have them.



HOUSE AND GROUNDS OF WEALTHY HAWAIIAN.

They make delightful sitting rooms on warm afternoons or evenings, and here the people really live.

Some of the one-story houses have wide verandas all around, and are called bungalows.

The houses are without any means of heating. No stoves, furnaces, or chimneys are ever seen except in a cook house.

Carpets are not used. The floors are covered with matting or are oiled and covered with rugs. Wicker tables and chairs are much used.

But we do not notice the houses so much as the trees and plants. The banyan, the bamboo, the rubber tree, the avocado, the mango, the brilliant and gaudy flowers and vines, the great oleanders, the night-blooming cereus — these are all new and strange to us.

CHARACTER, OCCUPATIONS, AND CUSTOMS.

The native Hawaiian of to-day reads his Bible and his newspaper, writes letters, wears clothes, owns property, acts as justice of the peace, policeman, judge, tax collector or assessor, and occupies many other positions under the government.

He finds work in every walk of life. He is a painter, a carpenter, a blacksmith, a machinist, an engineer, a teamster, a cowboy, a planter, a bookkeeper, a clerk, a teacher, a preacher, or an editor.

He is a fine sailor and fisherman, but he is a failure at the head of a business. He lacks executive power. He is not a success as a farmer or gardener, and if he has a piece of land, is apt to rent it to an industrious Chinaman.

Any native, no matter how poor, sick, or friendless, can always find food, shelter, and a home among the people of his neighborhood. So there are no poor-houses in Hawaii and no beggars or tramps.

The people rarely commit crimes, and have little use for jails. Quarrels, even among schoolboys, are rare, and fights seldom occur unless the native is under the influence of drink.

The grass huts of early days have almost disappeared. Most of the natives now live in wooden houses and some of them have fine homes.

The houses of those of small means have open basements with ground floors. Upstairs are the parlor and a bedroom, usually kept for the guests. These rooms have straw carpets, chairs, and tables, and the bedroom has a good bed.

But the natives do not care to use it. They sleep on mats on the bare floors. They cook their food out of doors, and really live outside their houses.

The native is a famous fisherman. The sea furnishes him with food, employment, and his chief amusement — surf riding. If he lives near the sea, hours of his time are spent in the water, or working about the wharves. The rest of the time he spends in taro planting, poi making, mat weaving, reading, riding about, sleeping, playing his fiddle, or feasting.

The women are not fond of housework. They much prefer to make and sell wreaths of flowers, and hire Japanese or Chinese servants to attend to their household duties. They, too, spend much of their time in the water.

The Hawaiian countryman lives a happy, care-free life. An hour's labor in his taro patch each day will keep it free from weeds. If he desires a change of diet, he has fish or clams from the sea, and fruit from the forest.

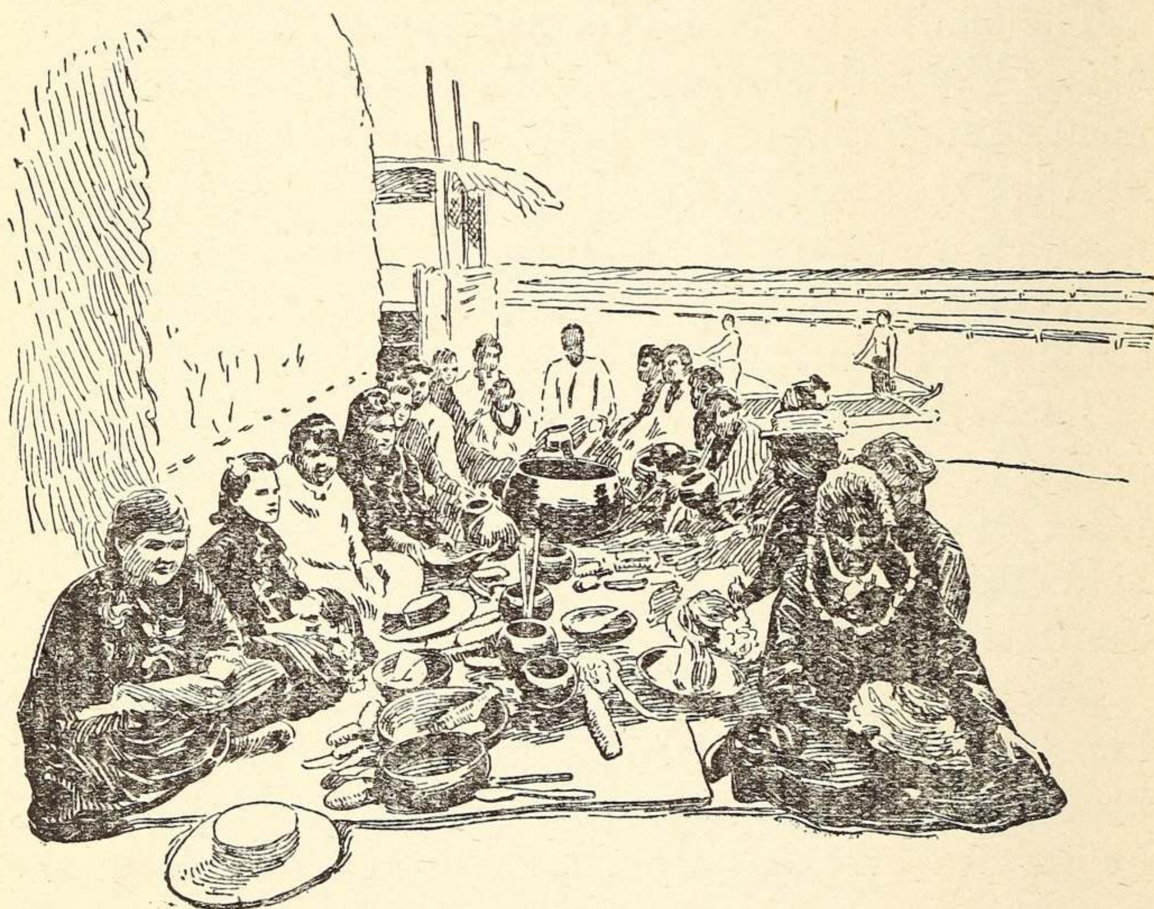
The Chinese are the shopmen, fruit dealers and venders, gardeners, laborers, and servants of Hawaii. They are industrious, sober, frugal, painstaking, and patient.

These Chinese are fine gardeners, and are getting possession of all the best garden land. When they first came to Honolulu, they bought up all the low, swampy land near the city. It was then considered worthless;

but the shrewd Chinamen tilled and drained it, and laid it out in neat gardens and rice fields.

They are disliked by the natives and many of the foreigners, but they work away steadily and faithfully, and do not seem to mind.

Their one object in life seems to be to accumulate enough money to take them back to their native land, and enable them to live at ease.



A Native Feast, or Luau.

THE LUAU OR PICNIC FEAST.

A feast is the Hawaiian's favorite form of entertainment, and is looked forward to for days to come.

Feasts (called luaus) are often given in honor of the birthdays of various members of the family, to entertain visitors, or to commemorate some event.

Usually these are partnership affairs — one family furnishing poi, another pork, others fish and fruit.

At their meals or feasts they sit Turkish fashion on grass or cocoanut mats on the ground.

Mats or boards serve as tables. The tablecloth is of ti leaves and ferns. The table is always decorated with flowers, and guests are given *leis* (strings of flowers) to wear around their necks.

There are no plates, no knives or forks.

Each end of the table is graced by a roasted pig, and along the center are bananas, oranges, and mangoes.

Among the fern leaves are small red boiled crabs. There are many calabashes, too, filled with poi, with meat of young cocoanuts, or with sweet potatoes.

The fish and chicken are wrapped in ti leaves in order to keep them hot and to preserve the flavor, having first been cooked in an earthen pit underground. Live shrimps are also served, and these are always much in demand. Another favorite dish is roasted wild dog.

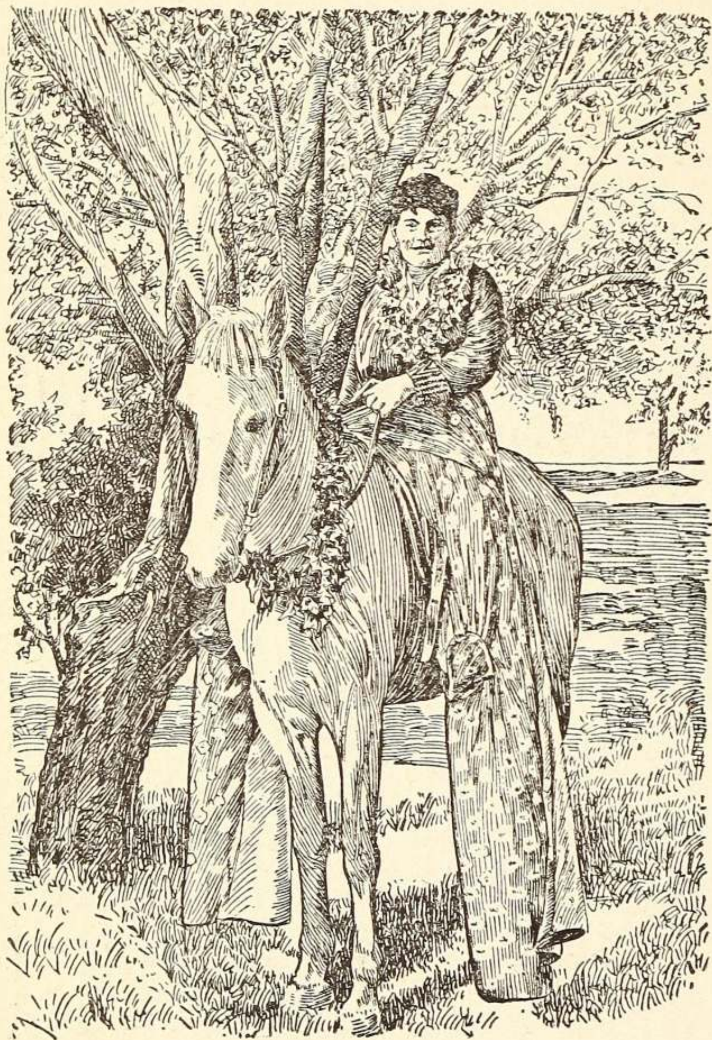
The boys play native tunes on their guitars and fiddles to amuse their guests, and accompany this music with a few dancing steps. At the end of the feast the national hymn, "Hawaii Ponoi," is sung, and then the party breaks up.

SPORTS AND HOLIDAYS.

Riding horseback is one of the popular amusements of the people. They love horses, and are fine and fearless riders. Almost every man and woman owns a horse.

The natives ride barefooted and hold their stirrups between their toes.

When riding horseback the native women sit astride, or "man fashion," and wear a long, bright-colored cloth draped over the limbs. It almost reaches the ground. When the women ride fast, and they usually do, these bright colored cloths fly straight out like wings.



HAWAIIAN LADY'S RIDING COSTUME.

The Hawaiian Christmas is much like a Fourth of July in the United States.

The week before this holiday the stores and shops make a great display of books, toys, and presents of every kind except sleds and skates. The streets are thronged with busy crowds just as are the streets at home. The boys buy fire-crackers and tin horns, and on Christmas eve fill the air with their din. Christmas day has sunshine and flowers, and perhaps a shower and rainbow.

The church bells ring out their merry peals, and people hasten through the streets to the churches, where they listen to the old, old story and to Christmas carols.

On the eve of a holiday, it is customary for companies of natives to go from house to house serenading.

CHILD LIFE.

If beautiful surroundings and a perfect climate were all that children needed to make them healthy and happy, the children of Hawaii would be very fortunate indeed.

The beauty of ever-blooming flowers, of green fields and forests, of sunny skies, and of ever-changing seas, is constantly before them.

But Hawaiian mothers and fathers are "happy-go-lucky," careless, and pleasure loving, and children are not cared for as they should be.

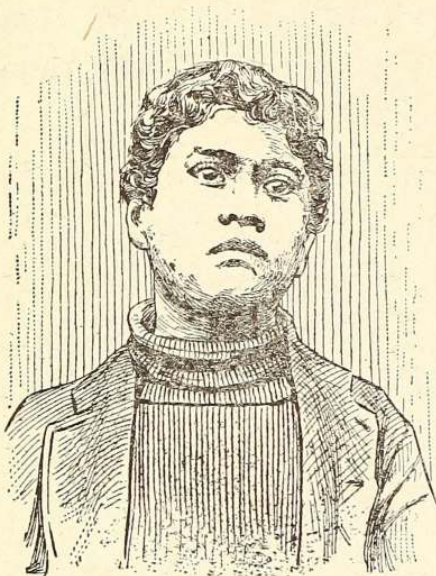
Often it is the father who is the nurse, and who prepares the food for the family. The mother likes better to make garlands of flowers to sell or to adorn herself with, and to go riding and visiting.

HAWAIIAN HIGH SCHOOL PUPIL.

One can not tell from the name of a Hawaiian child

whether it is a boy or a girl. The names of the children are often changed, and many have several names.

We see many pretty faces among the children, who are usually good-natured. They chatter, chatter without ceasing, but their voices are soft and pleasant.



HAWAIIAN SCHOOLBOY.

These children are remarkable swimmers. They swim before they walk. They are as much at home among the waves as on land, and almost live in the water.

When school is out, the young people of all sizes and ages make for the water. When it is possible, they swim to and from school instead of walking, carrying their clothes in one hand and paddling with the other.

Both girls and boys can ride the waves on boards or logs, usually standing upright. The surf rolls high, and the waves give to the logs the motion of a rocking-horse.

The children scream with delight and merriment, and chase each other through the water, diving about as swiftly and easily as ducks.

Hawaiian children are very careful of their clothes, which are apt to be bright in color, if few. Only the babies in Hawaii wear many clothes.

The children are always clean. Though they eat with their fingers and use no knives or forks, they never fail to wash their hands after a meal. Even the babies go to the brook or to the gourd or calabash used

as a wash basin, and wash their mussy little hands after eating poi.

All the children know how to ride, and ride fearlessly and well. Almost every child has a pony, and he will not walk anywhere if it is possible to ride.

There are two things which every Hawaiian child loves — flowers and pets. Many happy hours are spent in gathering flowers and weaving them into garlands, which are worn about the neck or on the hat.

Every man, woman, and child has a pet of some kind, often a pig. This little animal is frequently seen cuddled up in the arms of a child, or following it about, as a pet dog or cat might.

One of the young people's pastimes interests us very much. This is stilt walking. They not only walk on stilts, but they dance on stilts in a way that is both graceful and marvelous.

A game of ball played by Hawaiian children is a fascinating thing to watch. They throw up balls and catch them, not in their hands, but on the end of a pointed stick.

The Hawaiian children are usually good musicians and sweet singers. They all dance, and many of them are professional dancers.

Sometimes they sing as they dance. Sometimes they preface or end their dance with a song.

Though inclined to be indolent, they are quite willing to go to school, and a truant officer is not often needed. They study well and learn readily.

They write, draw, and paint better than American children do. They copy almost perfectly anything that is given them. They like stories, and can tell

you all about the brownies. Indeed, this country was the original home of the brownies, though they are not at all like those which Mr. Cox describes.

These brownies were the grandchildren of the Hawaiian Noah, and lived in the country before the present natives did.

When this larger, stronger race came to the islands, the brownies took refuge in the mountains and hid in the dense forests. They are invisible to everyone except their own descendants, of whom there are a few yet living. But others can hear the hum of their voices.

They are hard-working little fellows, and whatever work they do must be finished in one night. Their motto is, "In one night, and by dawn it is finished."

In this respect they differ from the Hawaiians whom we know. They love to dream away the hours and put off all work until to-morrow.

HOW THE PEOPLE TRAVEL ABOUT.

Travelers and mail are carried over the islands by means of stage routes, much like those used in our Western States.

The houses along the stage routes have boxes on a post to receive mail. Where there is no box the driver throws the mail on the ground and blows a blast on his bugle to attract the attention of the residents.

The roads in the city of Honolulu are kept clean and in good order by prisoners, but outside the towns there are few good roads. These country roads are mere paths or trails.

Most of the long journeys about the islands are made

on horseback unless one can go in boats. So every tourist who comes to Hawaii must learn how to ride.

The horses are sure-footed, sturdy little beasts, and make their way carefully over the steep mountains and among the rocks.

In the valleys we sometimes see natives riding on bullocks. The bullocks are saddled and bridled like horses, and travel faster than one would think possible for such clumsy beasts.

Near the cane fields we often meet carts drawn by a dozen or more cattle, driven by Japanese.

One of the curious sights of the country is the mode of transporting lumber over the mountains on pack-mules.

They have pack-saddles resembling sawbucks, with sticks of wood extending across. The lumber is tied to these. Two mules go tandem fashion, and carry three or four hundred feet of lumber over mountain tops which no wagon can cross.

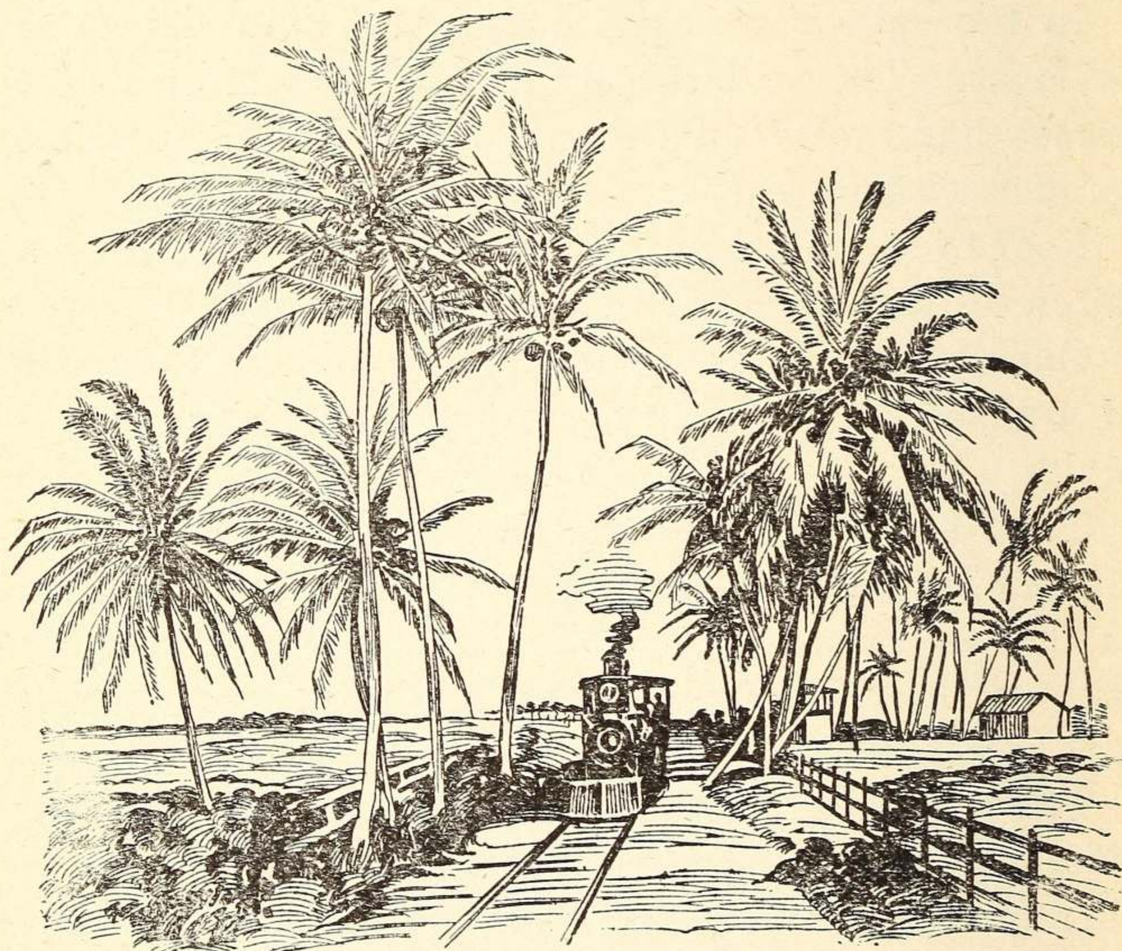
The lumber for all the houses built on the mountain sides has been transported in this way. The mules are sure footed and make their way safely along narrow, stony ledges, where it is dangerous for a human being to walk.

Honolulu has a system of street or tram cars, drawn by mules or horses. The natives patronize these liberally, but the Americans and other foreigners prefer to use hacks and bicycles. These can be hired by the hour, day, week, or month.

A railroad is being built around the Island of Oahu, and is now nearly completed. A trip on this road is

very attractive, for the climate is just tropical enough to keep us from walking much.

Leaving Honolulu we pass through rice fields and skirt the inland waters of Pearl Harbor. The wonderful tropical vegetation claims our attention on this ride. The fronds of the cocoanuts and other palms, and the



THE NEW RAILROAD ON OAHU ISLAND.

leaves of the banana and alligator pear almost brush the car roof.

A ride of a dozen miles brings us to the pretty village of Wai-me'-a, noted as the place where Captain Cook first anchored when he visited the islands.

This place was used as a coaling station by the United States before Hawaii was annexed to our country.

These stations are very necessary; for many ocean islands lie so far from continents that an immense amount of coal is consumed during a voyage. Most ships could not carry enough to supply the furnaces to heat the boilers for a month's voyage.

TRIPS AMONG THE ISLANDS.

Being of a sociable disposition, the Hawaiians are fond of visiting their friends on their own or some other island. Native boats, therefore, are found everywhere; but it requires great skill to handle these as many of the landing places are quite dangerous. Some of the wealthier residents have yachts or launches, and frequently make excursions in these along the coast, or from island to island.

The steamboat companies have lines of boats which run between the islands, with regular stopping places. We shall now take advantage of these and visit some of the most interesting points in the little ocean republic.

THE LEPER COLONY.

Twenty-five miles southeast of Oahu is the island of Molokai, the home of the lepers. A steamer from Honolulu visits this island twice each year, carrying mail and passengers who have secured a permit from the government physicians.

When leprosy appeared among the people and began to spread rapidly, the king and others in authority began to consider ways and means of checking it. No cure for leprosy has been found, though many physicians have given years of careful study to the disease.

It was finally decided to banish all lepers to Molokai, and a site on that island containing three thousand acres was bought by the government.

To this place all lepers are sent. They are forbidden to leave or return to their homes. Here they live, separated from the rest of the world, and allowed only the freedom of a peninsula surrounded on three sides by the sea and on the other by a steep precipice over two thousand feet in height.

The sea is so rough around the isthmus that the lepers can not swim through it. At times even the boats can not land.

There is a house on Molokai, which is reserved for visitors and guests. No leper is ever permitted to approach it, though it is in the midst of their village.

This house is used by the Board of Health, by tourists, and by those who wish to visit their friends among the lepers.

The lepers are always very glad to welcome visitors, and look forward with eagerness to the time when the boat will bring them news from friends whom they are not permitted to live with.

But they are not altogether unhappy. The disease from which they suffer is not very painful, and they go about and enjoy themselves very much as other people do.

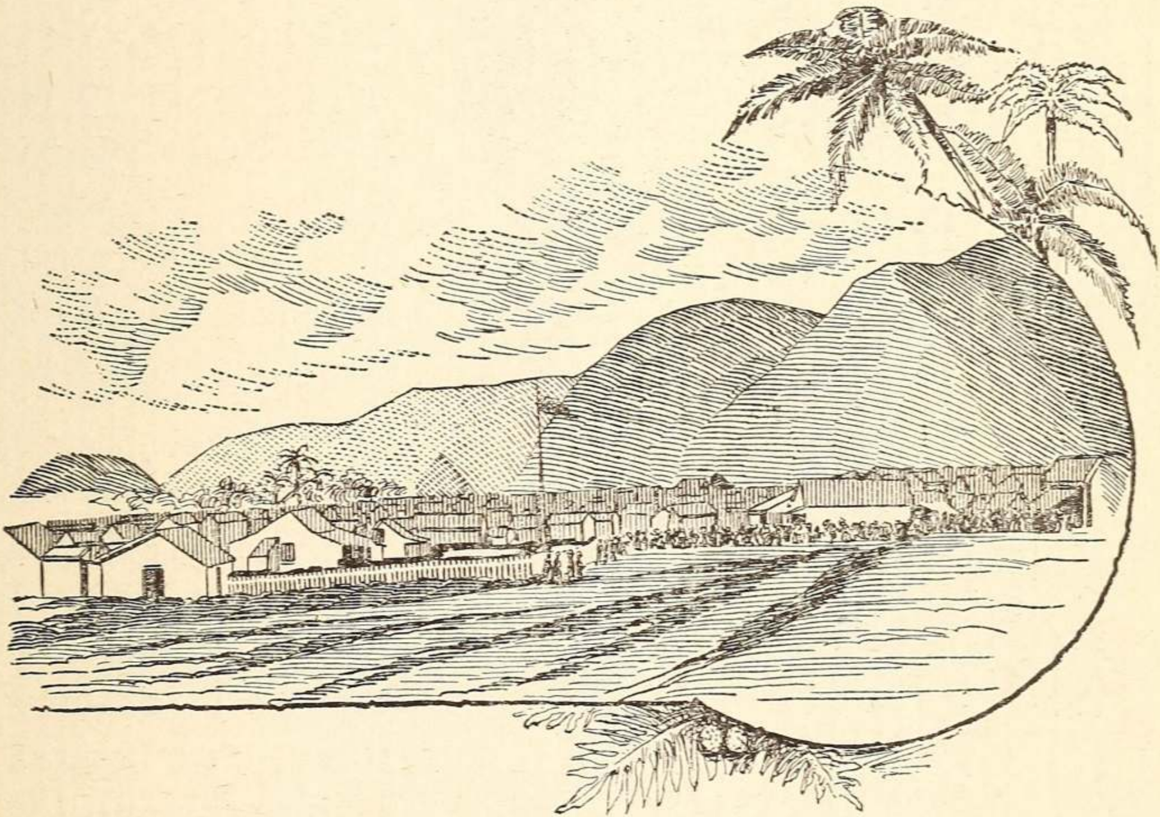
They have horses and ride about the island; they swim, bathe, and fish in the sea; gather flowers and make wreaths; attend church, and listen to the music of their band.

The government provides the lepers with houses, food, and clothing. They have hospitals, physicians,

and nurses for the sick; schools and churches, teachers and ministers. There are also missionaries on the island who have left their homes to live among lepers and become lepers themselves for the purpose of Christianizing them.

FATHER DAMIEN.

Among these noble men was Father Joseph Damien, a Roman Catholic priest. He left his home in Bel-



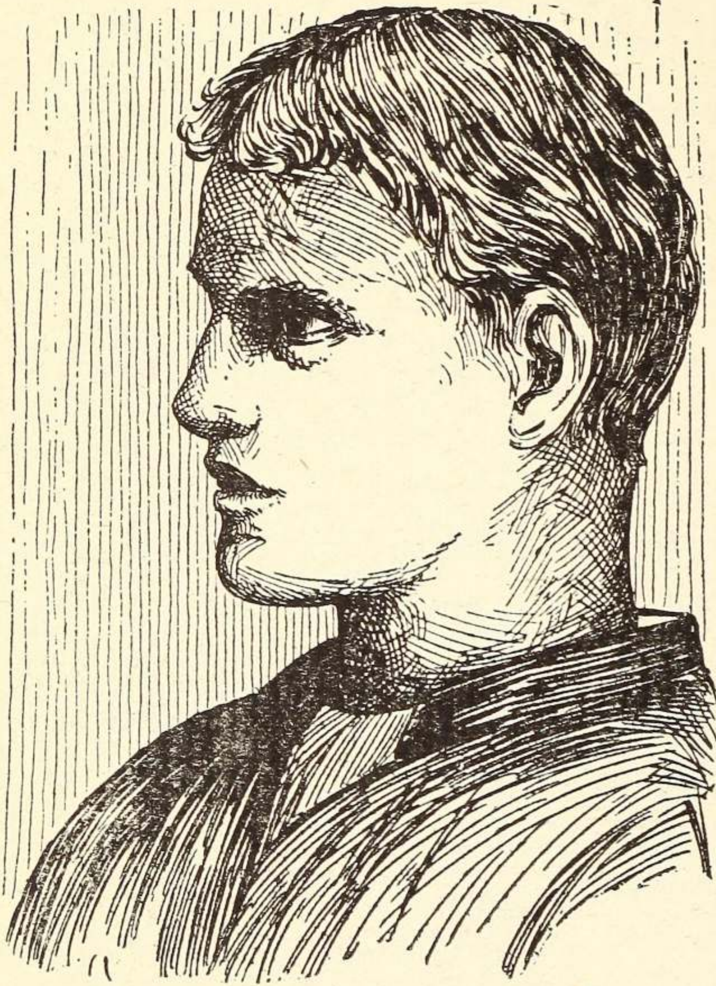
LEPER SETTLEMENT ON MOLOKAI ISLAND.

gium when a very young man, to do missionary work in the isles of the Pacific.

At this time there was no minister on the island of Molokai. No one cared to remain there any length of time for fear of contracting leprosy.

When Father Damien heard of the need of a missionary for the lepers, he decided at once to go, and

spend his life among them. His life was a very hard one. He scarcely took time to eat or sleep. He had no house to live in, so he was obliged to build one. He had no church in which to preach. He built this also. He was obliged to be a carpenter, a teacher, a doctor, and a nurse, as well as a preacher. But he was very happy to be of so much service to these people without hope of cure, and he worked away quite contentedly.



FATHER JOSEPH DAMIEN.

His friends feared that he, too, would become a leper, if he continued among them, and begged him to give up his work.

He would not consent, and preferred to yield up his life rather than give up his beloved work. For twelve years he worked faithfully and lovingly, and then he, too, became a leper.

Other priests and ministers, encouraged by Father Damien's example, went to Molokai to help better the condition of the people. When Father Damien died,

after sixteen years' service, these missionaries took up his work.

The people throughout the world had heard of the good deeds of this heroic priest, and sent him a number of beautiful presents to cheer his last days.

After his death the people of England erected a monument to his memory.

THE ISLAND OF MAUI.

Near Molokai is the island of Maui, which we will visit in order to see Haleakala (Hä-lā-ä-kä-lä), the largest extinct volcano in the world.

Maui, the second in size of the Hawaiian Islands, consists of two large areas united by an isthmus about eight miles wide. We land at Lahaina, a town on the west side of the smaller part of the island.

From this place we drive to the valley of I-á-o. This valley is walled in by cliffs six thousand feet high in some places. These cliffs are covered with ferns and candlenut shrubs. In many places waterfalls tumble over the bluffs and into the valley below.

We find the little towns of Maui very windy places. In the village of Kahului great heaps of sand are deposited in the streets by the sea, and everything is coated with dust constantly blowing off the land.

Near the village of Wailuka are large sugar plantations which are reached by means of a small railway.

A FAMOUS APPLE ORCHARD.

Maui has an apple orchard which is said to be the largest in the world. It is worth going many miles to see. For miles it extends along the mountains and stretches to the sea.

In the harvest season, from July to September, the trees are loaded with fruit — some of the largest trees bearing fifty bushels each.

The natives and birds feast on this fruit for a few days, but most of it is left to decay. When ripe, it can not be kept more than four days.

CRATER OF HALEAKALA.

The trip to the volcano we find not an easy one. The road is rough, and as we ascend the mountain it grows very cold and blustery. We do not wonder at the cold when we are told that Haleakala is 10,000 feet above the level of the sea.

The crater is eighteen miles around and two thousand feet deep. The floor of the volcano is rough and jagged with high cones here and there.

But the lava that once boiled and seethed in this huge shell is now cold and hard, and only the color tells us of the fierce fire that once raged here.

THE ISLAND OF HAWAII.

Now let us journey over to another island, Hawaii, the largest of the group, and the one from which the islands take their name.

Tourists rarely fail to visit this island, for it contains one of the wonders of the world—the great volcano Ki-lau-é-a.

We take the steamer for Hilo, a town at the foot of the noted volcano.

The boat takes us through the inland channels and keeps so close to the coast that the shores may be easily seen.

A gleaming, sandy beach first appears; higher up

gray rocks and stately palms; above that, miles of sugar cane; and further inland, the green coffee plantations.

On one side towers Mauna Loa, covered with perpetual snows. On the other the smoking peak of Kilauea, burning with fire.

The captain tells us that when this volcano is most active the flames may be seen one hundred miles out at sea, and that people miles away are able to read newspapers by the glow.

We are told to carry our rain coats with us constantly in Hilo, for not a day passes that does not bring a shower. We find this to be true, but these rains do not last long.

We spend the afternoon very pleasantly walking about the lovely little town, admiring the tropical foliage and the wonderful flower gardens.

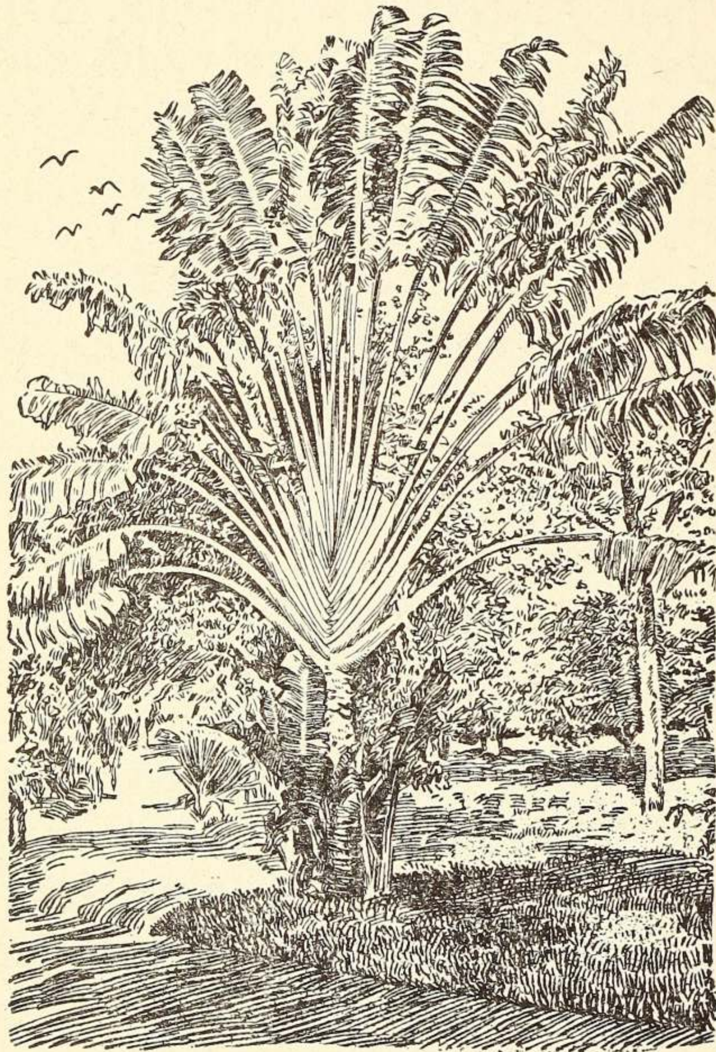
Hilo is the second town in size on the islands, and is the capital of the island of Hawaii. It has a population of five thousand, and is of commercial importance, being the principal port for the coffee and cocoanut trade. The soil of the island is very rich, and it leads in the production of coffee. There are also many sugar plantations in Hawaii.

Coffee culture is becoming one of the leading industries of the country. Much of the land used for this purpose is covered with a thick crust of lava. Holes are drilled in this lava and the cuttings or trees planted in them. They grow and thrive, too, without any further care.

Two trees we find growing here which are both useful and ornamental. One of these is called the *traveler's palm.* By breaking off a leaf we may get a good

cup of water. The leaf stalks collect and hold the water from the rains. The leaves resemble those of the banana.

The other notable tree is the papaya, or tropical pawpaw. It is grown as much for ornament as for its fruit, which clusters around the trunk, close up under the branches.



TRAVELER'S PALM.

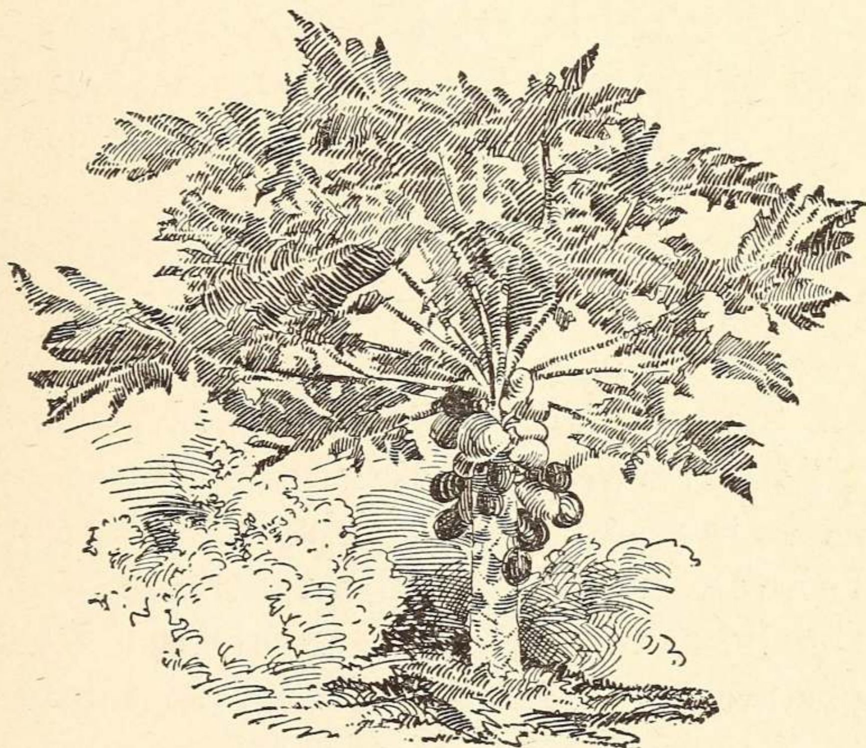
The fruit is as large as a melon, and pigs and poultry are very fond of it.

The tree matures and bears fruit in eight or nine months after being planted as a seed. It yields ripe fruit every month for years. The unripe fruit contains a milky juice that renders quite tender any tough meat that is washed in it.

Cocoanut Island, near Hilo, is another sight for eyes to feast upon. From this beautiful spot we get a view of Hilo and the country about that rewards us for our long journey.

It is said that the cocoanuts here lie so thickly on the ground at times that one can not walk without stepping on them. Sometimes they drop from the trees and roll down the beach. The tide floats them to the mainland, where they are picked up by the natives.

We also visit the little lagoon on the mainland near



PAPAYA TREE.

by, and see coral growing. We pick up lovely specimens with the stones upon which it has built in these shallow waters.

A mile from Hilo we are shown one of the most attractive bits of natural scenery in all Hawaii,— Rainbow Falls. The water, dashing over a precipice, produces a spray. This makes a beautiful rainbow whenever the sun shines.

GREATEST VOLCANO IN THE WORLD.

But we are impatient to be off for the volcano we have come so far to see. It is a drive of thirty miles from Hilo, but an excellent road takes us up the mountain.

We start early in the morning, and noon finds us tired and quite ready to stop at the Halfway House, a little hotel built on the mountain for the convenience of tourists.

Higher and higher we climb up the mountain, and cooler and cooler grows the air. We are glad of the extra wraps we have brought with us.

Near the summit, a hotel called "The Volcano House" has been built. Here we procure guides to conduct us to points from which we may see the interior of the crater without danger.

We make arrangements to remain at the hotel overnight, as the most beautiful effect of the volcano can be secured after dark.

About four o'clock in the afternoon we start for the pit of the volcano. We walk two miles over the floor of the crater before reaching the lakes of fire.

We can see the flames and smoke, however, and hear the noise of the heaving, tossing waves of lava, even at this distance. (See Frontispiece.)

The pit of Kilauea is nine miles in circumference and over eight hundred feet deep. The walks are perpendicular with the exception of one place. Here we make our descent into the crater.

The lava bed over which we walk was once a flowing sea of boiling lava. It is now broken up by fissures

through which heat is issuing. It is necessary for our guide to keep a sharp lookout, as the lakes of lava are constantly changing.

At a distance we see a lake throwing up fireworks thirty feet high. Lava, looking like balls of fire, rolls from it.

The lake is about a thousand feet long and almost as wide, and around the edge is a rim of lava. Inside this rim hundreds of little fires are sending up smoke and flames.

The lava, though boiling, does not flow over the rim, and we watch it without fear.

Big bubbles form and break, and from them fires burst out. The crust separates into cakes and these sink. Flames — perfect fountains of fire — spring upward fifty feet into the air, and the whole lake is one boiling, leaping, hissing mass.

We turn our faces to screen them from the great heat. Our shoes begin to get hot and shrivel up, and we slowly retreat. We are obliged to cover our mouths with our handkerchiefs to avoid being suffocated with the noxious gases.

Our guide tells us that the lava is boiling under our very feet, just a little below the surface.

After watching this wonderful sight for two hours or more, we return to the Volcano House. It is now dark, and we walk Indian file, each with a lantern. It is necessary to watch our footsteps closely. Great cracks in the earth make the walk a dangerous one. One step from the path might send us into one of these chasms.

The natives formerly believed this to be the home of

Pele, the fire goddess. When she came down from her home, ruin followed in her footsteps. In order to secure her good will they made her offerings of fruit, of pigs, and of hens.

If a volcano became unusually violent, the king would order a number of persons to be thrown into the crater to appease the anger of the terrible goddess who made her home in this "House of Everlasting Fire."

We return to Hilo and finish our visit to this island by crossing to Kailua, on the western coast. It is one of the principal landings for the coasting trade. Here we take a steamer for the western islands of the archipelago by way of Honolulu.

KAUAI ISLAND.

Barking sands,— sounds rather odd, doesn't it? But they certainly do bark. We both see and hear them. The Hawaiian stands before us with a bag of sand which, when tossed about, produces a sound very much like the bark of a dog.

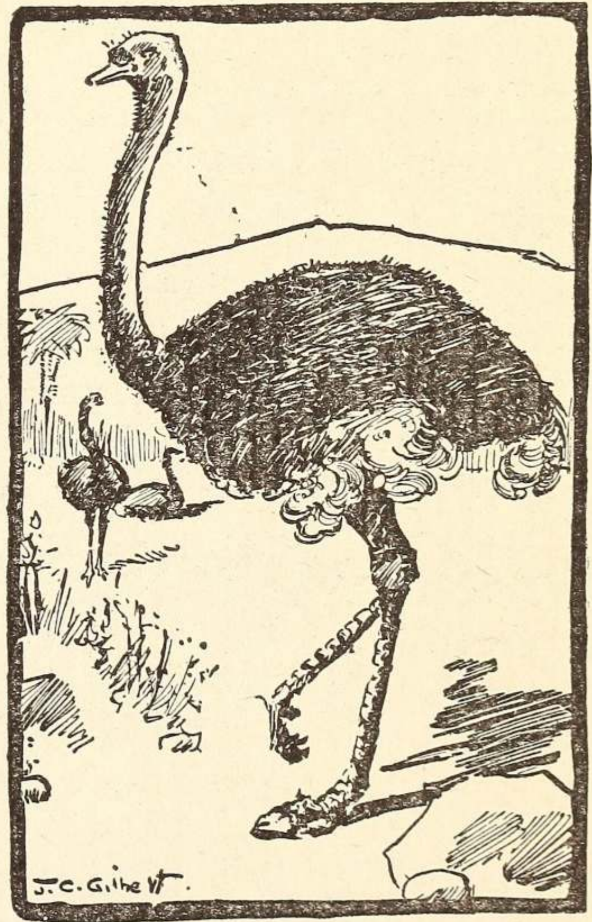
He tells us that the sand came from Kauai, "The Garden Isle." He also declares that the foliage and scenery of this island are wonderful; as also the rainbows seen here every day in the year.

This interests us. We decide that we would like to see this place for ourselves, as it is only a day's trip from Honolulu.

We find the barking sands about a dozen miles beyond Waimea, at Mana. A line of low sand hills borders the beach here. As we walk over them, the sound of barking greets our ears. The cause of this is said to be the compression of air between the particles of sand.

And this is not the only wonder which Waimea produces. We have read often, in stories of the desert, of the *mirage*, a natural curiosity which sometimes appears to travelers. But we never expected to see it for ourselves.

Along the road near Waimea is a sandy tract that turns before our very eyes into a lake of glistening water. Trees seem to rise up out of the water, and horses and cattle appear to be feeding on grass below the water.



On the Ostrich Farm.

It all looks so real and lifelike that we can not believe it a mirage. As we move toward the lake, however, it disappears, and in its place we find nothing but sand.

There is an ostrich farm on this island, and we are fortunate in being allowed to see these curious birds in their own home.

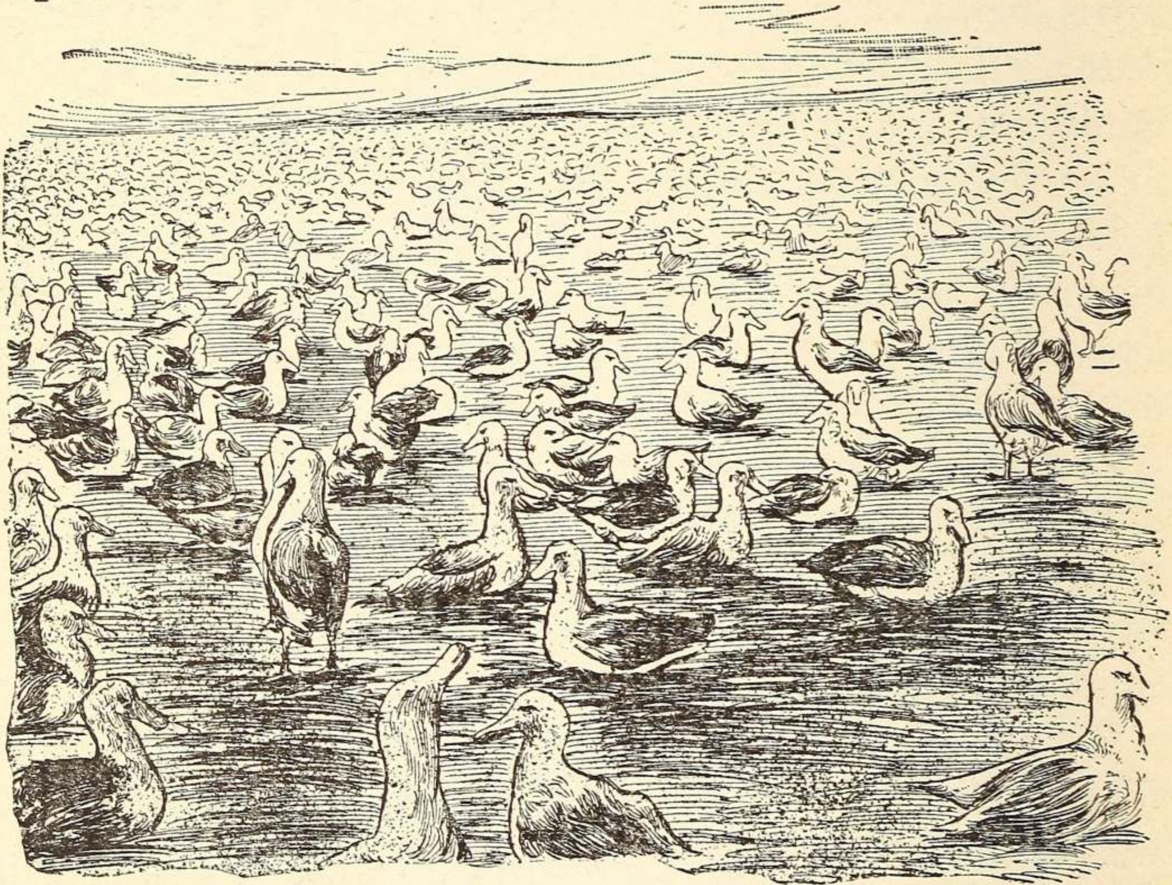
We next visit the Ko-u-la Falls of the Han-a-pe′-pe River. This river flows between walls almost perpendicular, and two thousand feet high.

The falls are at the head of a gorge. Here the river takes a drop of three hundred feet and comes down with a terrific roar, filling the gorge with spray like mist.

We do not find much else of interest on this island except the great fields of sugar and rice.

THE ISLAND OF LEYSON.

Leyson, the most westerly of the Hawaiian Islands, is quite small, containing not more than a hundred square miles.



SEA BIRDS NEAR LEYSON ISLAND, HAWAII.

It is a desolate place, having no mountains, high elevations, or forests, and is valuable only because of its guano beds.

It is interesting to us because it is a sea bird rookery. Sea birds, gulls, ducks, and frigate birds gather here by the millions, covering the ground completely for miles.

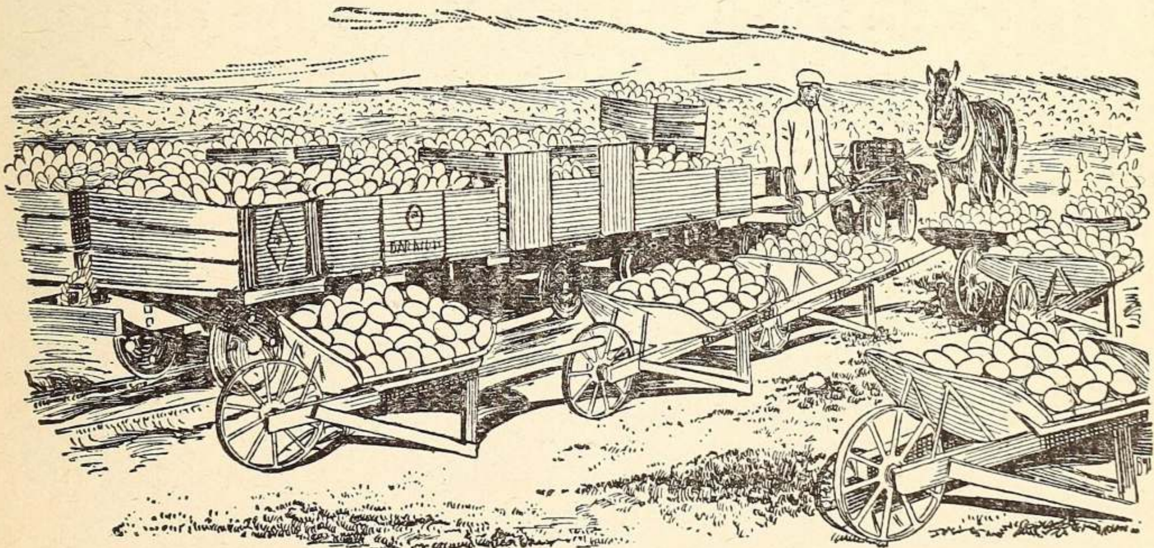
These birds are not good for food and their feathers are of no account, so they are left undisturbed.

They are very tame, and may be picked up in the hand. They gather on the railroad track in such large numbers that a man has to sit in front of the car, as it is being drawn by the mules, and push them out of the way with a stick.

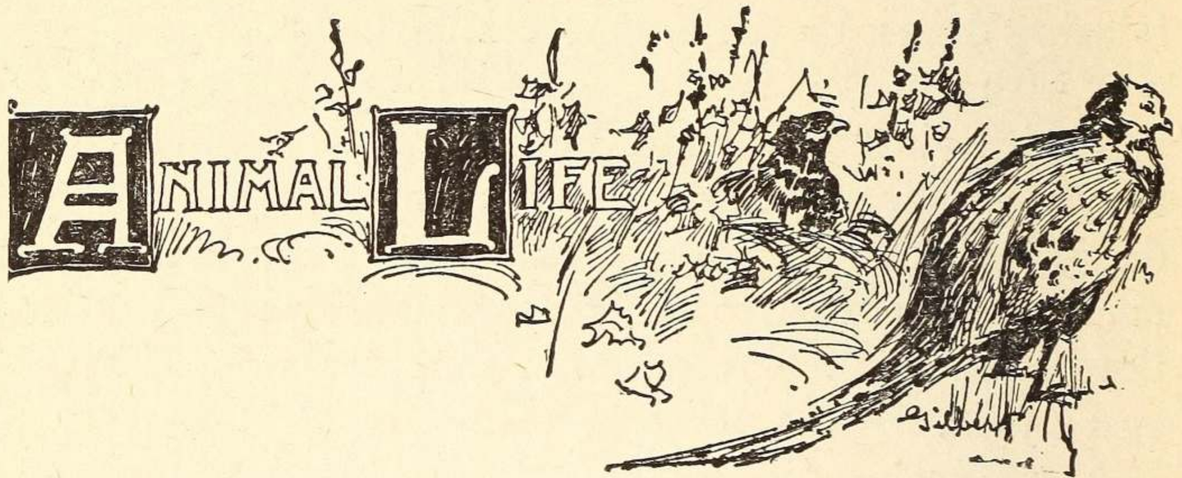
Their living they obtain from the sea. On the island they lay their eggs, hatch, and die by millions. Their decaying bones help to form the guano which is gathered and exported to other Hawaiian Islands and to the Pacific coast. Hundreds of tons are shipped away every year.

At the rookery the birds lay eggs in such numbers that they are gathered in wheelbarrows, loaded on cars, and transferred to a ship. They are sent across the ocean for the manufacture of commercial albumin.

The albumin is used for fixing colors in calico-printing, for clarifying liquids, and in some of the processes of photography.



LOADING SEA-BIRD EGGS ON LEYSON ISLAND.



When Captain Cook came to Hawaii, the only animals he found were dogs, swine, and mice. He brought goats with him; later others introduced horses, cattle, and sheep.

The natives were greatly delighted when horses were brought to the islands, and soon became fine and fearless riders.

On some of the islands wild pigs, dogs, goats, deer, cattle, turkeys, ducks, and pheasants may be found. Domestic animals are now very plentiful.

Some of the small, uninhabited islands are used as grazing grounds for immense herds of cattle, which are cared for by native cowboys.

Other small islands are given up entirely to sheep ranches.

We find no snakes or poisonous insects in Hawaii. The bite of the centipede or scorpion is not dangerous, and no more importance is attached to it than to the sting of a bee.

There is a kind of bee in Hawaii, called the carpenter bee, which looks something like the bumblebee. It does not often sting, but it does a great deal of damage by boring or burrowing into wood.

The ants in Hawaii are also considered a great pest. They dig among the roots of plants and trees and destroy them.

They also bore their way through shingles of roofs and into timbers, and sometimes undermine houses. On this account slate or iron roofs are often used.

Flies are scarce, and very few houses have screens at doors or windows.

At first we are alarmed at the large spiders which we find in our rooms. The people tell us, however, that they are harmless and are allowed to remain in the bedrooms as they feed on the mosquitoes which make life here uncomfortable.

These small musicians are with us day and night. They meet us on our arrival, follow us through the day, and keep us from sleep with their music at night.

The mosquito nets which cover the beds protect us at night; but when day comes, other enterprising members of the same family appear. These day mosquitoes are large, striped insects, with particularly sharp, stinging tongues.

Most of the cockroaches are two inches long and one inch wide.

There are few birds in Hawaii, and those we see have very sober coats. Sometimes we hear strange noises in the attic at night, and are told that they come from the Mynah bird, perched on the roof.

The same saucy bird comes to our window in the

morning, sits on the window sill, and awakens us with his war whoop.

These birds are mischievous and thievish, like our crows, but look more like the robin. They are reddish brown, with long yellow legs and yellow rims around their eyes.

They were brought from India to rid the country of caterpillars; and now that they have done this work, they propose to enjoy themselves.

The rats are very destructive to sugar cane, and gnaw down and destroy much more than they can use for food.

In one day a rat catcher, with his band of terriers, can rid a place of rats, and the planters are glad to employ his services.

Rats are very fond of cocoanuts as well as sugar cane, and often make their nests among the trees.

The trunks of cocoanut trees are not straight, but lean in many directions; so the rats find them easy to climb.

They gnaw through the husk and shell, and eat the meat and drink the milk without danger from the rat catcher.

At one place we notice an animal about as big as a rabbit. It has thick fur and a big bushy tail. The guide tells us that it is the mongoose, an animal that was brought to the island to destroy rats.

The rats are afraid of the mongoose, but if caught, fight fiercely, and so the mongoose prefers to eat poultry and eggs, which it can easily secure. It has proved so destructive in this way that it is considered a great nuisance.

PLANT LIFE.

Everywhere we go, we see little taro patches; and often we see men and women working in them, standing up to their knees in water. These patches are very small; but we are told that an acre will supply a family with food for a year.

Taro is the principal food plant of the island. It is a tuber, similar to the beet in size and form, but having a bluish tinge.

The plant has no stalk, but has large, heart-shaped leaves which give to a taro patch the appearance of a pond of lilies without blossoms.

TARO PLANT.

The taro is a water plant. It is grown in beds of mud surrounded by earth, turf, or stone walls, upon which water flows from irrigating ditches.

The taro is planted much as we plant potatoes, and then kept covered with water for a year or more.

The leaves, when cooked, make a fine substitute for spinach. When raw, the tuber has a nutty flavor. The natives boil or bake it, and serve it as the potato is served.

Poi, the favorite food of the natives, is made of taro. The taro is baked, pounded to a pulp, mixed with water, and strained through a coarse cloth. The poi tastes like buttermilk.

When the poi is made, it is put into vessels, and set

in a cold place for a few days to ferment. After fermentation, it is considered ready for food.

The method of eating poi is very simple. A large round bowl, sometimes as big as a bushel basket, or a calabash, is placed in the center of a mat on the ground. The family gather round it, and proceed to help themselves.

MAKING POI.

The poi is eaten from the fingers, and a stranger finds it very difficult to learn the exact twist by which the liquid can be raised on two fingers to the mouth.

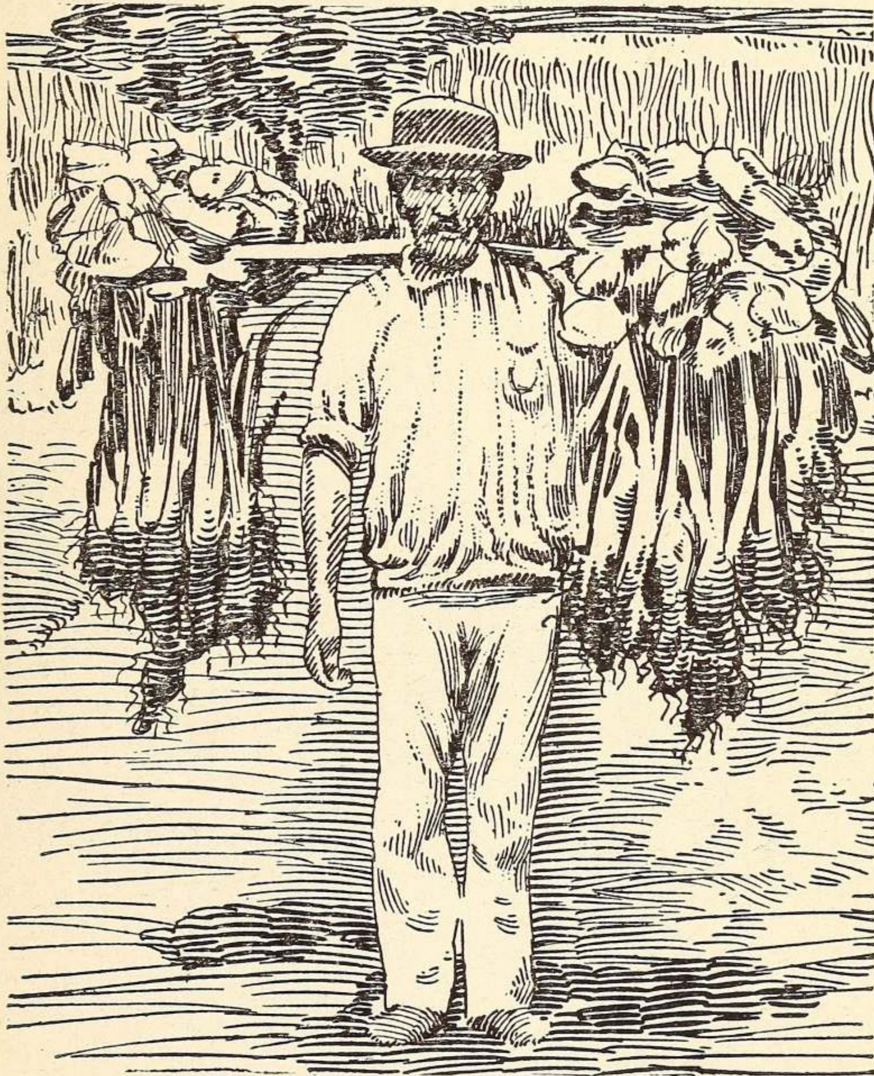
As the preparation of poi is hard work, and as the Hawaiian is not fond of work, whenever able he employs a Japanese servant to make his poi for him.

The manufacture of poi is also carried on by steam power and with machinery for the sugar planters.

Sometimes we see poi sold in the streets in cala-

bashes. The taro from which it is made is also carried about on poles by venders.

Many of the white people now use this food, as it is wholesome and easily digested.



A Taro Peddler.

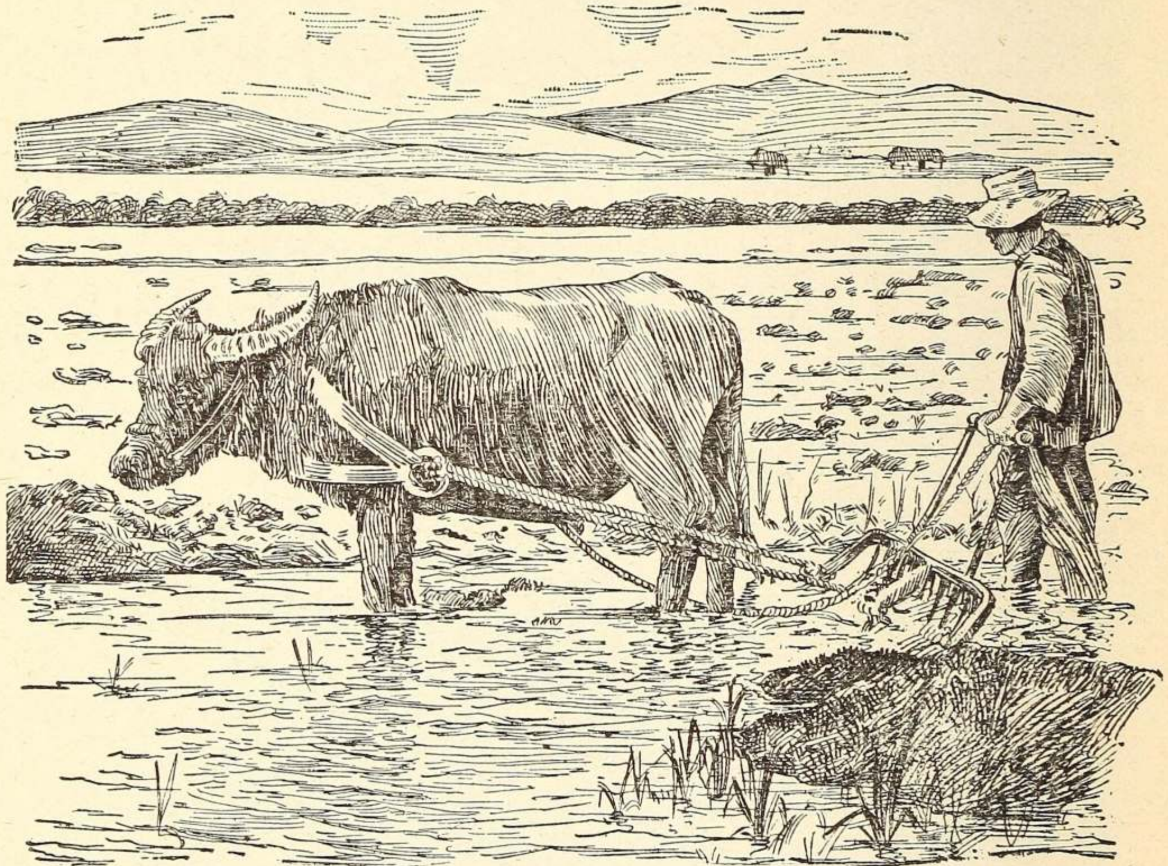
RICE FIELDS.

Much of the rice we consume in the United States is brought from Hawaii.

There are a great many Chinese here; and as rice is their principal and favorite food, they raise great quantities of it.

Much of the low, swampy land is used for this purpose, and these rice fields, with their plodding Chinese workmen and the curious-looking buffaloes they employ as draft animals, interest us very much.

White men will not, or can not, work in these fields; for, in order to do this, it is necessary to stand in the water much of the time.



PLOWING RICE WITH BUFFALO OX.

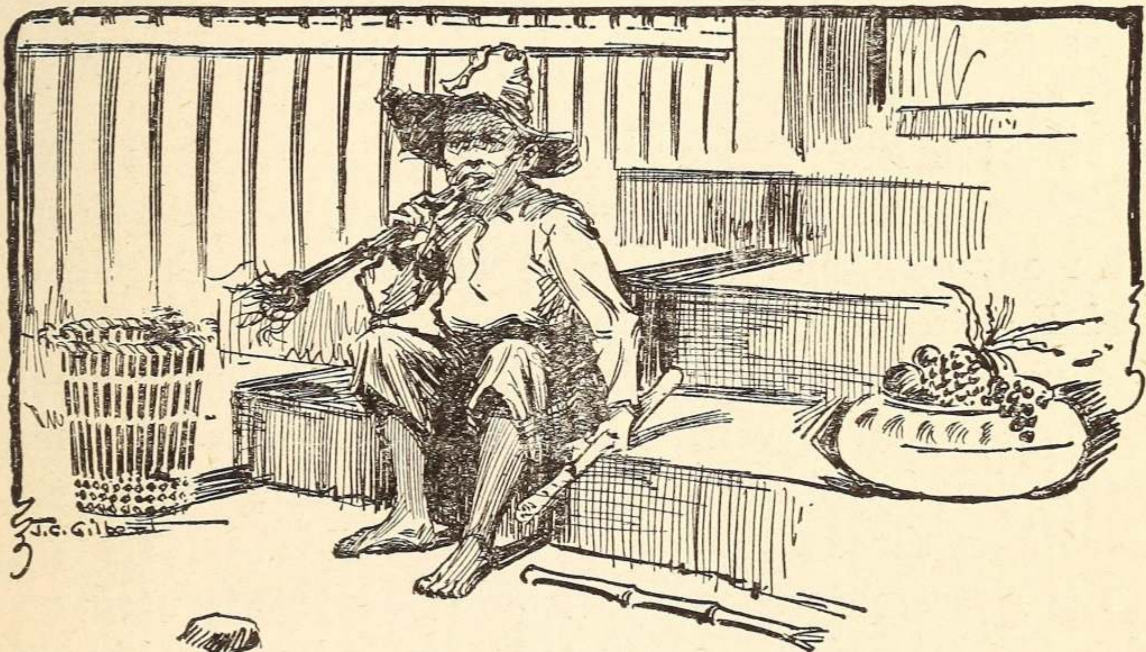
Rice is sown in water, with which it remains covered until about six inches high. The water is then drawn off and the rice transplanted. The roots must be kept under water from this time on for about six months, or until the plants have completed their growth.

The Chinese workmen do not like modern machinery or new or improved ways of doing things. They pre-

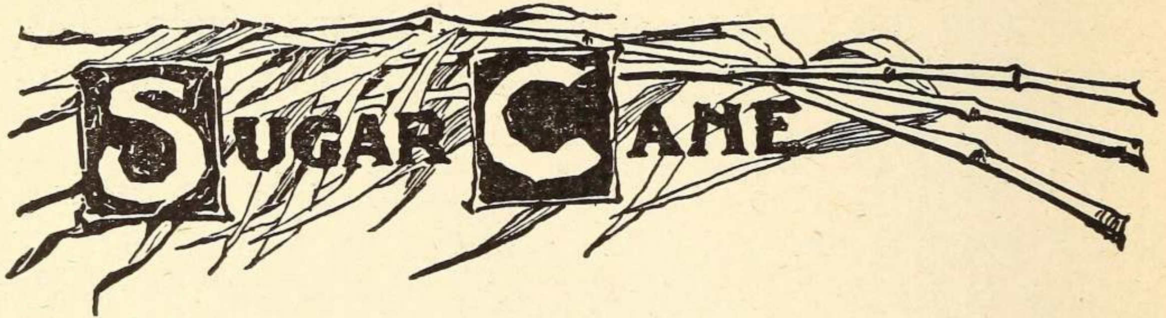
fer to work just as their ancestors have done for hundreds and hundreds of years, even if it makes their work harder.

They do not want wagons or railways to help carry home the rice. They prefer to walk to and from the fields, and carry the rice themselves.

It is an odd sight to see them coming home during the harvest, laden with their sheaves or bundles. A bundle is hung on each end of a stick, and the stick balanced on their shoulders. Then a number of them start in a line, on a half run, for the thrashing floor.



ENJOYING HIS SUGAR CANE. (SEE PAGE 82.)



Sugar cane is the chief source of wealth of many Hawaiian people. Millions of dollars' worth of sugar are sent away from the islands every year. Most of this comes to our own country.

Most tourists wish to visit the large sugar plantations in Hawaii, and we will do so, in order to compare them with our own, and with those we have seen in Cuba and Puerto Rico.

Much of the fertile land is planted with sugar cane. It has proved a very profitable crop. There is no stated time for planting, cutting, or grinding here, and sometimes these all go on at the same time.

On these plantations portable railways are used, as also the best plows, cultivators, and other machinery that can be obtained.

Almost all the plantations have railroads, and sometimes several plantations are connected by a single railroad. These transport laborers, machinery, and cane to or from the fields.

On the small plantations the sugar is sent to the mills in carts drawn by horses or oxen. Sometimes the cane is carried to the mill in flumes. These are

wooden troughs on high tressles. The flumes are filled with water, and a slight incline toward the mill makes a current. The cane, placed in these, quickly floats down to the mill.

The laborers in the cane fields are Japanese. They make better workmen than the natives, and work more cheaply.

The planter gives them houses, fuel, and a doctor when they are sick. Near the plantations we see Japanese homes, with their pretty flower and vegetable gardens. Here they lead happy, contented lives, and we do not wonder that they prefer Hawaii to their own country.

OTHER VEGETATION.

We have spoken of Hawaii as a country of flowers, and yet we do not find flowers growing in abundance by the roadside and in the fields.

Strange to say, most of the flowers are in the tree-tops.

Here the oleanders are as big as trees, and the begonias grow in great clumps, with large, beautiful leaves.

And there are whole hedges of the night-blooming cereus, that rare plant which we see at home only in hothouses.

Many of the walls and buildings are covered with vines bearing gorgeous blossoms.

Few of the plants and trees which add so much to the beauty of these islands are native to Hawaii.

They have been brought from different parts of the world by missionaries and others who have made their homes here.

Almost the only native trees are the cocoanut, the candlenut, and two or three others. The cocoanut grows near the shore, and never strays far from the salt water. It is as useful in Hawaii as in Puerto Rico. (See "Little Journey to Puerto Rico," pages 70–73.)

At one time the island was covered with sandalwood trees, but these have almost all been destroyed. The trees are small, but the wood is fragrant and highly valued by the Chinese. They use it to make boxes, fans, cabinets, and other pieces of furniture, which are often elaborately carved.

The algeraba, though not a native tree, has proved itself a blessing to the Hawaiian Islands. It is the only tree aside from the palm that can take root in the lava-covered mountain sides.

Its fine feathery leaves give a thick shade, its wood furnishes fuel, and it bears a pod of rich beans which are used for food for cattle.

The lantana, with flowers of gold and vermilion, attracts our attention by its great loveliness.

It grows everywhere, on the hills and in the valleys, and the people can not rid themselves of it.

The bamboo, a giant grass, is quite common. The natives use its stems to prepare a substance from which they weave hats—fine, white, and beautiful; also lovely mats and baskets.

Along the edges of streams and on the sides of ravines clumps of ginger plants ten or fifteen feet high are growing. Their heads are crowned with fragrant, creamy, or wax-like flowers. The ginger plant blossoms are much used by the natives in making their garlands. Think of ferns growing twenty or thirty

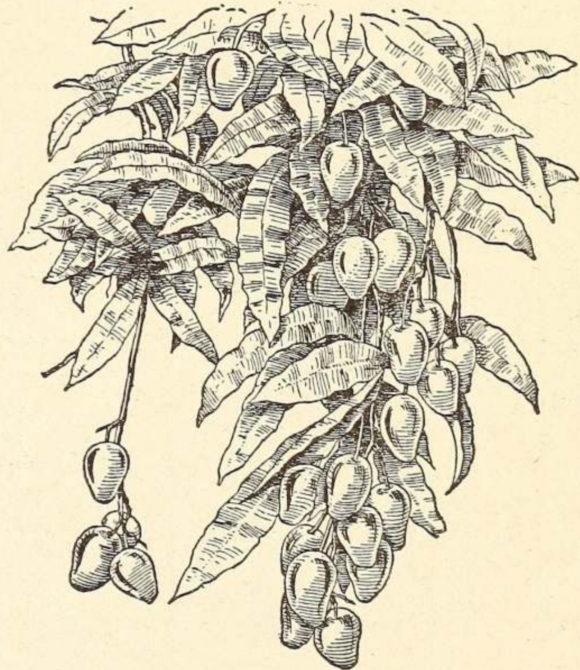
feet high! Among the ferns in the forest which we notice especially is one called the Bird's Nest Fern. Its leaves grow from the juncture of the bough with the tree, and resemble a bird's nest, or pot of green feathers.

The bark of this fern is over six inches thick, and is often cut into long strips and used for making steps and paths.

From another fern a soft fuzz is taken and used to stuff bedding. It is as warm as feathers.

We notice a peculiar bitter-sweet fragrance in the air, and our guide points out the tree from which it comes — the screw palm. The natives use the leaves of this tree to make mats, hats, and grass houses.

The fruit looks like pineapples. From it a delicious little nut is obtained. The natives also use sections of the fruit strung together for necklaces.



BUNCH OF MANGOES.

A mango tree is beautiful and attractive. It grows as large as the oak, and has a rich and glossy foliage. The fruit is shaped something like a short, thick cucumber, and is as large as a large pear. It has a thick, tough skin, and a delicious, juicy pulp. When ripe, it is golden in color. A tree often bears a hundred bushels of mangoes.

The alligator pear grows on a tree with laurel-like leaves, from seventy to seventy-five feet high. The fruit is like a huge pear with a smooth, green skin, which turns brown if allowed to hang too long.

CONCLUSION.

What shall we buy to take home as mementoes of our visit?

While we have been thinking about this, the natives

OFFERING US SOUVENIRS OF HAWAII.

have also been thinking. They know our ship sails to-morrow, and they are coming up the steps of the hotel with the very things we wish.

They spread them about on the veranda for us to make our selections. There are fans and mats made

of dried grasses; walking sticks with carved wooden figures; baskets, bags, beadwork, belts made of seeds, lace mats, and necklaces of the candle tree beads and kukui nuts.

We make our selections, and pay for them. The sellers are pleased, and so are we.

And now we must leave this "Paradise of the Pacific," these "Rainbow Islands," with their fountains of molten lava, their coffee, sugar, and rice fields, their surrounding green hills and famous "singing sands."

It is hard to sail away from these balmy, beautiful shores, but the ship gong sounds its warning, and we leave our new-made friends at the wharf with warm-hearted farewells.

"Aloha!" "Aloha!" call soft voices from every side. The band stationed at the wharf plays sad, sweet airs. These linger in our ears long after the ship has left the harbor.

Friends have crowned us with offerings of flowers and wreaths of garlands as the last good-by was said.

Will our visit to the Philippines be as delightful? we wonder. Will we leave those islands with as much reluctance as we leave Hawaii? Next month will tell.

PRONOUNCING VOCABULARY.

Word	Pronunciation
Aloha nui	a-lō′hä nū-ē
coral	kŏr′al
guava	guä′vä
Hawaii	Hah-wi′ē
Haupu	How′-poo
Hilo	Hee′-lō
holoku	hō-lō′-ku
Honolulu	Hō′-nō-lōō′-lōō
Kilauea	Kēē-low-ā′-ä
Kalakaua	Kä-lä-kow′-ah
Kamehameha	Kä-me′-hä-mē′-hä
Kaheke	Kah-hee-kee
Kauai	Kaw-wī or Kow-ī́-ė
le′i	lāy
luau	loo-ä′ŏŏ
lanai	law nī
Maui	Mow-ēē
Niihau	Nee-ee-how′
Oahu	Ō-wäh′-hōō
poi	pō′eē
pina	pē′-nä
Pae	Pā′ē
Pele	Pā′-lē or Pē′-lē
scorpion	skôr′-pi on
taro	tä′rō or tā′-rȯ
tarantula	ta-răn′-tū-lä
Waikiki	Wy-kee-kee

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