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MORNING DAILY FOUNDED 1854 WEEKLY (NOW DAILY) 1887

CHARLOTTETOWN, PRINCE EDWARD ISLAND CANADA, FRIDAY, OCTOBER 15, 1909.

25c A MONTH BY MAIL IN ADVANCE (\$2.00 PER YEAR BY MAIL IN ADVANCE)

## HAWAII'S PECULIAR POPULATION



A Native Beauty



A Princess



Hawaiian Fisherman



Mountain Trail Back of Honolulu showing dense vegetation

Weaving Mats from Kala Fibre

In their primitive state the Kanakas were the most hospitable people on the path. When white men first came to the islands everything that the inhabitants possessed was freely placed at their disposal. A native would turn over to the stranger from over the sea his hut and its contents, leaving his wife to look after the visitor's comfort, whilst he sought shelter elsewhere. There was no restriction set upon the foreigner's stay, nor upon his actions. Needless to state, this simple open-handedness was abused, and the Kanakas paid dearly for their kindness. Among the white men to make settlement in the archipelago were American missionaries and seafaring men. Most of these came from Boston and vicinity and until recent years the natives entertained the delusion that Boston was an independent country and called all Americans Bostonians. These early comers were received with great favor by the king and encouraged to make homes in the islands. Large grants of land were made to certain of them. Special trading privileges were conceded to them. Daughters of the nobles of the royal family were given to them in marriage. They were admitted to the councils of the nation, and, in short, treated as favored chiefs. In most cases these Boston settlers repaid the natives by rendering the most valuable services to the country. They gave wise advice to the rulers, introduced Christian religion and spread education among the common people, so that in a single generation the most astonishing advance in the paths of civilization was made. Whilst the representatives of these old American families in Hawaii were the chief movers in subverting the monarchy and bringing about the annexation of the country to the United States, they took no action against the government until it fell into the hands of unconstitutional and immoral rulers. Early in the last century a New England sea captain discerned the commercial possibilities latent in the extensive stands of sandal-wood trees that the islands contained. He secured a concession from the

king and entered upon the business of carrying the wood to China, where a great demand for it existed. This was the beginning of a considerable trade and the source of great profit to the islanders, but it was not without its drawbacks. The canoes of these vessels were not altogether a desirable lot. They brought disease and ruin, and by cheating the natives and abusing their hospitality impaired the good opinion which they had entertained for the white man. The whaling trade declined, and in the early seventies was suddenly extinguished by a terrific storm that destroyed the greater part of the diminished fleet. Fortunately for the islanders, the sugar industry began to take on important proportions just at this time. Previous to the introduction of sugar planting there had never been any considerable demand for labor in the islands. The natives had not been accustomed to work, and had the primitive man's dislike for it. They cultivated the two fields from which they derived their chief food supply, and they gave their services for short spells as rowers on the ports. They have always cherished a passionate love of the sea and excel as fishermen and

in handling small boats. Beyond these easy labors they could not be induced to exert themselves, and the sugar planters soon learned that the native population could not be depended on to furnish the field hands needed. With the approval of the government, they turned to China, and the response was prompt and satisfactory. Chinese emigrated to Hawaii in a constantly increasing flood until the government became alarmed at their numbers, especially as the native population was steadily decreasing. The Chinese influx was checked and the planters were required to draw the greater part of their imported labor from Japan. The event proved that this measure involved the process of jumping from the frying pan into the fire. Gradually the Japanese element expanded until it is now the most numerous in the country and represents 43 per cent. of the total population. Whilst the Japanese have been efficient laborers, they have exhibited a tendency to be aggressive and unruly. The present disturbances in the sugar districts are by no means the first chargeable to them. Riots and strikes in the past have been carried on by them when the other workers were peaceful and satisfied. Even the Chinese have never joined them in these agitations, which have more than once called for the intervention of the Japanese consul. The majority of these Japanese are drawn from the cities of their country, and many of them are of the hoodlum class. They have gradually pushed other nationalities out of the sugar fields, and now have a practical monopoly of the labor.

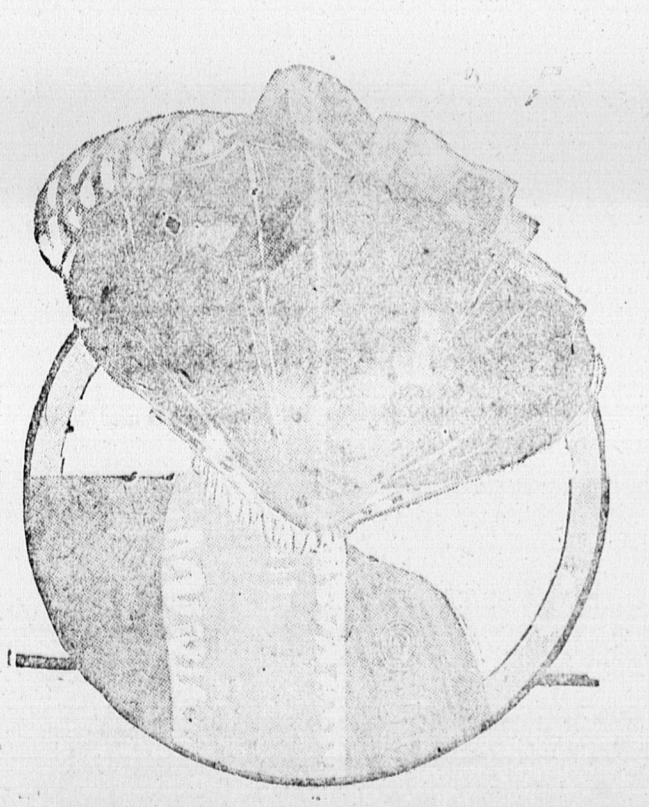
While the planters were gathering labor from China, Japan and Corea, they made efforts to procure men from various parts of Europe as well as from Porto Rico and America. Only in the case of the Portuguese have these endeavors been completely

successful. They have been, on the whole, the most desirable of all laborers imported. Their practice is to bring their families, and the women and older children do a respectable share of work. As a result the monthly earnings of a Portuguese family will often amount to \$50 or more. They are very thrifty and soon accumulate enough to buy a little property. As soon as this is possible they leave the cane fields and become independent cultivators. In this way the Portuguese have almost entirely drifted away from the plantations and the anti-contrived labor laws of the United States have prevented fresh importations in recent years. In the past several movements have been started with a view to inducing small farmers from the mainland to settle on the soil. So far success has been conspicuously absent from these projects. Obedience of Americans has generally resulted in the formation of sugar companies. Capitalists erected a mill in the vicinity of the colonists, after securing their agreement to put their lands into cane, and ultimately has substituted for their labor that of Orientals who are paid less a month. Or the colonist has found in his hand an opportunity for speculation and instead of working it has used to become neighboring plantations. The mental condition in the islands is the consequence of Americans to do manual labor in a country where such work is almost entirely performed by coolies of colored races and whites are employed as overseers and managers. There is nothing in the climate or physical conditions to prevent an American from making a comfortable living from a small holding—say 60 acres—in Hawaii. In the newly opened portions of our Far West there are many hotter and more enervating places in which American farmers work hard and maintain good health. The soil is extremely fertile and many crops for which a good market exists are entirely neglected or inadequately cultivated. The government has recently interested

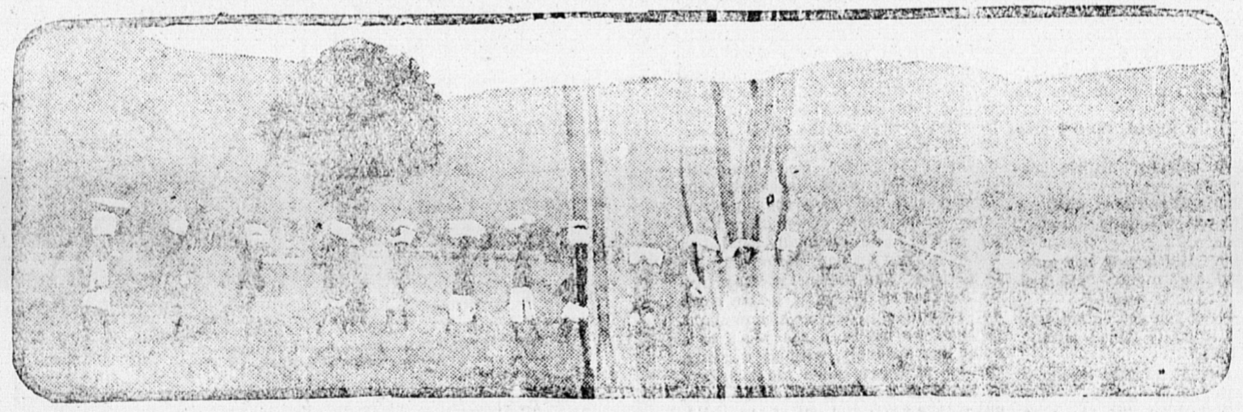
itself in this question and former Secretary of the Interior James Garfield, as well as Mr. F. H. Newell, director of the Reclamation Service, went to the territory a year ago for the purpose of investigating the situation and devising plans for making the settlement proposition more attractive to the American farmer of moderate means. It is believed that large tracts of public land can be reclaimed by irrigation and may be disposed of under the Homestead law in such a way as to obviate the objections that have militated against former colonization movements. The lands, when water is supplied to them, will be as richly productive as any in the islands and well adapted to the growth of pineapples, fibres and other crops for which a ready market may be found. The government project is well received, the hope that Americans will realize the possibility of it is too remote for serious consideration. The most that is to be expected of the movement is that it will be a step in the direction of the annexation of the islands and that it will create a leaven of desirable citizenship to offset in some degree the future increase in the foreign born voters. This is Hawaii's most vexing problem. Only a small per cent. of the orientals in the territory are at present entitled to the suffrage, but every child born in Hawaii since June, 1900, will enjoy the full privilege of American citizenship upon coming of age. The school children of today will control the political affairs of the country 20 years hence. There are at present hardly more than 13,000 voters, of whom natives of the United States form but 15 per cent. In 20 years the total number of voters will be four or five times greater, and the prospect is that the proportion of native-born Americans among them will be much smaller than it is now. No section of the United States has a population so mixed and anomalous as that

of Hawaii. Of the total number estimated at about 189,000, native Americans account for slightly more than 5 per cent. The Kanakas, who are on the decrease, and the half-breed number approximately 35,000, the Portuguese and other Latin people 25,000. The majority of the population, more than 140,000 or it, in fact, is Chinese and Japanese, the latter numbering 75,000. The children of these orientals will, unless measures are taken to counteract the impending development, form a powerful, if not a dominant, element of the body politic in the comparatively near future. There is little occasion for apprehension on the score of the future Chinese citizenship. The majority of Chinese in Hawaii are respectable members of the community who are desirous of making their children Americans in the true sense of the word. The Chinese boys are the brightest and most promising in the public schools. Business men find the Chinese youths best qualified to fill positions of trust and intelligence. A large proportion of this race in Hawaii are property-owners, and therefore disposed to be hard-working supporters of the constituted authorities. The Japanese of Hawaii, on the other hand, display in a marked degree the traits which distinguish them in other parts of the world. They are languid and quarrelsome, entertain an exaggerated idea of the power of their country, and cherish all sorts of wild dreams of its expansion by conquest. No doubt their government encourages this tendency to jingoism, and it is quite possible would attempt, if a fair opportunity offered, to repeat in Hawaii the tactics which have made Korea an appanage of Nipon. Little balls and angles of Irish lace add a quaint touch to imported lingerie goods. Stockings match every variety of shoe. There is a noticeable demand just now for jabots, cuffs with frills and dainty little cravats.

### ASTONISHING NEW STYLE IN VEILS FROM PARIS



With summer passing, the white light of fashion shifts to autumn styles. In this glare the veil stands out prominently, for every sign is that it will be more popular than ever this fall. The modish veil will be rather freakish. The spots and blocks will be irregular in shape and position. The more irregular they are arranged the more irregularly they are arranged the more stylish the veil will be. But, hark! There is a greater extreme than this. It is the use of silver and gold tinsel in veils. These veils are now selling in New



ROOSEVELT'S PORTERS IN AFRICA CARRYING BWANA TUMBO'S BEDDING, FOOD, WRITING PAPER, TENTS, TYPEWRITERS, GUNS, SMOKING TOBACCO, CAMERAS AND SUCH.

### SUNDAY SCHOOL LESSON

LESSON IV. OCTOBER 24. PAUL A PRISONER-BEFORE FESTUS AND AGRIPPA. Acts 26: 19-22. GOLDEN TEXT. "I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day."—2 Tim. 1:12. POINTED SUGGESTIONS. By Rev. D. W. Snider. That is a fine challenge which the apostle utters to Agrippa concerning the exercise of good judgment about the resurrection of the dead. Belief in this doctrine to comfort and hope, built upon the character of God, is altogether reasonable. And it is consistent with all that he was called to preach. One who can bear testimony to the mighty work of God wrought in his soul, when he has been raised from the death of sin into the life of righteousness, when he has been turned from darkness to light and from the power of Satan unto God, finds no stumbling block to his good sense when confronted with the question of the credibility of the doctrine of the resurrection of the dead. It appears to him as a natural sequence, and a thing to be expected. Power for one is proof of power for the other. According to the report in a prominent newspaper a minister took for an

overweight brain. Agrippa thought that he expected to make converts to his great cause all too easily, but the apostle defends himself against the opinions of both. He demands from the one that he cease to put aside the consideration of great and well-attested matters by a trivial and sneering remark, and he challenges the other to step out upon that which he already knows and to give value to the testimony of experience. The difference between what Agrippa believed about the things that had not been done in a corner and what Paul believed of them may not have of use great as to the facts themselves, but the difference lay in the interpretation of those facts as to their bearing upon life and character and destiny. Which was the better interpretation? And which was the grander life? The character of the life fixes the nature of the destiny. Character is moulded by belief. Official position may come by "pull," as it were, and in the case of Felix and Festus, or through "certainty," as to some degree, it is the case of Agrippa. The circumstance of office may give the opportunity to judge the man of noble Christian character which has been fashioned by his beliefs, but in the revealing light of Paul's testimony the latter grows bigger and bigger, while the former grows less and less significant. Alas, that many prefer office to character.—Coward.

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### TO TAKE BISMARCK'S OLD PLACE AT HELM



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