

The Project Gutenberg eBook of Roughing It, Part 7, by Mark Twain

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: Roughing It, Part 7

Author: Mark Twain

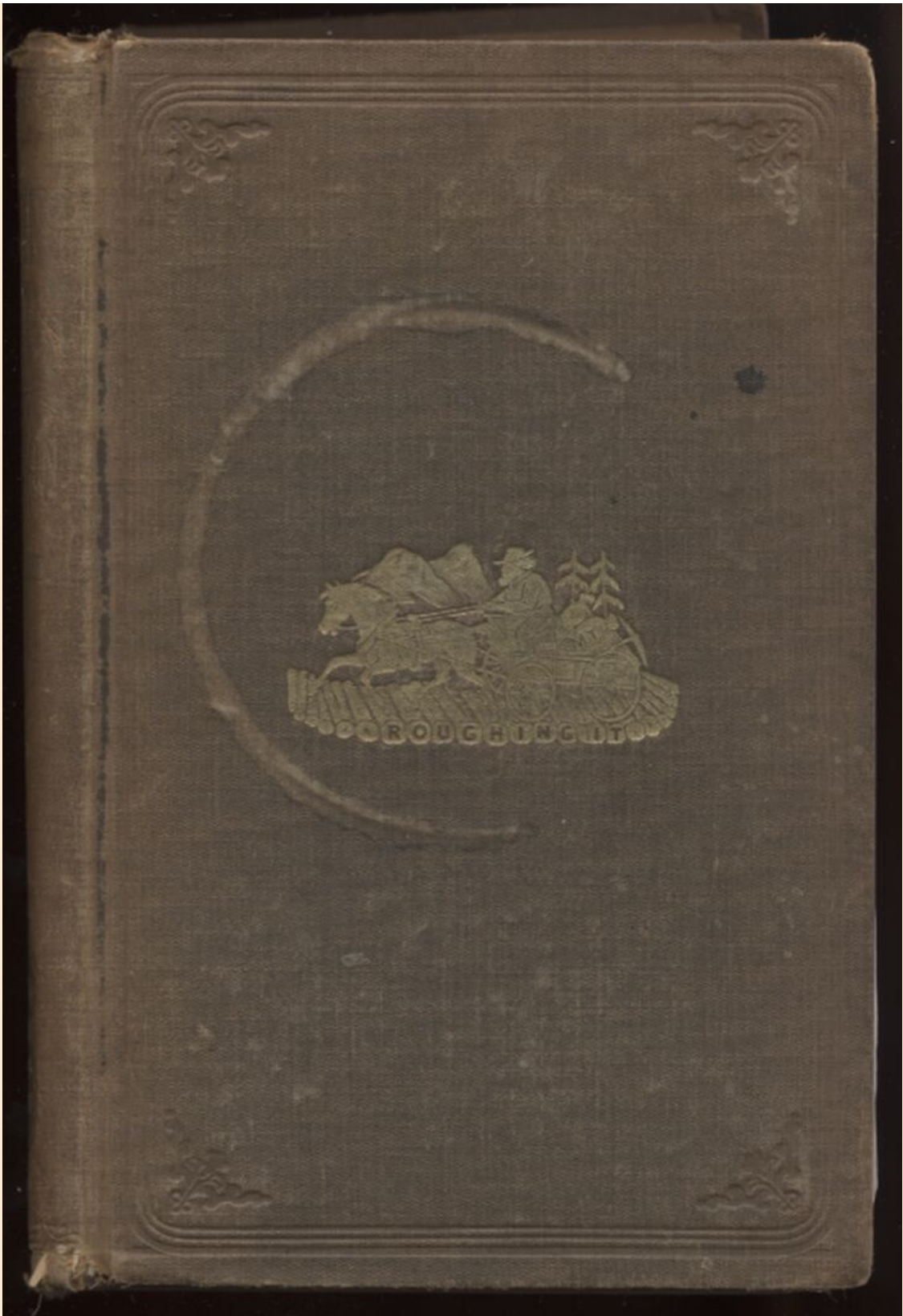
Release date: July 2, 2004 [EBook #8588]

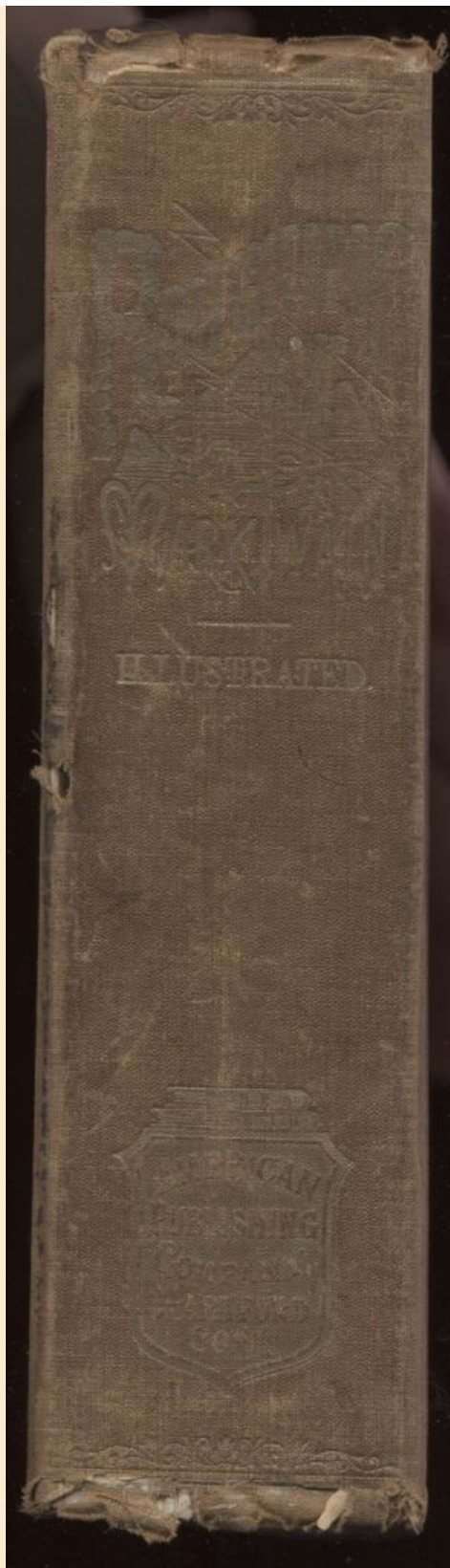
Most recently updated: December 26, 2020

Language: English

Credits: Produced by David Widger

*** START OF THE PROJECT GUTENBERG EBOOK ROUGHING IT, PART 7 ***





ROUGHING IT, Part 7

By Mark Twain



CAMPING IN THE SNOW.



THE MINER'S DREAM.

R O U G H I N G

IT

BY

MARK TWAIN.

(SAMUEL L. CLEMENS.)

FULLY ILLUSTRATED BY EMINENT ARTISTS.

(ISSUED BY SUBSCRIPTION ONLY, AND NOT FOR SALE IN BOOK STORES.)
(RESIDENTS OF ANY STATE DESIRING A COPY SHOULD ADDRESS THE PUBLISHERS AS BELOW.)

HARTFORD, CONN.:

AMERICAN PUBLISHING COMPANY.

F. G. GILMAN & CO., CHICAGO, ILL.; W. E. BLISS, TOLEDO, OHIO.;
NETTLETON & CO., CINCINNATI, OHIO; D. ASHMEAD, PHILADELPHIA, PENN.;
GEORGE M. SMITH & CO., BOSTON, MASS.;

A. ROMAN & COMPANY, SAN FRANCISCO, CAL.

1872.

TO
CALVIN H. HIGBIE,
Of California,
An Honest Man, a Genial Comrade, and a Steadfast Friend,
THIS BOOK IS INSCRIBED
By the Author,
In Memory of the Curious Time
When We Two
WERE MILLIONAIRES FOR TEN DAYS-

PREFATORY.

This book is merely a personal narrative, and not a pretentious history or a philosophical dissertation. It is a record of several years of variegated vagabondizing, and its object is rather to help the resting reader while away an idle hour than afflict him with metaphysics, or goad him with science. Still, there is information in the volume; information concerning an interesting episode in the history of the Far West, about which no books have been written by persons who were on the ground in person, and saw the happenings of the time with their own eyes. I allude to the rise, growth and culmination of the silver-mining fever in Nevada—a curious episode, in some respects; the only one, of its peculiar kind, that has occurred in the land; and the only one, indeed, that is likely to occur in it.

Yes, take it all around, there is quite a good deal of information in the book. I regret this very much; but really it could not be helped: information appears to stew out of me naturally, like the precious otto of roses out of the otter. Sometimes it has seemed to me that I would give worlds if I could retain my facts; but it cannot be. The more I calk up the sources, and the tighter I get, the more I leak wisdom. Therefore, I can only claim indulgence at the hands of the reader, not justification.

THE AUTHOR.

CONTENTS.

[CHAPTER LXI.](#) Dick Baker and his Cat—Tom Quartz's Peculiarities—On an Excursion—Appearance On His Return—A Prejudiced Cat—Empty Pockets and a Roving Life

[CHAPTER LXII.](#) Bound for the Sandwich Islands—The Three Captains—The Old Admiral—His Daily Habits—His Well Fought Fields—An Unexpected Opponent—The Admiral Overpowered—The Victor Declared a Hero

[CHAPTER LXIII.](#) Arrival at the Islands—Honolulu—What I Saw There—Dress and Habits of the Inhabitants—The Animal Kingdom—Fruits and Delightful Effects

[CHAPTER LXIV.](#) An Excursion—Captain Phillips and his Turn-Out—A Horseback Ride—A Vicious Animal—Nature and Art—Interesting Ruins—All Praise to the Missionaries

[CHAPTER LXV.](#) Interesting Mementoes and Relics—An Old Legend of a Frightful Leap—An Appreciative Horse—Horse Jockeys and Their Brothers—A New Trick—A Hay Merchant—Good Country for Horse Lovers

[CHAPTER LXVI.](#) A Saturday Afternoon—Sandwich Island Girls on a Frolic—The Poi Merchant—Grand Gala Day—A Native Dance—Church Membership—Cats and Officials—An Overwhelming Discovery

[CHAPTER LXVII.](#) The Legislature of the Island—What Its President Has Seen—Praying for an Enemy—Women's Rights—Romantic Fashions—Worship of the Shark

—Desire for Dress—Full Dress—Not Paris Style—Playing Empire—Officials and Foreign Ambassadors—Overwhelming Magnificence

[CHAPTER LXVIII.](#) A Royal Funeral—Order of Procession—Pomp and Ceremony—A Striking Contrast—A Sick Monarch—Human Sacrifices at His Death—Burial Orgies

[CHAPTER LXIX.](#) "Once more upon the Waters."—A Noisy Passenger—Several Silent Ones—A Moonlight Scene—Fruits and Plantations

[CHAPTER LXX.](#) A Droll Character—Mrs. Beazely and Her Son—Meditations on Turnips—A Letter from Horace Greeley—An Indignant Rejoinder—The Letter Translated but too Late

LIST OF ILLUSTRATIONS

234. [TOM QUARTZ](#)
235. [AN ADVANTAGE TAKEN](#)
236. [AFTER AN EXCURSION](#)
237. [THE THREE CAPTAINS](#)
238. [THE OLD ADMIRAL](#)
239. [THE DESERTED FIELD](#)
240. [WILLIAMS](#)
241. [SCENE ON THE SANDWICH ISLANDS](#)
242. [FASHIONABLE ATTIRE](#)
243. [A BITE](#)
244. [RECONNOITERING](#)
246. [LOOKING FOR MISCHIEF](#)
247. [A FAMILY LIKENESS](#)
248. [SIT DOWN To LISTEN](#)
249. ["MY BROTHER, WE TWINS"](#)
250. [EXTRAORDINARY CAPERS](#)
251. [A LOAD OF HAY](#)
252. [MARCHING THROUGH GEORGIA](#)
253. [SANDWICH ISLAND GIRLS](#)
254. [ORIGINAL HAM SANDWICH](#)
255. ["I KISSED HIM FOR HIS MOTHER"](#)
256. [AN OUTSIDER](#)
257. [AN ENEMY'S PRAYER](#)
258. [VISITING THE MISSIONARIES](#)
259. [FULL CHURCH DRESS](#)
260. [PLAYING EMPIRE](#)
261. [ROYALTY AND ITS SATELLITES](#)
262. [A HIGH PRIVATE](#)
263. [A MODERN FUNERAL](#)
264. [FORMER FUNERAL ORGIES](#)
265. [A PASSENGER](#)
266. [MOONLIGHT ON THE WATER](#)
267. [GOING INTO THE MOUNTAINS](#)
268. [EVENING](#)
289. [THE DEMENTED](#)
270. [DISCUSSING TURNIPS](#)
271. [GREELEY'S LETTER](#)

One of my comrades there—another of those victims of eighteen years of unrequited toil and blighted hopes—was one of the gentlest spirits that ever bore its patient cross in a weary exile: grave and simple Dick Baker, pocket-miner of Dead-House Gulch.—He was forty-six, gray as a rat, earnest, thoughtful, slenderly educated, slouchily dressed and clay-soiled, but his heart was finer metal than any gold his shovel ever brought to light—than any, indeed, that ever was mined or minted.

Whenever he was out of luck and a little down-hearted, he would fall to mourning over the loss of a wonderful cat he used to own (for where women and children are not, men of kindly impulses take up with pets, for they must love something). And he always spoke of the strange sagacity of that cat with the air of a man who believed in his secret heart that there was something human about it—may be even supernatural.

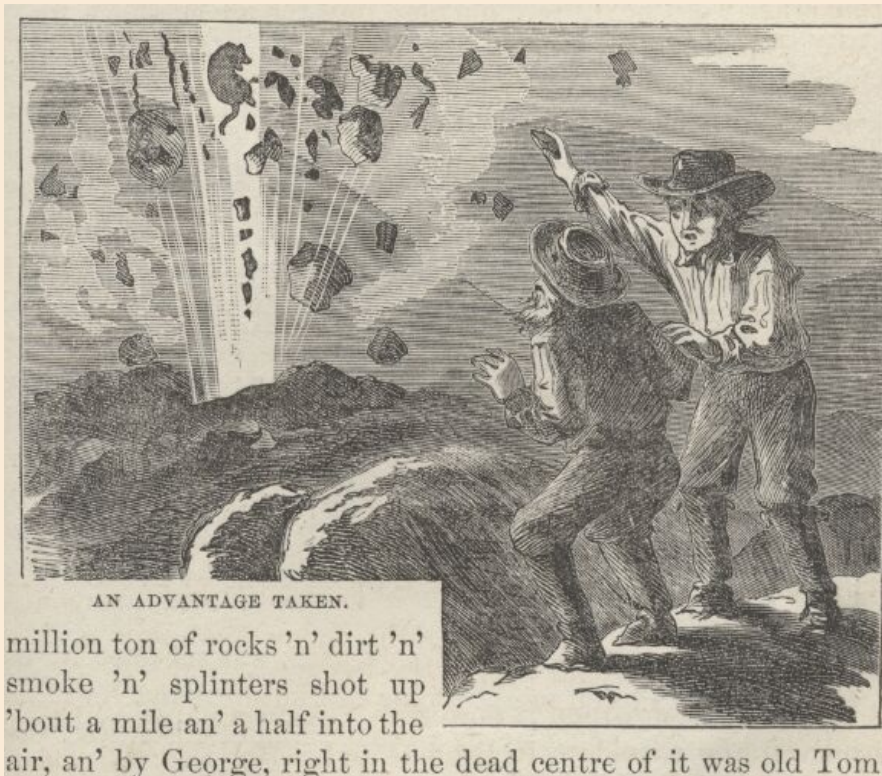
I heard him talking about this animal once. He said:



"Gentlemen, I used to have a cat here, by the name of Tom Quartz, which you'd a took an interest in I reckon—most any body would. I had him here eight year—and he was the remarkablest cat I ever see. He was a large gray one of the Tom specie, an' he had more hard, natchral sense than any man in this camp—'n' a power of dignity—he wouldn't let the Gov'ner of California be familiar with him. He never ketched a rat in his life—'peared to be above it. He never cared for nothing but mining. He knowed more about mining, that cat did, than any man I ever, ever see. You couldn't tell him noth'n 'bout placer diggin's—'n' as for pocket mining, why he was just born for it.

"He would dig out after me an' Jim when we went over the hills prospect'n', and he would trot along behind us for as much as five mile, if we went so fur. An' he had the best judgment about mining ground—why you never see anything like it. When we went to work, he'd scatter a glance around, 'n' if he didn't think much of the indications, he would give a look as much as to say, 'Well, I'll have to get you to excuse me,' 'n' without another word he'd hyste his nose into the air 'n' shove for home. But if the ground suited him, he would lay low 'n' keep dark till the first pan was washed, 'n' then he would sidle up 'n' take a look, an' if there was about six or seven grains of gold he was satisfied—he didn't want no better prospect 'n' that—'n' then he would lay down on our coats and snore like a steamboat till we'd struck the pocket, an' then get up 'n' superintend. He was nearly lightnin' on superintending.

"Well, bye an' bye, up comes this yer quartz excitement. Every body was into it—every body was pick'n' 'n' blast'n' instead of shovelin' dirt on the hill side—every body was put'n' down a shaft instead of scrapin' the surface. Noth'n' would do Jim, but we must tackle the ledges, too, 'n' so we did. We commenced put'n' down a shaft, 'n' Tom Quartz he begin to wonder what in the Dickens it was all about. He hadn't ever seen any mining like that before, 'n' he was all upset, as you may say—he couldn't come to a right understanding of it no way—it was too many for him. He was down on it, too, you bet you—he was down on it powerful—'n' always appeared to consider it the cussedest foolishness out. But that cat, you know, was always agin new fangled arrangements—somehow he never could abide'em. You know how it is with old habits. But by an' by Tom Quartz begin to git sort of reconciled a little, though he never could altogether understand that eternal sinkin' of a shaft an' never pannin' out any thing. At last he got to comin' down in the shaft, hisself, to try to cipher it out. An' when he'd git the blues, 'n' feel kind o'scruffy, 'n' aggravated 'n' disgusted—knowin' as he did, that the bills was runnin' up all the time an' we warn't makin' a cent—he would curl up on a gunny sack in the corner an' go to sleep. Well, one day when the shaft was down about eight foot, the rock got so hard that we had to put in a blast—the first blast'n' we'd ever done since Tom Quartz was born. An' then we lit the fuse 'n' clumb out 'n' got off 'bout fifty yards—'n' forgot 'n' left Tom Quartz sound asleep on the gunny sack.



"In 'bout a minute we seen a puff of smoke bust up out of the hole, 'n' then everything let go with an awful crash, 'n' about four million ton of rocks 'n' dirt 'n' smoke 'n' splinters shot up 'bout a mile an' a half into the air, an' by George, right in the dead centre of it was old Tom Quartz a goin' end over end, an' a snortin' an' a sneez'n', an' a clawin' an' a reachin' for things like all possessed. But it warn't no use, you know, it warn't no use. An' that was the last we see of him for about two minutes 'n' a half, an' then all of a sudden it begin to rain rocks and rubbage, an' directly he come down ker-whop about ten foot off f'm where we stood Well, I reckon he was p'raps the orneriest lookin' beast you ever see. One ear was sot back on his neck, 'n' his tail was stove up, 'n' his eye-winkers was swinged off, 'n' he was all blacked up with powder an' smoke, an' all sloppy with mud 'n' slush f'm one end to the other.

"Well sir, it warn't no use to try to apologize—we couldn't say a word. He took a sort of a disgusted look at hisself, 'n' then he looked at us—an' it was just exactly the same as if he had said —'Gents, may be you think it's smart to take advantage of a cat that 'ain't had no experience of quartz minin', but I think different'—an' then he turned on his heel 'n' marched off home without ever saying another word.



"That was jest his style. An' may be you won't believe it, but after that you never see a cat so prejudiced agin quartz mining as what he was. An' by an' bye when he did get to goin' down in the shaft agin, you'd 'a been astonished at his sagacity. The minute we'd tetch off a blast 'n' the fuse'd begin to sizzle, he'd give a look as much as to say: 'Well, I'll have to git you to excuse me,' an' it was surpris'n' the way he'd shin out of that hole 'n' go f'r a tree. Sagacity? It ain't no name for it. 'Twas inspiration!"

I said, "Well, Mr. Baker, his prejudice against quartz-mining was remarkable, considering how he came by it. Couldn't you ever cure him of it?"

"Cure him! No! When Tom Quartz was sot once, he was always sot—and you might a blowed him up as much as three million times 'n' you'd never a broken him of his cussed prejudice agin quartz mining."

The affection and the pride that lit up Baker's face when he delivered this tribute to the firmness of his humble friend of other days, will always be a vivid memory with me.

At the end of two months we had never "struck" a pocket. We had panned up and down the hillsides till they looked plowed like a field; we could have put in a crop of grain, then, but there would have been no way to get it to market. We got many good "prospects," but when the gold gave out in the pan and we dug down, hoping and longing, we found only emptiness—the pocket that should have been there was as barren as our own.—At last we shouldered our pans and shovels and struck out over the hills to try new localities. We prospected around Angel's Camp, in Calaveras county, during three weeks, but had no success. Then we wandered on foot among the mountains, sleeping under the trees at night, for the weather was mild, but still we remained as centless as the last rose of summer. That is a poor joke, but it is in pathetic harmony with the circumstances, since we were so poor ourselves. In accordance with the custom of the country, our door had always stood open and our board welcome to tramping miners—they drifted along nearly every day, dumped their paust shovels by the threshold and took "pot luck" with us—and now on our own tramp we never found cold hospitality.

Our wanderings were wide and in many directions; and now I could give the reader a vivid description of the Big Trees and the marvels of the Yo Semite—but what has this reader done to me that I should persecute him? I will deliver him into the hands of less conscientious tourists and take his blessing. Let me be charitable, though I fail in all virtues else.

Note: Some of the phrases in the above are mining technicalities, purely, and may be a little obscure to the general reader. In "placer diggings" the gold is scattered all through the surface dirt; in "pocket" diggings it is concentrated in one little spot; in "quartz" the gold is in a solid, continuous vein of rock, enclosed between distinct walls of some other kind of stone—and this is the most laborious and expensive of all the different kinds of mining. "Prospecting" is hunting for a "placer"; "indications" are signs of its presence; "panning out" refers to the washing process by which the grains of gold are separated from the dirt; a "prospect" is what one finds in the first panful of dirt—and its value determines whether it is a good or a bad prospect, and whether it is worth while to tarry there or seek further.

CHAPTER LXII.

After a three months' absence, I found myself in San Francisco again, without a cent. When my credit was about exhausted, (for I had become too mean and lazy, now, to work on a morning paper, and there were no vacancies on the evening journals,) I was created San Francisco correspondent of the Enterprise, and at the end of five months I was out of debt, but my interest in my work was gone; for my correspondence being a daily one, without rest or respite, I got unspeakably tired of it. I wanted another change. The vagabond instinct was strong upon me. Fortune favored and I got a new berth and a delightful one. It was to go down to the Sandwich Islands and write some letters for the Sacramento Union, an excellent journal and liberal with employees.

We sailed in the propeller Ajax, in the middle of winter. The almanac called it winter, distinctly enough, but the weather was a compromise between spring and summer. Six days out of port, it became summer altogether. We had some thirty passengers; among them a cheerful soul by the name of Williams, and three sea-worn old whaleship captains going down to join their vessels. These latter played euchre in the smoking room day and night, drank astonishing quantities of raw whisky without being in the least affected by it, and were the happiest people I think I ever saw. And then there was "the old Admiral—" a retired whaleman. He was a roaring, terrific combination of wind and lightning and thunder, and earnest, whole-souled profanity. But nevertheless he was tender-hearted as a girl. He was a raving, deafening, devastating typhoon, laying waste the cowering seas but with an unvexed refuge in the centre where all comers were safe and at rest. Nobody could know the "Admiral" without liking him; and in a sudden and dire emergency I think no friend of his would know which to choose—to be cursed by him or prayed for by a less efficient person.



THE THREE CAPTAINS.

His Title of "Admiral" was more strictly "official" than any ever worn by a naval officer before or since, perhaps—for it was the voluntary offering of a whole nation, and came direct from the people themselves without any intermediate red tape—the people of the Sandwich Islands. It was a title that came to him freighted with affection, and honor, and appreciation of his unpretending merit. And in testimony of the genuineness of the title it was publicly ordained that an exclusive flag should be devised for him and used solely to welcome his coming and wave him God-speed in his going. From that time forth, whenever his ship was signaled in the offing, or he catted his anchor and stood out to sea, that ensign streamed from the royal halliards on the parliament house and the nation lifted their hats to it with spontaneous accord.

Yet he had never fired a gun or fought a battle in his life. When I knew him on board the *Ajax*, he was seventy-two years old and had plowed the salt water sixty-one of them. For sixteen years he had gone in and out of the harbor of Honolulu in command of a whaleship, and for sixteen more had been captain of a San Francisco and Sandwich Island passenger packet and had never had an accident or lost a vessel. The simple natives knew him for a friend who never failed them, and regarded him as children regard a father. It was a dangerous thing to oppress them when the roaring Admiral was around.

Two years before I knew the Admiral, he had retired from the sea on a competence, and had sworn a colossal nine-jointed oath that he would "never go within smelling distance of the salt water again as long as he lived." And he had conscientiously kept it. That is to say, he considered he had kept it, and it would have been more than dangerous to suggest to him, even in the gentlest way, that making eleven long sea voyages, as a passenger, during the two years that had transpired since he "retired," was only keeping the general spirit of it and not the strict letter.

The Admiral knew only one narrow line of conduct to pursue in any and all cases where there was a fight, and that was to shoulder his way straight in without an inquiry as to the rights or the merits of it, and take the part of the weaker side.—And this was the reason why he was always sure to be present at the trial of any universally execrated criminal to oppress and intimidate the jury with a vindictive pantomime of what he would do to them if he ever caught them out of the box. And this was why harried cats and outlawed dogs that knew him confidently took sanctuary under his chair in time of trouble. In the beginning he was the most frantic and bloodthirsty Union man that drew breath in the shadow of the Flag; but the instant the Southerners began to go down before the sweep of the Northern armies, he ran up the Confederate colors and from that time till the end was a rampant and inexorable secessionist.

He hated intemperance with a more uncompromising animosity than any individual I have ever met, of either sex; and he was never tired of storming against it and beseeching friends and strangers alike to be wary and drink with moderation. And yet if any creature had been guileless enough to intimate that his absorbing nine gallons of "straight" whiskey during our voyage was any fraction short of rigid or inflexible abstemiousness, in that self-same moment the old man would have spun him to the uttermost parts of the earth in the whirlwind of his wrath. Mind, I am not saying his whisky ever affected his head or his legs, for it did not, in even the slightest degree.

He was a capacious container, but he did not hold enough for that. He took a level tumblerful of whisky every morning before he put his clothes on—"to sweeten his bilgewater," he said.—He took another after he got the most of his clothes on, "to settle his mind and give him his bearings." He then shaved, and put on a clean shirt; after which he recited the Lord's Prayer in a fervent, thundering bass that shook the ship to her kelson and suspended all conversation in the main cabin. Then, at this stage, being invariably "by the head," or "by the stern," or "listed to port or starboard," he took one more to "put him on an even keel so that he would mind his hellum and not miss stays and go about, every time he came up in the wind."—And now, his state-room door swung open and the sun of his benignant face beamed redly out upon men and women and children, and he roared his "Shipmets a'ho!" in a way that was calculated to wake the dead and precipitate the final resurrection; and forth he strode, a picture to look at and a presence to enforce attention. Stalwart and portly; not a gray hair; broadbrimmed slouch hat; semi-sailor toggery of blue navy flannel—roomy and ample; a stately expanse of shirt-front and a liberal amount of black silk neck-cloth tied with a sailor knot; large chain and imposing seals impending from his fob; awe-inspiring feet, and "a hand like the hand of Providence," as his whaling brethren expressed it; wrist-bands and sleeves pushed back half way to the elbow, out of respect for the warm weather, and exposing hairy arms, gaudy with red and blue anchors, ships, and goddesses of liberty tattooed in India ink. But these details were only secondary matters—his face was the lodestone that chained the eye. It was a sultry disk, glowing determinedly out through a weather beaten mask of mahogany, and studded with warts, seamed with scars, "blazed" all over with unflinching fresh slips of the razor; and with cheery eyes, under shaggy brows, contemplating the world from over the back of a gnarled crag of a nose that loomed vast and lonely out of the undulating immensity that spread away from its foundations. At his heels frisked the darling of his bachelor estate, his terrier "Fan," a creature no larger than a squirrel. The main part of his daily life was occupied in looking after "Fan," in a motherly way, and doctoring her for a hundred ailments which existed only in his imagination.



The Admiral seldom read newspapers; and when he did he never believed anything they said. He read nothing, and believed in nothing, but "The Old Guard," a secession periodical published in New York. He carried a dozen copies of it with him, always, and referred to them for all required information. If it was not there, he supplied it himself, out of a bountiful fancy, inventing history, names, dates, and every thing else necessary to make his point good in an argument. Consequently he was a formidable antagonist in a dispute. Whenever he swung clear of the record and began to create history, the enemy was helpless and had to surrender. Indeed, the enemy could not keep from betraying some little spark of indignation at his manufactured history—and when it came to indignation, that was the Admiral's very "best hold." He was always ready for a political argument, and if nobody started one he would do it himself. With his third retort his temper would begin to rise, and within five minutes he would be blowing a gale, and within fifteen

his smoking-room audience would be utterly stormed away and the old man left solitary and alone, banging the table with his fist, kicking the chairs, and roaring a hurricane of profanity. It got so, after a while, that whenever the Admiral approached, with politics in his eye, the passengers would drop out with quiet accord, afraid to meet him; and he would camp on a deserted field.



But he found his match at last, and before a full company. At one time or another, everybody had entered the lists against him and been routed, except the quiet passenger Williams. He had never been able to get an expression of opinion out of him on politics. But now, just as the Admiral drew near the door and the company were about to slip out, Williams said:

"Admiral, are you certain about that circumstance concerning the clergymen you mentioned the other day?"—referring to a piece of the Admiral's manufactured history.

Every one was amazed at the man's rashness. The idea of deliberately inviting annihilation was a thing incomprehensible. The retreat came to a halt; then everybody sat down again wondering, to await the upshot of it. The Admiral himself was as surprised as any one. He paused in the door, with his red handkerchief half raised to his sweating face, and contemplated the daring reptile in the corner.

"Certain of it? Am I certain of it? Do you think I've been lying about it? What do you take me for? Anybody that don't know that circumstance, don't know anything; a child ought to know it. Read up your history! Read it up—, and don't come asking a man if he's certain about a bit of ABC stuff that the very southern niggers know all about."

Here the Admiral's fires began to wax hot, the atmosphere thickened, the coming earthquake rumbled, he began to thunder and lighten. Within three minutes his volcano was in full eruption and he was discharging flames and ashes of indignation, belching black volumes of foul history aloft, and vomiting red-hot torrents of profanity from his crater. Meantime Williams sat silent, and apparently deeply and earnestly interested in what the old man was saying. By and by, when the lull came, he said in the most deferential way, and with the gratified air of a man who has had a mystery cleared up which had been puzzling him uncomfortably:

"Now I understand it. I always thought I knew that piece of history well enough, but was still afraid to trust it, because there was not that convincing particularity about it that one likes to have in history; but when you mentioned every name, the other day, and every date, and every little circumstance, in their just order and sequence, I said to myself, this sounds something like—this is history—this is putting it in a shape that gives a man confidence; and I said to myself afterward, I will just ask the Admiral if he is perfectly certain about the details, and if he is I will come out and thank him for clearing this matter up for me. And that is what I want to do now—for until you set that matter right it was nothing but just a confusion in my mind, without head or tail to it."

Nobody ever saw the Admiral look so mollified before, and so pleased. Nobody had ever received his bogus history as gospel before; its genuineness had always been called in question either by words or looks; but here was a man that not only swallowed it all down, but was grateful for the dose. He was taken a back; he hardly knew what to say; even his profanity failed him. Now, Williams continued, modestly and earnestly:

"But Admiral, in saying that this was the first stone thrown, and that this precipitated the war, you have overlooked a circumstance which you are perfectly familiar with, but which has escaped your memory. Now I grant you that what you have stated is correct in every detail—to wit: that on

the 16th of October, 1860, two Massachusetts clergymen, named Waite and Granger, went in disguise to the house of John Moody, in Rockport, at dead of night, and dragged forth two southern women and their two little children, and after tarring and feathering them conveyed them to Boston and burned them alive in the State House square; and I also grant your proposition that this deed is what led to the secession of South Carolina on the 20th of December following. Very well." [Here the company were pleasantly surprised to hear Williams proceed to come back at the Admiral with his own invincible weapon—clean, pure, manufactured history, without a word of truth in it.] "Very well, I say. But Admiral, why overlook the Willis and Morgan case in South Carolina? You are too well informed a man not to know all about that circumstance. Your arguments and your conversations have shown you to be intimately conversant with every detail of this national quarrel. You develop matters of history every day that show plainly that you are no smatterer in it, content to nibble about the surface, but a man who has searched the depths and possessed yourself of everything that has a bearing upon the great question. Therefore, let me just recall to your mind that Willis and Morgan case—though I see by your face that the whole thing is already passing through your memory at this moment. On the 12th of August, 1860, two months before the Waite and Granger affair, two South Carolina clergymen, named John H. Morgan and Winthrop L. Willis, one a Methodist and the other an Old School Baptist, disguised themselves, and went at midnight to the house of a planter named Thompson—Archibald F. Thompson, Vice President under Thomas Jefferson,—and took thence, at midnight, his widowed aunt, (a Northern woman,) and her adopted child, an orphan—named Mortimer Highie, afflicted with epilepsy and suffering at the time from white swelling on one of his legs, and compelled to walk on crutches in consequence; and the two ministers, in spite of the pleadings of the victims, dragged them to the bush, tarred and feathered them, and afterward burned them at the stake in the city of Charleston. You remember perfectly well what a stir it made; you remember perfectly well that even the Charleston Courier stigmatized the act as being unpleasant, of questionable propriety, and scarcely justifiable, and likewise that it would not be matter of surprise if retaliation ensued. And you remember also, that this thing was the cause of the Massachusetts outrage. Who, indeed, were the two Massachusetts ministers? and who were the two Southern women they burned? I do not need to remind you, Admiral, with your intimate knowledge of history, that Waite was the nephew of the woman burned in Charleston; that Granger was her cousin in the second degree, and that the woman they burned in Boston was the wife of John H. Morgan, and the still loved but divorced wife of Winthrop L. Willis. Now, Admiral, it is only fair that you should acknowledge that the first provocation came from the Southern preachers and that the Northern ones were justified in retaliating. In your arguments you never yet have shown the least disposition to withhold a just verdict or be in anywise unfair, when authoritative history condemned your position, and therefore I have no hesitation in asking you to take the original blame from the Massachusetts ministers, in this matter, and transfer it to the South Carolina clergymen where it justly belongs."



The Admiral was conquered. This sweet spoken creature who swallowed his fraudulent history as if it were the bread of life; basked in his furious blasphemy as if it were generous sunshine; found only calm, even-handed justice in his rampart partisanship; and flooded him with invented history so sugarcoated with flattery and deference that there was no rejecting it, was "too many" for him. He stammered some awkward, profane sentences about the—Willis and Morgan business having escaped his memory, but that he "remembered it now," and then, under pretence of giving Fan some medicine for an imaginary cough, drew out of the battle and went away, a

vanquished man. Then cheers and laughter went up, and Williams, the ship's benefactor was a hero. The news went about the vessel, champagne was ordered, and enthusiastic reception instituted in the smoking room, and everybody flocked thither to shake hands with the conqueror. The wheelman said afterward, that the Admiral stood up behind the pilot house and "ripped and cursed all to himself" till he loosened the smokestack guys and becalmed the mainsail.

The Admiral's power was broken. After that, if he began argument, somebody would bring Williams, and the old man would grow weak and begin to quiet down at once. And as soon as he was done, Williams in his dulcet, insinuating way, would invent some history (referring for proof, to the old man's own excellent memory and to copies of "The Old Guard" known not to be in his possession) that would turn the tables completely and leave the Admiral all abroad and helpless. By and by he came to so dread Williams and his gilded tongue that he would stop talking when he saw him approach, and finally ceased to mention politics altogether, and from that time forward there was entire peace and serenity in the ship.

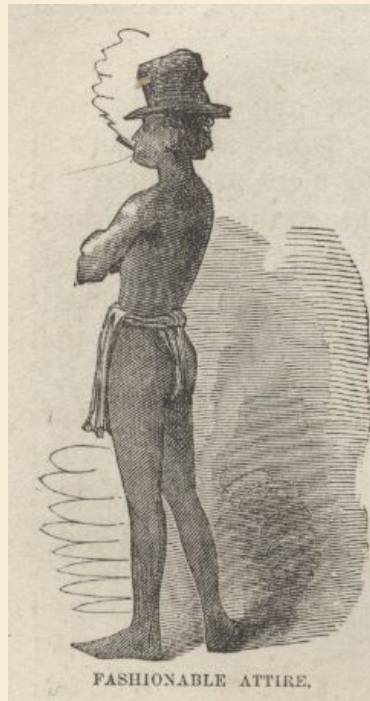
CHAPTER LXIII.

On a certain bright morning the Islands hove in sight, lying low on the lonely sea, and everybody climbed to the upper deck to look. After two thousand miles of watery solitude the vision was a welcome one. As we approached, the imposing promontory of Diamond Head rose up out of the ocean its rugged front softened by the hazy distance, and presently the details of the land began to make themselves manifest: first the line of beach; then the plumed cocoanut trees of the tropics; then cabins of the natives; then the white town of Honolulu, said to contain between twelve and fifteen thousand inhabitants spread over a dead level; with streets from twenty to thirty feet wide, solid and level as a floor, most of them straight as a line and few as crooked as a corkscrew.



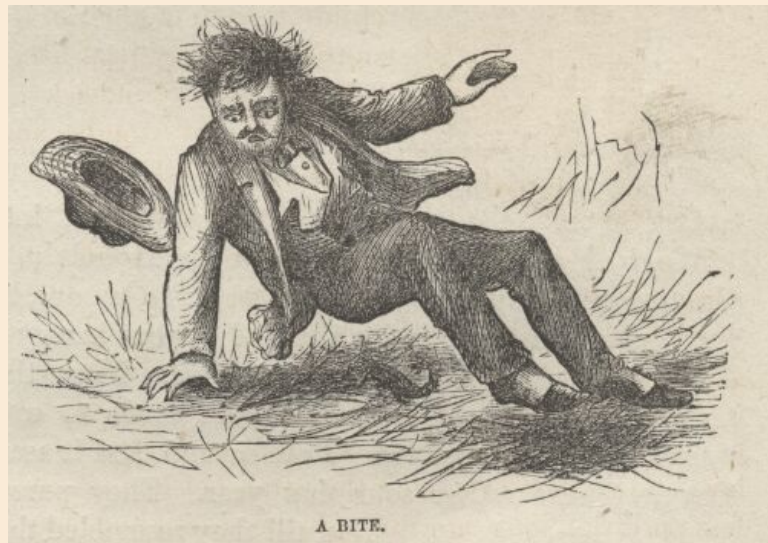
The further I traveled through the town the better I liked it. Every step revealed a new contrast

—disclosed something I was unaccustomed to. In place of the grand mud-colored brown fronts of San Francisco, I saw dwellings built of straw, adobies, and cream-colored pebble-and-shell-conglomerated coral, cut into oblong blocks and laid in cement; also a great number of neat white cottages, with green window-shutters; in place of front yards like billiard-tables with iron fences around them, I saw these homes surrounded by ample yards, thickly clad with green grass, and shaded by tall trees, through whose dense foliage the sun could scarcely penetrate; in place of the customary geranium, calla lily, etc., languishing in dust and general debility, I saw luxurious banks and thickets of flowers, fresh as a meadow after a rain, and glowing with the richest dyes; in place of the dingy horrors of San Francisco's pleasure grove, the "Willows," I saw huge-bodied, wide-spreading forest trees, with strange names and stranger appearance—trees that cast a shadow like a thunder-cloud, and were able to stand alone without being tied to green poles; in place of gold fish, wiggling around in glass globes, assuming countless shades and degrees of distortion through the magnifying and diminishing qualities of their transparent prison houses, I saw cats—Tom-cats, Mary Ann cats, long-tailed cats, bob-tailed cats, blind cats, one-eyed cats, wall-eyed cats, cross-eyed cats, gray cats, black cats, white cats, yellow cats, striped cats, spotted cats, tame cats, wild cats, singed cats, individual cats, groups of cats, platoons of cats, companies of cats, regiments of cats, armies of cats, multitudes of cats, millions of cats, and all of them sleek, fat, lazy and sound asleep. I looked on a multitude of people, some white, in white coats, vests, pantaloons, even white cloth shoes, made snowy with chalk duly laid on every morning; but the majority of the people were almost as dark as negroes—women with comely features, fine black eyes, rounded forms, inclining to the voluptuous, clad in a single bright red or white garment that fell free and unconfined from shoulder to heel, long black hair falling loose, gypsy hats, encircled with wreaths of natural flowers of a brilliant carmine tint; plenty of dark men in various costumes, and some with nothing on but a battered stove-pipe hat tilted on the nose, and a very scant breech-clout;—certain smoke-dried children were clothed in nothing but sunshine—a very neat fitting and picturesque apparel indeed.



In place of roughs and rowdies staring and blackguarding on the corners, I saw long-haired, saddle-colored Sandwich Island maidens sitting on the ground in the shade of corner houses, gazing indolently at whatever or whoever happened along; instead of wretched cobble-stone pavements, I walked on a firm foundation of coral, built up from the bottom of the sea by the absurd but persevering insect of that name, with a light layer of lava and cinders overlying the coral, belched up out of fathomless perdition long ago through the seared and blackened crater that stands dead and harmless in the distance now; instead of cramped and crowded street-cars, I met dusky native women sweeping by, free as the wind, on fleet horses and astride, with gaudy riding-sashes, streaming like banners behind them; instead of the combined stench of Chinadom and Brannan street slaughter-houses, I breathed the balmy fragrance of jessamine, oleander, and the Pride of India; in place of the hurry and bustle and noisy confusion of San Francisco, I moved in the midst of a Summer calm as tranquil as dawn in the Garden of Eden; in place of the Golden City's skirting sand hills and the placid bay, I saw on the one side a framework of tall, precipitous mountains close at hand, clad in refreshing green, and cleft by deep, cool, chasm-like valleys—and in front the grand sweep of the ocean; a brilliant, transparent green near the shore, bound and bordered by a long white line of foamy spray dashing against the reef, and further out the dead blue water of the deep sea, flecked with "white caps," and in the far horizon

a single, lonely sail—a mere accent-mark to emphasize a slumberous calm and a solitude that were without sound or limit. When the sun sunk down—the one intruder from other realms and persistent in suggestions of them—it was tranced luxury to sit in the perfumed air and forget that there was any world but these enchanted islands.



It was such ecstasy to dream, and dream—till you got a bite. A scorpion bite. Then the first duty was to get up out of the grass and kill the scorpion; and the next to bathe the bitten place with alcohol or brandy; and the next to resolve to keep out of the grass in future. Then came an adjournment to the bed-chamber and the pastime of writing up the day's journal with one hand and the destruction of mosquitoes with the other—a whole community of them at a slap. Then, observing an enemy approaching,—a hairy tarantula on stilts—why not set the spittoon on him? It is done, and the projecting ends of his paws give a luminous idea of the magnitude of his reach. Then to bed and become a promenade for a centipede with forty-two legs on a side and every foot hot enough to burn a hole through a raw-hide. More soaking with alcohol, and a resolution to examine the bed before entering it, in future. Then wait, and suffer, till all the mosquitoes in the neighborhood have crawled in under the bar, then slip out quickly, shut them in and sleep peacefully on the floor till morning. Meantime it is comforting to curse the tropics in occasional wakeful intervals.

We had an abundance of fruit in Honolulu, of course. Oranges, pine-apples, bananas, strawberries, lemons, limes, mangoes, guavas, melons, and a rare and curious luxury called the chirimoya, which is deliciousness itself. Then there is the tamarind. I thought tamarinds were made to eat, but that was probably not the idea. I ate several, and it seemed to me that they were rather sour that year. They pursed up my lips, till they resembled the stem-end of a tomato, and I had to take my sustenance through a quill for twenty-four hours.

They sharpened my teeth till I could have shaved with them, and gave them a "wire edge" that I was afraid would stay; but a citizen said "no, it will come off when the enamel does"—which was comforting, at any rate. I found, afterward, that only strangers eat tamarinds—but they only eat them once.

Then wait, and suffer, till all the mosquitoes in the neighborhood have crawled in under the bar, then slip out quickly, shut them in and sleep peacefully on the floor till morning. Meantime it is com-



RECONNOITERING.

forting to curse the tropics in occasional wakeful intervals.

We had an abundance of fruit in Honolulu, of course. Oranges, pine-apples, bananas, strawberries, lemons, limes, mangoes, guavas, melons, and a rare and curious luxury called the chirimoya, which is deliciousness itself. Then there is the tamarind. I thought tamarinds were made to eat, but that was probably not the idea. I ate several, and it seemed to me that they were rather sour that year. They pursed up my



EATING TAMARINDS.

lips, till they resembled the stem-end of a tomato, and I had to take my sustenance through a quill for twenty-four hours. They sharpened my teeth till I could have shaved with them, and gave them a "wire edge" that I was afraid would stay; but a citizen said "no, it will come off when the enamel does"—which was comforting, at any rate. I found, afterward, that only strangers eat tamarinds—but they only eat them once.

lips, till they resembled the stem-end of a tomato, and I had to take my sustenance through a quill for twenty-four hours. They sharpened my teeth till I could have shaved with them, and gave them a "wire edge" that I was afraid would stay; but a citizen said "no, it will come off when the enamel does"—which was

CHAPTER LXIV.

In my diary of our third day in Honolulu, I find this:

I am probably the most sensitive man in Hawaii to-night—especially about sitting down in the presence of my betters. I have ridden fifteen or twenty miles on horse-back since 5 P.M. and to tell the honest truth, I have a delicacy about sitting down at all.

An excursion to Diamond Head and the King's Coacoanut Grove was planned to-day—time, 4:30 P.M.—the party to consist of half a dozen gentlemen and three ladies. They all started at the appointed hour except myself. I was at the Government prison, (with Captain Fish and another whaleship-skipper, Captain Phillips,) and got so interested in its examination that I did not notice how quickly the time was passing. Somebody remarked that it was twenty minutes past five o'clock, and that woke me up. It was a fortunate circumstance that Captain Phillips was along with his "turn out," as he calls a top-buggy that Captain Cook brought here in 1778, and a horse

that was here when Captain Cook came. Captain Phillips takes a just pride in his driving and in the speed of his horse, and to his passion for displaying them I owe it that we were only sixteen minutes coming from the prison to the American Hotel—a distance which has been estimated to be over half a mile. But it took some fearful driving. The Captain's whip came down fast, and the blows started so much dust out of the horse's hide that during the last half of the journey we rode through an impenetrable fog, and ran by a pocket compass in the hands of Captain Fish, a whaler of twenty-six years experience, who sat there through the perilous voyage as self-possessed as if he had been on the euchre-deck of his own ship, and calmly said, "Port your helm—port," from time to time, and "Hold her a little free—steady—so—so," and "Luff—hard down to starboard!" and never once lost his presence of mind or betrayed the least anxiety by voice or manner. When we came to anchor at last, and Captain Phillips looked at his watch and said, "Sixteen minutes—I told you it was in her! that's over three miles an hour!" I could see he felt entitled to a compliment, and so I said I had never seen lightning go like that horse. And I never had.

The landlord of the American said the party had been gone nearly an hour, but that he could give me my choice of several horses that could overtake them. I said, never mind—I preferred a safe horse to a fast one—I would like to have an excessively gentle horse—a horse with no spirit whatever—a lame one, if he had such a thing. Inside of five minutes I was mounted, and perfectly satisfied with my outfit. I had no time to label him "This is a horse," and so if the public took him for a sheep I cannot help it. I was satisfied, and that was the main thing. I could see that he had as many fine points as any man's horse, and so I hung my hat on one of them, behind the saddle, and swabbed the perspiration from my face and started. I named him after this island, "Oahu" (pronounced O-waw-hee). The first gate he came to he started in; I had neither whip nor spur, and so I simply argued the case with him. He resisted argument, but ultimately yielded to insult and abuse. He backed out of that gate and steered for another one on the other side of the street. I triumphed by my former process. Within the next six hundred yards he crossed the street fourteen times and attempted thirteen gates, and in the meantime the tropical sun was beating down and threatening to cave the top of my head in, and I was literally dripping with perspiration. He abandoned the gate business after that and went along peaceably enough, but absorbed in meditation. I noticed this latter circumstance, and it soon began to fill me with apprehension. I said to my self, this creature is planning some new outrage, some fresh deviltry or other—no horse ever thought over a subject so profoundly as this one is doing just for nothing. The more this thing preyed upon my mind the more uneasy I became, until the suspense became almost unbearable and I dismounted to see if there was anything wild in his eye—for I had heard that the eye of this noblest of our domestic animals is very expressive.

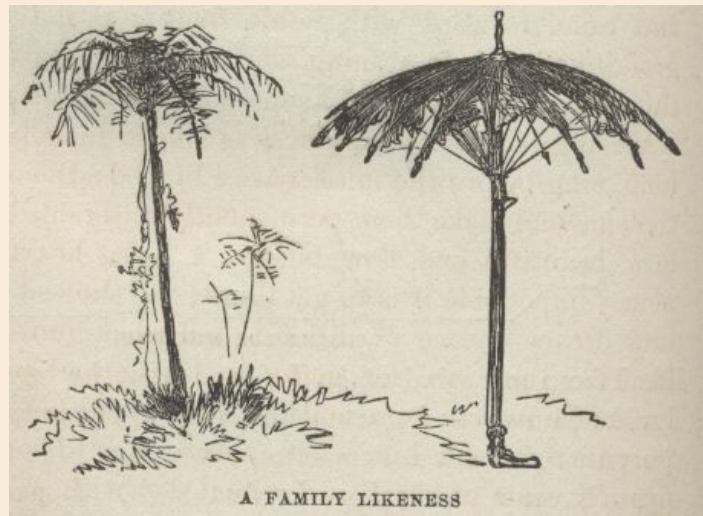


I cannot describe what a load of anxiety was lifted from my mind when I found that he was only asleep. I woke him up and started him into a faster walk, and then the villainy of his nature came out again. He tried to climb over a stone wall, five or six feet high. I saw that I must apply force to this horse, and that I might as well begin first as last. I plucked a stout switch from a tamarind tree, and the moment he saw it, he surrendered. He broke into a convulsive sort of a canter, which had three short steps in it and one long one, and reminded me alternately of the clattering shake of the great earthquake, and the sweeping plunging of the Ajax in a storm.

And now there can be no fitter occasion than the present to pronounce a left-handed blessing upon the man who invented the American saddle. There is no seat to speak of about it—one might as well sit in a shovel- -and the stirrups are nothing but an ornamental nuisance. If I were to write down here all the abuse I expended on those stirrups, it would make a large book, even without pictures. Sometimes I got one foot so far through, that the stirrup partook of the nature of an anklet; sometimes both feet were through, and I was handcuffed by the legs; and sometimes my feet got clear out and left the stirrups wildly dangling about my shins. Even when I was in proper position and carefully balanced upon the balls of my feet, there was no comfort in it, on account of my nervous dread that they were going to slip one way or the other in a moment. But the subject is too exasperating to write about.

A mile and a half from town, I came to a grove of tall cocoanut trees, with clean, branchless stems reaching straight up sixty or seventy feet and topped with a spray of green foliage sheltering clusters of cocoa- nuts—not more picturesque than a forest of colossal ragged parasols, with bunches of magnified grapes under them, would be.

I once heard a gouty northern invalid say that a cocoanut tree might be poetical, possibly it was; but it looked like a feather-duster struck by lightning. I think that describes it better than a picture—and yet, without any question, there is something fascinating about a cocoa-nut tree—and graceful, too.



About a dozen cottages, some frame and the others of native grass, nestled sleepily in the shade here and there. The grass cabins are of a grayish color, are shaped much like our own cottages, only with higher and steeper roofs usually, and are made of some kind of weed strongly bound together in bundles. The roofs are very thick, and so are the walls; the latter have square holes in them for windows. At a little distance these cabins have a furry appearance, as if they might be made of bear skins. They are very cool and pleasant inside. The King's flag was flying from the roof of one of the cottages, and His Majesty was probably within. He owns the whole concern thereabouts, and passes his time there frequently, on sultry days "laying off." The spot is called "The King's Grove."

Near by is an interesting ruin—the meagre remains of an ancient heathen temple—a place where human sacrifices were offered up in those old bygone days when the simple child of nature, yielding momentarily to sin when sorely tempted, acknowledged his error when calm reflection had shown it him, and came forward with noble frankness and offered up his grandmother as an atoning sacrifice—in those old days when the luckless sinner could keep on cleansing his conscience and achieving periodical happiness as long as his relations held out; long, long before the missionaries braved a thousand privations to come and make them permanently miserable by telling them how beautiful and how blissful a place heaven is, and how nearly impossible it is to get there; and showed the poor native how dreary a place perdition is and what unnecessarily liberal facilities there are for going to it; showed him how, in his ignorance he had gone and fooled away all his kinfolds to no purpose; showed him what rapture it is to work all day long for fifty cents to buy food for next day with, as compared with fishing for pastime and lolling in the shade through eternal Summer, and eating of the bounty that nobody labored to provide but Nature. How sad it is to think of the multitudes who have gone to their graves in this beautiful island and never knew there was a hell!

This ancient temple was built of rough blocks of lava, and was simply a roofless inclosure a hundred and thirty feet long and seventy wide—nothing but naked walls, very thick, but not much higher than a man's head. They will last for ages no doubt, if left unmolested. Its three altars and other sacred appurtenances have crumbled and passed away years ago. It is said that in the old times thousands of human beings were slaughtered here, in the presence of naked and howling

savages. If these mute stones could speak, what tales they could tell, what pictures they could describe, of fettered victims writhing under the knife; of massed forms straining forward out of the gloom, with ferocious faces lit up by the sacrificial fires; of the background of ghostly trees; of the dark pyramid of Diamond Head standing sentinel over the uncanny scene, and the peaceful moon looking down upon it through rifts in the cloud-rack!

When Kamehameha (pronounced Ka-may-ha-may-ah) the Great—who was a sort of a Napoleon in military genius and uniform success—invaded this island of Oahu three quarters of a century ago, and exterminated the army sent to oppose him, and took full and final possession of the country, he searched out the dead body of the King of Oahu, and those of the principal chiefs, and impaled their heads on the walls of this temple.

Those were savage times when this old slaughter-house was in its prime. The King and the chiefs ruled the common herd with a rod of iron; made them gather all the provisions the masters needed; build all the houses and temples; stand all the expenses, of whatever kind; take kicks and cuffs for thanks; drag out lives well flavored with misery, and then suffer death for trifling offences or yield up their lives on the sacrificial altars to purchase favors from the gods for their hard rulers. The missionaries have clothed them, educated them, broken up the tyrannous authority of their chiefs, and given them freedom and the right to enjoy whatever their hands and brains produce with equal laws for all, and punishment for all alike who transgress them. The contrast is so strong—the benefit conferred upon this people by the missionaries is so prominent, so palpable and so unquestionable, that the frankest compliment I can pay them, and the best, is simply to point to the condition of the Sandwich Islanders of Captain Cook's time, and their condition to-day.

Their work speaks for itself.

CHAPTER LXV.

By and by, after a rugged climb, we halted on the summit of a hill which commanded a far-reaching view. The moon rose and flooded mountain and valley and ocean with a mellow radiance, and out of the shadows of the foliage the distant lights of Honolulu glistened like an encampment of fireflies. The air was heavy with the fragrance of flowers. The halt was brief.—Gayly laughing and talking, the party galloped on, and I clung to the pommel and cantered after. Presently we came to a place where no grass grew—a wide expanse of deep sand. They said it was an old battle ground. All around everywhere, not three feet apart, the bleached bones of men gleamed white in the moonlight. We picked up a lot of them for mementoes. I got quite a number of arm bones and leg bones—of great chiefs, may be, who had fought savagely in that fearful battle in the old days, when blood flowed like wine where we now stood—and wore the choicest of them out on Oahu afterward, trying to make him go. All sorts of bones could be found except skulls; but a citizen said, irreverently, that there had been an unusual number of "skull-hunters" there lately—a species of sportsmen I had never heard of before.

Nothing whatever is known about this place—its story is a secret that will never be revealed. The oldest natives make no pretense of being possessed of its history. They say these bones were here when they were children. They were here when their grandfathers were children—but how they came here, they can only conjecture. Many people believe this spot to be an ancient battleground, and it is usual to call it so; and they believe that these skeletons have lain for ages just where their proprietors fell in the great fight. Other people believe that Kamehameha I. fought his first battle here. On this point, I have heard a story, which may have been taken from one of the numerous books which have been written concerning these islands—I do not know where the narrator got it. He said that when Kamehameha (who was at first merely a subordinate chief on the island of Hawaii), landed here, he brought a large army with him, and encamped at Waikiki. The Oahuans marched against him, and so confident were they of success that they readily acceded to a demand of their priests that they should draw a line where these bones now lie, and take an oath that, if forced to retreat at all, they would never retreat beyond this boundary. The priests told them that death and everlasting punishment would overtake any who violated the oath, and the march was resumed. Kamehameha drove them back step by step; the priests fought in the front rank and exhorted them both by voice and inspiring example to remember their oath—to die, if need be, but never cross the fatal line. The struggle was manfully maintained, but at last the chief priest fell, pierced to the heart with a spear, and the unlucky omen fell like a blight upon the brave souls at his back; with a triumphant shout the invaders pressed forward—the line was crossed—the offended gods deserted the despairing army, and, accepting the doom their perjury had brought upon them, they broke and fled over the plain where Honolulu stands now—up the beautiful Nuuanu Valley—paused a moment, hemmed in by precipitous mountains on either hand and the frightful precipice of the Pari in front, and then were driven over—a sheer plunge of six hundred feet!

The story is pretty enough, but Mr. Jarves' excellent history says the Oahuans were intrenched in Nuuanu Valley; that Kamehameha ousted them, routed them, pursued them up the valley and drove them over the precipice. He makes no mention of our bone-yard at all in his book.

Impressed by the profound silence and repose that rested over the beautiful landscape, and being, as usual, in the rear, I gave voice to my thoughts. I said:

"What a picture is here slumbering in the solemn glory of the moon! How strong the rugged outlines of the dead volcano stand out against the clear sky! What a snowy fringe marks the bursting of the surf over the long, curved reef! How calmly the dim city sleeps yonder in the plain! How soft the shadows lie upon the stately mountains that border the dream-haunted Mauoa Valley! What a grand pyramid of billowy clouds towers above the storied Pari! How the grim warriors of the past seem flocking in ghostly squadrons to their ancient battlefield again—how the wails of the dying well up from the—"

At this point the horse called Oahu sat down in the sand. Sat down to listen, I suppose. Never mind what he heard, I stopped apostrophising and convinced him that I was not a man to allow contempt of Court on the part of a horse. I broke the back-bone of a Chief over his rump and set out to join the cavalcade again.



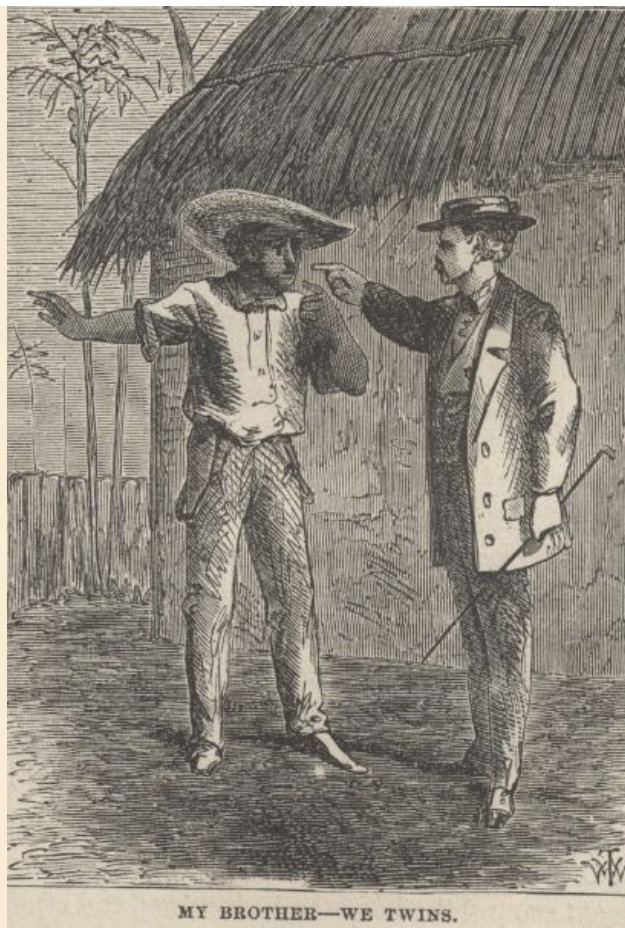
Very considerably fagged out we arrived in town at 9 o'clock at night, myself in the lead—for when my horse finally came to understand that he was homeward bound and hadn't far to go, he turned his attention strictly to business.

This is a good time to drop in a paragraph of information. There is no regular livery stable in Honolulu, or, indeed, in any part of the Kingdom of Hawaii; therefore unless you are acquainted with wealthy residents (who all have good horses), you must hire animals of the wretchedest description from the Kanakas. (i.e. natives.) Any horse you hire, even though it be from a white man, is not often of much account, because it will be brought in for you from some ranch, and has necessarily been leading a hard life. If the Kanakas who have been caring for him (inveterate riders they are) have not ridden him half to death every day themselves, you can depend upon it they have been doing the same thing by proxy, by clandestinely hiring him out. At least, so I am informed. The result is, that no horse has a chance to eat, drink, rest, recuperate, or look well or feel well, and so strangers go about the Islands mounted as I was to-day.

In hiring a horse from a Kanaka, you must have all your eyes about you, because you can rest satisfied that you are dealing with a shrewd unprincipled rascal. You may leave your door open and your trunk unlocked as long as you please, and he will not meddle with your property; he has no important vices and no inclination to commit robbery on a large scale; but if he can get ahead of you in the horse business, he will take a genuine delight in doing it. This trait is characteristic of horse jockeys, the world over, is it not? He will overcharge you if he can; he will hire you a fine-looking horse at night (anybody's—may be the King's, if the royal steed be in convenient view), and bring you the mate to my Oahu in the morning, and contend that it is the same animal. If you make trouble, he will get out by saying it was not himself who made the bargain with you, but his brother, "who went out in the country this morning." They have always got a "brother" to shift the responsibility upon. A victim said to one of these fellows one day:

"But I know I hired the horse of you, because I noticed that scar on your cheek."

The reply was not bad: "Oh, yes—yes—my brother all same—we twins!"



MY BROTHER—WE TWINS.

A friend of mine, J. Smith, hired a horse yesterday, the Kanaka warranting him to be in excellent condition.

Smith had a saddle and blanket of his own, and he ordered the Kanaka to put these on the horse. The Kanaka protested that he was perfectly willing to trust the gentleman with the saddle that was already on the animal, but Smith refused to use it. The change was made; then Smith noticed that the Kanaka had only changed the saddles, and had left the original blanket on the horse; he said he forgot to change the blankets, and so, to cut the bother short, Smith mounted and rode away. The horse went lame a mile from town, and afterward got to cutting up some extraordinary capers. Smith got down and took off the saddle, but the blanket stuck fast to the horse—glued to a procession of raw places. The Kanaka's mysterious conduct stood explained.



EXTRAORDINARY CAPERS.

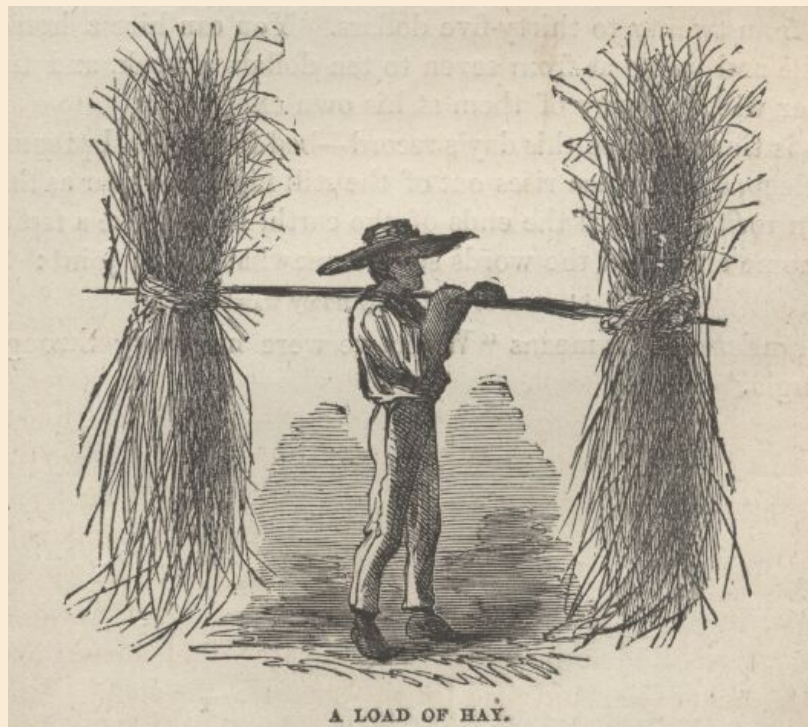
Another friend of mine bought a pretty good horse from a native, a day or two ago, after a tolerably thorough examination of the animal. He discovered today that the horse was as blind as a bat, in one eye. He meant to have examined that eye, and came home with a general notion that

he had done it; but he remembers now that every time he made the attempt his attention was called to something else by his victimizer.

One more instance, and then I will pass to something else. I am informed that when a certain Mr. L., a visiting stranger, was here, he bought a pair of very respectable-looking match horses from a native. They were in a little stable with a partition through the middle of it—one horse in each apartment. Mr. L. examined one of them critically through a window (the Kanaka's "brother" having gone to the country with the key), and then went around the house and examined the other through a window on the other side. He said it was the neatest match he had ever seen, and paid for the horses on the spot. Whereupon the Kanaka departed to join his brother in the country. The fellow had shamefully swindled L. There was only one "match" horse, and he had examined his starboard side through one window and his port side through another! I decline to believe this story, but I give it because it is worth something as a fanciful illustration of a fixed fact—namely, that the Kanaka horse-jockey is fertile in invention and elastic in conscience.

You can buy a pretty good horse for forty or fifty dollars, and a good enough horse for all practical purposes for two dollars and a half. I estimate "Oahu" to be worth somewhere in the neighborhood of thirty-five cents. A good deal better animal than he is was sold here day before yesterday for a dollar and seventy-five cents, and sold again to-day for two dollars and twenty-five cents; Williams bought a handsome and lively little pony yesterday for ten dollars; and about the best common horse on the island (and he is a really good one) sold yesterday, with Mexican saddle and bridle, for seventy dollars—a horse which is well and widely known, and greatly respected for his speed, good disposition and everlasting bottom.

You give your horse a little grain once a day; it comes from San Francisco, and is worth about two cents a pound; and you give him as much hay as he wants; it is cut and brought to the market by natives, and is not very good it is baled into long, round bundles, about the size of a large man; one of them is stuck by the middle on each end of a six foot pole, and the Kanaka shoulders the pole and walks about the streets between the upright bales in search of customers. These hay bales, thus carried, have a general resemblance to a colossal capital 'H.'



The hay-bundles cost twenty-five cents apiece, and one will last a horse about a day. You can get a horse for a song, a week's hay for another song, and you can turn your animal loose among the luxuriant grass in your neighbor's broad front yard without a song at all—you do it at midnight, and stable the beast again before morning. You have been at no expense thus far, but when you come to buy a saddle and bridle they will cost you from twenty to thirty-five dollars. You can hire a horse, saddle and bridle at from seven to ten dollars a week, and the owner will take care of them at his own expense.

It is time to close this day's record—bed time. As I prepare for sleep, a rich voice rises out of the still night, and, far as this ocean rock is toward the ends of the earth, I recognize a familiar home air. But the words seem somewhat out of joint:

"Waikiki lantoni oe Kaa hooly hooly wawhoo."

Translated, that means "When we were marching through Georgia."



CHAPTER LXVI.

Passing through the market place we saw that feature of Honolulu under its most favorable auspices—that is, in the full glory of Saturday afternoon, which is a festive day with the natives. The native girls by twos and threes and parties of a dozen, and sometimes in whole platoons and companies, went cantering up and down the neighboring streets astride of fleet but homely horses, and with their gaudy riding habits streaming like banners behind them. Such a troop of free and easy riders, in their natural home, the saddle, makes a gay and graceful spectacle. The riding habit I speak of is simply a long, broad scarf, like a tavern table cloth brilliantly colored, wrapped around the loins once, then apparently passed between the limbs and each end thrown backward over the same, and floating and flapping behind on both sides beyond the horse's tail like a couple of fancy flags; then, slipping the stirrup-irons between her toes, the girl throws her chest forward, sits up like a Major General and goes sweeping by like the wind.



The girls put on all the finery they can on Saturday afternoon—fine black silk robes; flowing red ones that nearly put your eyes out; others as white as snow; still others that discount the rainbow; and they wear their hair in nets, and trim their jaunty hats with fresh flowers, and encircle their dusky throats with home-made necklaces of the brilliant vermillion-tinted blossom of the ohia; and they fill the markets and the adjacent street with their bright presences, and smell like a rag factory on fire with their offensive cocoanut oil.

Occasionally you see a heathen from the sunny isles away down in the South Seas, with his face and neck tattooed till he looks like the customary mendicant from Washoe who has been blown up in a mine. Some are tattooed a dead blue color down to the upper lip—masked, as it were—leaving the natural light yellow skin of Micronesia unstained from thence down; some with broad marks drawn down from hair to neck, on both sides of the face, and a strip of the original yellow skin, two inches wide, down the center—a gridiron with a spoke broken out; and some with the entire face discolored with the popular mortification tint, relieved only by one or two thin, wavy threads of natural yellow running across the face from ear to ear, and eyes twinkling out of this darkness, from under shadowing hat-brims, like stars in the dark of the moon.

Moving among the stirring crowds, you come to the poi merchants, squatting in the shade on their hams, in true native fashion, and surrounded by purchasers. (The Sandwich Islanders always squat on their hams, and who knows but they may be the old original "ham sandwiches?" The thought is pregnant with interest.) The poi looks like common flour paste, and is kept in large bowls formed of a species of gourd, and capable of holding from one to three or four gallons. Poi is the chief article of food among the natives, and is prepared from the taro plant.



The taro root looks like a thick, or, if you please, a corpulent sweet potato, in shape, but is of a light purple color when boiled. When boiled it answers as a passable substitute for bread. The buck Kanakas bake it under ground, then mash it up well with a heavy lava pestle, mix water with it until it becomes a paste, set it aside and let it ferment, and then it is poi—and an unseductive mixture it is, almost tasteless before it ferments and too sour for a luxury afterward. But nothing is more nutritious. When solely used, however, it produces acrid humors, a fact which sufficiently accounts for the humorous character of the Kanakas. I think there must be as much of a knack in handling poi as there is in eating with chopsticks. The forefinger is thrust into the mess and stirred quickly round several times and drawn as quickly out, thickly coated, just as if it were poulticed; the head is thrown back, the finger inserted in the mouth and the delicacy stripped off and swallowed—the eye closing gently, meanwhile, in a languid sort of ecstasy. Many a different finger goes into the same bowl and many a different kind of dirt and shade and quality of flavor is added to the virtues of its contents.

Around a small shanty was collected a crowd of natives buying the awa root. It is said that but for the use of this root the destruction of the people in former times by certain imported diseases would have been far greater than it was, and by others it is said that this is merely a fancy. All agree that poi will rejuvenate a man who is used up and his vitality almost annihilated by hard drinking, and that in some kinds of diseases it will restore health after all medicines have failed; but all are not willing to allow to the awa the virtues claimed for it. The natives manufacture an intoxicating drink from it which is fearful in its effects when persistently indulged in. It covers the body with dry, white scales, inflames the eyes, and causes premature decrepitude. Although the man before whose establishment we stopped has to pay a Government license of eight hundred dollars a year for the exclusive right to sell awa root, it is said that he makes a small fortune every twelve-month; while saloon keepers, who pay a thousand dollars a year for the privilege of retailing whiskey, etc., only make a bare living.

We found the fish market crowded; for the native is very fond of fish, and eats the article raw and alive! Let us change the subject.

In old times here Saturday was a grand gala day indeed. All the native population of the town forsook their labors, and those of the surrounding country journeyed to the city. Then the white folks had to stay indoors, for every street was so packed with charging cavaliers and cavalieresses that it was next to impossible to thread one's way through the cavalcades without getting crippled.

At night they feasted and the girls danced the lascivious hula hula—a dance that is said to exhibit the very perfection of educated notion of limb and arm, hand, head and body, and the exactest uniformity of movement and accuracy of "time." It was performed by a circle of girls with no raiment on them to speak of, who went through an infinite variety of motions and figures without prompting, and yet so true was their "time," and in such perfect concert did they move that when they were placed in a straight line, hands, arms, bodies, limbs and heads waved, swayed, gesticulated, bowed, stooped, whirled, squirmed, twisted and undulated as if they were part and parcel of a single individual; and it was difficult to believe they were not moved in a body by some exquisite piece of mechanism.

Of late years, however, Saturday has lost most of its quondam gala features. This weekly stampede of the natives interfered too much with labor and the interests of the white folks, and by sticking in a law here, and preaching a sermon there, and by various other means, they gradually broke it up. The demoralizing hula hula was forbidden to be performed, save at night, with closed doors, in presence of few spectators, and only by permission duly procured from the authorities and the payment of ten dollars for the same. There are few girls now-a-days able to dance this

ancient national dance in the highest perfection of the art.

The missionaries have christianized and educated all the natives. They all belong to the Church, and there is not one of them, above the age of eight years, but can read and write with facility in the native tongue. It is the most universally educated race of people outside of China. They have any quantity of books, printed in the Kanaka language, and all the natives are fond of reading. They are inveterate church-goers—nothing can keep them away. All this ameliorating cultivation has at last built up in the native women a profound respect for chastity—in other people. Perhaps that is enough to say on that head. The national sin will die out when the race does, but perhaps not earlier.—But doubtless this purifying is not far off, when we reflect that contact with civilization and the whites has reduced the native population from four hundred thousand (Captain Cook's estimate,) to fifty-five thousand in something over eighty years!

Society is a queer medley in this notable missionary, whaling and governmental centre. If you get into conversation with a stranger and experience that natural desire to know what sort of ground you are treading on by finding out what manner of man your stranger is, strike out boldly and address him as "Captain." Watch him narrowly, and if you see by his countenance that you are on the wrong tack, ask him where he preaches. It is a safe bet that he is either a missionary or captain of a whaler. I am now personally acquainted with seventy-two captains and ninety-six missionaries. The captains and ministers form one-half of the population; the third fourth is composed of common Kanakas and mercantile foreigners and their families, and the final fourth is made up of high officers of the Hawaiian Government. And there are just about cats enough for three apiece all around.

A solemn stranger met me in the suburbs the other day, and said:

"Good morning, your reverence. Preach in the stone church yonder, no doubt?"

"No, I don't. I'm not a preacher."

"Really, I beg your pardon, Captain. I trust you had a good season. How much oil"—

"Oil? What do you take me for? I'm not a whaler."

"Oh, I beg a thousand pardons, your Excellency.

"Major General in the household troops, no doubt? Minister of the Interior, likely? Secretary of war? First Gentleman of the Bed-chamber? Commissioner of the Royal"—

"Stuff! I'm no official. I'm not connected in any way with the Government."

"Bless my life! Then, who the mischief are you? what the mischief are you? and how the mischief did you get here, and where in thunder did you come from?"

"I'm only a private personage—an unassuming stranger—lately arrived from America."

"No? Not a missionary! Not a whaler! not a member of his Majesty's Government! not even Secretary of the Navy! Ah, Heaven! it is too blissful to be true; alas, I do but dream. And yet that noble, honest countenance—those oblique, ingenuous eyes—that massive head, incapable of—of—anything; your hand; give me your hand, bright waif. Excuse these tears. For sixteen weary years I have yearned for a moment like this, and"—



Here his feelings were too much for him, and he swooned away. I pitied this poor creature from the bottom of my heart. I was deeply moved. I shed a few tears on him and kissed him for his mother. I then took what small change he had and "shoved".



CHAPTER LXVII.

I still quote from my journal:

I found the national Legislature to consist of half a dozen white men and some thirty or forty natives. It was a dark assemblage. The nobles and Ministers (about a dozen of them altogether) occupied the extreme left of the hall, with David Kalakaua (the King's Chamberlain) and Prince William at the head. The President of the Assembly, His Royal Highness M. Kekuanaoa, [Kekuanaoa is not of the blood royal. He derives his princely rank from his wife, who was a daughter of Kamehameha the Great. Under other monarchies the male line takes precedence of the female in tracing genealogies, but here the opposite is the case—the female line takes precedence. Their reason for this is exceedingly sensible, and I recommend it to the aristocracy of Europe: They say it is easy to know who a man's mother was, but, etc., etc.] and the Vice President (the latter a white man,) sat in the pulpit, if I may so term it. The President is the King's father. He is an erect, strongly built, massive featured, white-haired, tawny old gentleman of eighty years of age or thereabouts. He was simply but well dressed, in a blue cloth coat and white vest, and white pantaloons, without spot, dust or blemish upon them. He bears himself with a calm, stately dignity, and is a man of noble presence. He was a young man and a distinguished warrior under that terrific fighter, Kamehameha I., more than half a century ago. A knowledge of his career suggested some such thought as this: "This man, naked as the day he was born, and war-club and spear in hand, has charged at the head of a horde of savages against other hordes of savages more than a generation and a half ago, and reveled in slaughter and carnage; has worshipped wooden images on his devout knees; has seen hundreds of his race offered up in heathen temples as sacrifices to wooden idols, at a time when no missionary's foot had ever pressed this soil, and he had never heard of the white man's God; has believed his enemy could secretly pray him to death; has seen the day, in his childhood, when it was a crime punishable by death for a man to eat with his wife, or for a plebeian to let his shadow fall upon the King—and now look at him; an educated Christian; neatly and handsomely dressed; a high-minded, elegant gentleman; a traveler, in some degree, and one who has been the honored guest of royalty in Europe; a man practiced in holding the reins of an enlightened government, and well versed in the politics of his country and in general, practical information. Look at him, sitting there presiding over the deliberations of a legislative body, among whom are white men—a grave, dignified, statesmanlike personage, and as seemingly natural and fitted to the place as if he had been born in it and had never been out of it in his life time. How the experiences of this old man's eventful life shame the cheap inventions of romance!"

The christianizing of the natives has hardly even weakened some of their barbarian superstitions, much less destroyed them. I have just referred to one of these. It is still a popular belief that if your enemy can get hold of any article belonging to you he can get down on his knees over it and pray you to death. Therefore many a native gives up and dies merely because he imagines that some enemy is putting him through a course of damaging prayer. This praying an individual to death seems absurd enough at a first glance, but then when we call to mind some of the pulpit efforts of certain of our own ministers the thing looks plausible.



In former times, among the Islanders, not only a plurality of wives was customary, but a plurality of husbands likewise. Some native women of noble rank had as many as six husbands. A woman thus supplied did not reside with all her husbands at once, but lived several months with each in turn. An understood sign hung at her door during these months. When the sign was taken down, it meant "NEXT."

In those days woman was rigidly taught to "know her place." Her place was to do all the work, take all the cuffs, provide all the food, and content herself with what was left after her lord had finished his dinner. She was not only forbidden, by ancient law, and under penalty of death, to eat with her husband or enter a canoe, but was debarred, under the same penalty, from eating bananas, pine-apples, oranges and other choice fruits at any time or in any place. She had to confine herself pretty strictly to "poi" and hard work. These poor ignorant heathen seem to have

had a sort of groping idea of what came of woman eating fruit in the garden of Eden, and they did not choose to take any more chances. But the missionaries broke up this satisfactory arrangement of things. They liberated woman and made her the equal of man.

The natives had a romantic fashion of burying some of their children alive when the family became larger than necessary. The missionaries interfered in this matter too, and stopped it.

To this day the natives are able to lie down and die whenever they want to, whether there is anything the matter with them or not. If a Kanaka takes a notion to die, that is the end of him; nobody can persuade him to hold on; all the doctors in the world could not save him.

A luxury which they enjoy more than anything else, is a large funeral. If a person wants to get rid of a troublesome native, it is only necessary to promise him a fine funeral and name the hour and he will be on hand to the minute—at least his remains will.

All the natives are Christians, now, but many of them still desert to the Great Shark God for temporary succor in time of trouble. An irruption of the great volcano of Kilauea, or an earthquake, always brings a deal of latent loyalty to the Great Shark God to the surface. It is common report that the King, educated, cultivated and refined Christian gentleman as he undoubtedly is, still turns to the idols of his fathers for help when disaster threatens. A planter caught a shark, and one of his christianized natives testified his emancipation from the thrall of ancient superstition by assisting to dissect the shark after a fashion forbidden by his abandoned creed. But remorse shortly began to torture him. He grew moody and sought solitude; brooded over his sin, refused food, and finally said he must die and ought to die, for he had sinned against the Great Shark God and could never know peace any more. He was proof against persuasion and ridicule, and in the course of a day or two took to his bed and died, although he showed no symptom of disease. His young daughter followed his lead and suffered a like fate within the week. Superstition is ingrained in the native blood and bone and it is only natural that it should crop out in time of distress. Wherever one goes in the Islands, he will find small piles of stones by the wayside, covered with leafy offerings, placed there by the natives to appease evil spirits or honor local deities belonging to the mythology of former days.

In the rural districts of any of the Islands, the traveler hourly comes upon parties of dusky maidens bathing in the streams or in the sea without any clothing on and exhibiting no very intemperate zeal in the matter of hiding their nakedness. When the missionaries first took up their residence in Honolulu, the native women would pay their families frequent friendly visits, day by day, not even clothed with a blush. It was found a hard matter to convince them that this was rather indelicate. Finally the missionaries provided them with long, loose calico robes, and that ended the difficulty—for the women would troop through the town, stark naked, with their robes folded under their arms, march to the missionary houses and then proceed to dress!—



The natives soon manifested a strong proclivity for clothing, but it was shortly apparent that they only wanted it for grandeur. The missionaries imported a quantity of hats, bonnets, and other male and female wearing apparel, instituted a general distribution, and begged the people not to come to church naked, next Sunday, as usual. And they did not; but the national spirit of unselfishness led them to divide up with neighbors who were not at the distribution, and next Sabbath the poor preachers could hardly keep countenance before their vast congregations. In the midst of the reading of a hymn a brown, stately dame would sweep up the aisle with a world

of airs, with nothing in the world on but a "stovepipe" hat and a pair of cheap gloves; another dame would follow, tricked out in a man's shirt, and nothing else; another one would enter with a flourish, with simply the sleeves of a bright calico dress tied around her waist and the rest of the garment dragging behind like a peacock's tail off duty; a stately "buck" Kanaka would stalk in with a woman's bonnet on, wrong side before—only this, and nothing more; after him would stride his fellow, with the legs of a pair of pantaloons tied around his neck, the rest of his person untrammelled; in his rear would come another gentleman simply gotten up in a fiery neck-tie and a striped vest.



The poor creatures were beaming with complacency and wholly unconscious of any absurdity in their appearance. They gazed at each other with happy admiration, and it was plain to see that the young girls were taking note of what each other had on, as naturally as if they had always lived in a land of Bibles and knew what churches were made for; here was the evidence of a dawning civilization. The spectacle which the congregation presented was so extraordinary and withal so moving, that the missionaries found it difficult to keep to the text and go on with the services; and by and by when the simple children of the sun began a general swapping of garments in open meeting and produced some irresistibly grotesque effects in the course of re-dressing, there was nothing for it but to cut the thing short with the benediction and dismiss the fantastic assemblage.

In our country, children play "keep house;" and in the same high-sounding but miniature way the grown folk here, with the poor little material of slender territory and meagre population, play "empire." There is his royal Majesty the King, with a New York detective's income of thirty or thirty-five thousand dollars a year from the "royal civil list" and the "royal domain." He lives in a two-story frame "palace."



And there is the "royal family"—the customary hive of royal brothers, sisters, cousins and other noble drones and vagrants usual to monarchy,—all with a spoon in the national pap-dish, and all bearing such titles as his or her Royal Highness the Prince or Princess So-and-so. Few of them can carry their royal splendors far enough to ride in carriages, however; they sport the economical Kanaka horse or "hoof it" with the plebeians.

Then there is his Excellency the "royal Chamberlain"—a sinecure, for his majesty dresses himself with his own hands, except when he is ruralizing at Waikiki and then he requires no dressing.

Next we have his Excellency the Commander-in-chief of the Household Troops, whose forces consist of about the number of soldiers usually placed under a corporal in other lands.

Next comes the royal Steward and the Grand Equerry in Waiting—high dignitaries with modest salaries and little to do.

Then we have his Excellency the First Gentleman of the Bed-chamber—an office as easy as it is magnificent.

Next we come to his Excellency the Prime Minister, a renegade American from New Hampshire, all jaw, vanity, bombast and ignorance, a lawyer of "shyster" calibre, a fraud by nature, a humble worshipper of the sceptre above him, a reptile never tired of sneering at the land of his birth or glorifying the ten-acre kingdom that has adopted him—salary, \$4,000 a year, vast consequence, and no perquisites.

Then we have his Excellency the Imperial Minister of Finance, who handles a million dollars of public money a year, sends in his annual "budget" with great ceremony, talks prodigiously of "finance," suggests imposing schemes for paying off the "national debt" (of \$150,000,) and does it all for \$4,000 a year and unimaginable glory.

Next we have his Excellency the Minister of War, who holds sway over the royal armies—they consist of two hundred and thirty uniformed Kanakas, mostly Brigadier Generals, and if the country ever gets into trouble with a foreign power we shall probably hear from them. I knew an American whose copper-plate visiting card bore this impressive legend: "Lieutenant-Colonel in the Royal Infantry." To say that he was proud of this distinction is stating it but tamely. The Minister of War has also in his charge some venerable swivels on Punch-Bowl Hill wherewith royal salutes are fired when foreign vessels of war enter the port.

Next comes his Excellency the Minister of the Navy—a nabob who rules the "royal fleet," (a steam-tug and a sixty-ton schooner.)

And next comes his Grace the Lord Bishop of Honolulu, the chief dignitary of the "Established Church"—for when the American Presbyterian missionaries had completed the reduction of the nation to a compact condition of Christianity, native royalty stepped in and erected the grand dignity of an "Established (Episcopal) Church" over it, and imported a cheap ready-made Bishop from England to take charge. The chagrin of the missionaries has never been comprehensively expressed, to this day, profanity not being admissible.

Next comes his Excellency the Minister of Public Instruction.

Next, their Excellencies the Governors of Oahu, Hawaii, etc., and after them a string of High Sheriffs and other small fry too numerous for computation.

Then there are their Excellencies the Envoy Extraordinary and Minister Plenipotentiary of his Imperial Majesty the Emperor of the French; her British Majesty's Minister; the Minister Resident, of the United States; and some six or eight representatives of other foreign nations, all with sounding titles, imposing dignity and prodigious but economical state.



Imagine all this grandeur in a play-house "kingdom" whose population falls absolutely short of sixty thousand souls!

The people are so accustomed to nine-jointed titles and colossal magnates that a foreign prince makes very little more stir in Honolulu than a Western Congressman does in New York.

And let it be borne in mind that there is a strictly defined "court costume" of so "stunning" a nature that it would make the clown in a circus look tame and commonplace by comparison; and each Hawaiian official dignitary has a gorgeous vari-colored, gold-laced uniform peculiar to his office—no two of them are alike, and it is hard to tell which one is the "loudest." The King had a "drawing-room" at stated intervals, like other monarchs, and when these varied uniforms congregate there—weak-eyed people have to contemplate the spectacle through smoked glass. Is there not a gratifying contrast between this latter-day exhibition and the one the ancestors of some of these magnates afforded the missionaries the Sunday after the old-time distribution of clothing? Behold what religion and civilization have wrought!



CHAPTER LXVIII.

While I was in Honolulu I witnessed the ceremonious funeral of the King's sister, her Royal Highness the Princess Victoria. According to the royal custom, the remains had lain in state at the palace thirty days, watched day and night by a guard of honor. And during all that time a great multitude of natives from the several islands had kept the palace grounds well crowded and had made the place a pandemonium every night with their howlings and wailings, beating of tom-toms and dancing of the (at other times) forbidden "hula-hula" by half-clad maidens to the music of songs of questionable decency chanted in honor of the deceased. The printed programme of the funeral procession interested me at the time; and after what I have just said of Hawaiian grandiloquence in the matter of "playing empire," I am persuaded that a perusal of it may interest the reader:

After reading the long list of dignitaries, etc., and remembering the sparseness of the population, one is almost inclined to wonder where the material for that portion of the procession devoted to "Hawaiian Population Generally" is going to be procured:

After reading the long list of dignitaries, etc., and remembering the sparseness of the population, one is almost inclined to wonder where the material for that portion of the procession devoted to "Hawaiian Population Generally" is going to be procured:

Undertaker.

Royal School. Kawaiahao School. Roman Catholic School. Miamæ School.

Honolulu Fire Department.

Mechanics' Benefit Union.

Attending Physicians.

Konohikis (Superintendents) of the Crown Lands, Konohikis of the Private Lands of His Majesty, Konohikis of Private Lands of Her late Royal Highness.

Governor of Oahu and Staff.
 Hulumanu (Military Company).
 Household Troops.
 The Prince of Hawaii's Own (Military Company).
 The King's household servants.
 Servants of Her late Royal Highness.
 Protestant Clergy. The Clergy of the Roman Catholic Church.
 His Lordship Louis Maigret, The Right Rev. Bishop of Arathea, Vicar-Apostolic
 of the Hawaiian Islands.
 The Clergy of the Hawaiian Reformed Catholic Church.
 His Lordship the Right Rev. Bishop of Honolulu.

Escort Hawaiian Cavalry.

Large Kahilis.

Small Kahilis.

Pall Bearers.

[HEARSE.]

Escort Hawaiian Cavalry.
 Large Kahilis.*
 Small Kahilis.
 Pall Bearers.

Her Majesty Queen Emma's Carriage.
 His Majesty's Staff.
 Carriage of Her late Royal Highness.
 Carriage of Her Majesty the Queen Dowager.
 The King's Chancellor.
 Cabinet Ministers.
 His Excellency the Minister Resident of the United States.
 H. I. M's Commissioner.
 H. B. M's Acting Commissioner.
 Judges of Supreme Court.
 Privy Councillors.
 Members of Legislative Assembly.
 Consular Corps.
 Circuit Judges.
 Clerks of Government Departments.
 Members of the Bar.
 Collector General, Custom-house Officers and Officers of the Customs.
 Marshal and Sheriffs of the different Islands.
 King's Yeomanry.
 Foreign Residents.
 Ahahui Kaahumanu.
 Hawaiian Population Generally.
 Hawaiian Cavalry.
 Police Force.

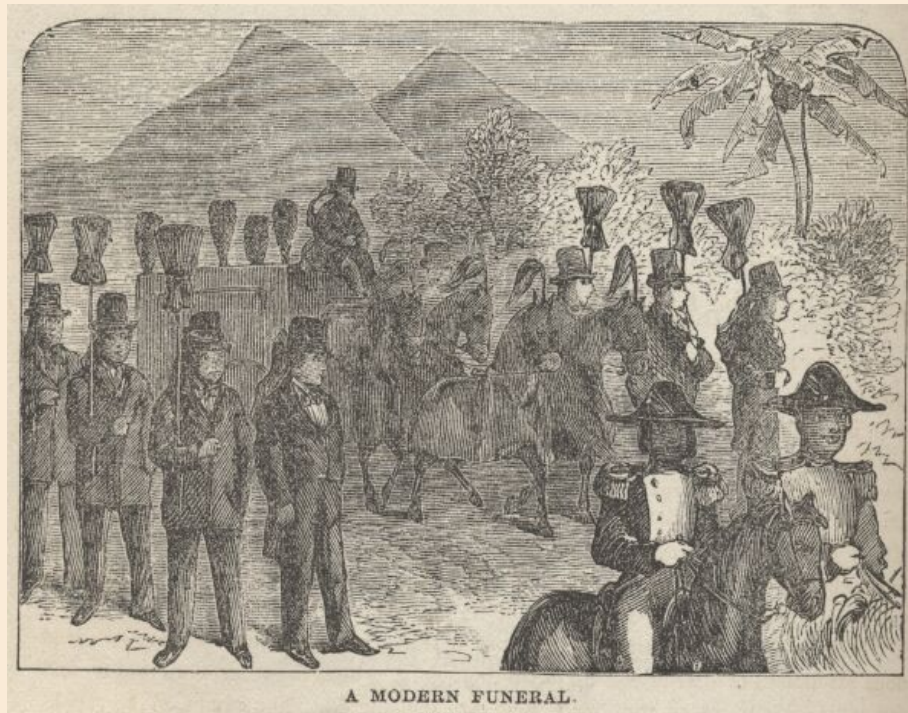
*Ranks of long-handled mops made of gaudy feathers—sacred to royalty. They are stuck in the ground around the tomb and left there.

Undertaker. Royal School. Kawaihāo School. Roman Catholic School. Maemae School. Honolulu Fire Department. Mechanics' Benefit Union. Attending Physicians. Konohikis (Superintendents) of the Crown Lands, Konohikis of the Private Lands of His Majesty Konohikis of the Private Lands of Her late Royal Highness. Governor of Oahu and Staff. Hulumanu (Military Company). Household Troops. The Prince of Hawaii's Own (Military Company). The King's household servants. Servants of Her late Royal Highness. Protestant Clergy. The Clergy of the Roman Catholic Church. His Lordship Louis Maigret, The Right Rev. Bishop of Arathea, Vicar-Apostolic of the Hawaiian Islands. The Clergy of the Hawaiian Reformed Catholic Church. His Lordship the Right Rev. Bishop of Honolulu. Her Majesty Queen Emma's Carriage. His Majesty's Staff. Carriage of Her late Royal Highness. Carriage of Her Majesty the Queen Dowager. The King's Chancellor. Cabinet Ministers. His Excellency the Minister Resident of the United States. H. B. M's Commissioner. H. B. M's Acting Commissioner. Judges of Supreme Court. Privy Councillors. Members of Legislative Assembly. Consular Corps. Circuit Judges. Clerks of Government Departments. Members of the Bar. Collector General, Custom-house Officers and Officers of the Customs. Marshal and Sheriffs of the different Islands. King's Yeomanry. Foreign Residents. Ahahui Kaahumanu. Hawaiian Population Generally. Hawaiian Cavalry. Police Force.

I resume my journal at the point where the procession arrived at the royal mausoleum:

As the procession filed through the gate, the military deployed handsomely to the right and left and formed an avenue through which the long column of mourners

passed to the tomb. The coffin was borne through the door of the mausoleum, followed by the King and his chiefs, the great officers of the kingdom, foreign Consuls, Embassadors and distinguished guests (Burlingame and General Van Valkenburgh). Several of the kahilis were then fastened to a frame-work in front of the tomb, there to remain until they decay and fall to pieces, or, forestalling this, until another scion of royalty dies. At this point of the proceedings the multitude set up such a heart-broken wailing as I hope never to hear again.



The soldiers fired three volleys of musketry—the wailing being previously silenced to permit of the guns being heard. His Highness Prince William, in a showy military uniform (the "true prince," this—scion of the house overthrown by the present dynasty—he was formerly betrothed to the Princess but was not allowed to marry her), stood guard and paced back and forth within the door. The privileged few who followed the coffin into the mausoleum remained sometime, but the King soon came out and stood in the door and near one side of it. A stranger could have guessed his rank (although he was so simply and unpretentiously dressed) by the profound deference paid him by all persons in his vicinity; by seeing his high officers receive his quiet orders and suggestions with bowed and uncovered heads; and by observing how careful those persons who came out of the mausoleum were to avoid "crowding" him (although there was room enough in the doorway for a wagon to pass, for that matter); how respectfully they edged out sideways, scraping their backs against the wall and always presenting a front view of their persons to his Majesty, and never putting their hats on until they were well out of the royal presence.

He was dressed entirely in black—dress-coat and silk hat—and looked rather democratic in the midst of the showy uniforms about him. On his breast he wore a large gold star, which was half hidden by the lapel of his coat. He remained at the door a half hour, and occasionally gave an order to the men who were erecting the kahilis [Ranks of long-handled mops made of gaudy feathers—sacred to royalty. They are stuck in the ground around the tomb and left there.] before the tomb. He had the good taste to make one of them substitute black crape for the ordinary hempen rope he was about to tie one of them to the frame-work with. Finally he entered his carriage and drove away, and the populace shortly began to drop into his wake. While he was in view there was but one man who attracted more attention than himself, and that was Harris (the Yankee Prime Minister). This feeble personage had crape enough around his hat to express the grief of an entire nation, and as usual he neglected no opportunity of making himself conspicuous and exciting the admiration of the simple Kanakas. Oh! noble ambition of this modern Richelieu!

It is interesting to contrast the funeral ceremonies of the Princess Victoria with those of her noted ancestor Kamehameha the Conqueror, who died fifty years ago—in 1819, the year before the first missionaries came.

"On the 8th of May, 1819, at the age of sixty-six, he died, as he had lived, in the faith of his country. It was his misfortune not to have come in contact with men who could have rightly influenced his religious aspirations. Judged by his advantages and compared with the most eminent of his countrymen he may be justly styled not

only great, but good. To this day his memory warms the heart and elevates the national feelings of Hawaiians. They are proud of their old warrior King; they love his name; his deeds form their historical age; and an enthusiasm everywhere prevails, shared even by foreigners who knew his worth, that constitutes the firmest pillar of the throne of his dynasty.

"In lieu of human victims (the custom of that age), a sacrifice of three hundred dogs attended his obsequies—no mean holocaust when their national value and the estimation in which they were held are considered. The bones of Kamehameha, after being kept for a while, were so carefully concealed that all knowledge of their final resting place is now lost. There was a proverb current among the common people that the bones of a cruel King could not be hid; they made fish-hooks and arrows of them, upon which, in using them, they vented their abhorrence of his memory in bitter execrations."

The account of the circumstances of his death, as written by the native historians, is full of minute detail, but there is scarcely a line of it which does not mention or illustrate some by-gone custom of the country. In this respect it is the most comprehensive document I have yet met with. I will quote it entire:

"When Kamehameha was dangerously sick, and the priests were unable to cure him, they said: 'Be of good courage and build a house for the god' (his own private god or idol), that thou mayest recover.' The chiefs corroborated this advice of the priests, and a place of worship was prepared for Kukailimoku, and consecrated in the evening. They proposed also to the King, with a view to prolong his life, that human victims should be sacrificed to his deity; upon which the greater part of the people absconded through fear of death, and concealed themselves in hiding places till the tabu [Tabu (pronounced tah-boo,) means prohibition (we have borrowed it,) or sacred. The tabu was sometimes permanent, sometimes temporary; and the person or thing placed under tabu was for the time being sacred to the purpose for which it was set apart. In the above case the victims selected under the tabu would be sacred to the sacrifice] in which destruction impended, was past. It is doubtful whether Kamehameha approved of the plan of the chiefs and priests to sacrifice men, as he was known to say, 'The men are sacred for the King;' meaning that they were for the service of his successor. This information was derived from Liholiho, his son.

"After this, his sickness increased to such a degree that he had not strength to turn himself in his bed. When another season, consecrated for worship at the new temple (heiau) arrived, he said to his son, Liholiho, 'Go thou and make supplication to thy god; I am not able to go, and will offer my prayers at home.' When his devotions to his feathered god, Kukailimoku, were concluded, a certain religiously disposed individual, who had a bird god, suggested to the King that through its influence his sickness might be removed. The name of this god was Pua; its body was made of a bird, now eaten by the Hawaiians, and called in their language alae. Kamehameha was willing that a trial should be made, and two houses were constructed to facilitate the experiment; but while dwelling in them he became so very weak as not to receive food. After lying there three days, his wives, children and chiefs, perceiving that he was very low, returned him to his own house. In the evening he was carried to the eating house, where he took a little food in his mouth which he did not swallow; also a cup of water. The chiefs requested him to give them his counsel; but he made no reply, and was carried back to the dwelling house; but when near midnight—ten o'clock, perhaps—he was carried again to the place to eat; but, as before, he merely tasted of what was presented to him. Then Kaikioewa addressed him thus: 'Here we all are, your younger brethren, your son Liholiho and your foreigner; impart to us your dying charge, that Liholiho and Kaahumanu may hear.' Then Kamehameha inquired, 'What do you say?' Kaikioewa repeated, 'Your counsels for us.'

"He then said, 'Move on in my good way and—.' He could proceed no further. The foreigner, Mr. Young, embraced and kissed him. Hoapili also embraced him, whispering something in his ear, after which he was taken back to the house. About twelve he was carried once more to the house for eating, into which his head entered, while his body was in the dwelling house immediately adjoining. It should be remarked that this frequent carrying of a sick chief from one house to another resulted from the tabu system, then in force. There were at that time six houses (huts) connected with an establishment—one was for worship, one for the men to eat in, an eating house for the women, a house to sleep in, a house in which to manufacture kapa (native cloth) and one where, at certain intervals, the women might dwell in seclusion.

"The sick was once more taken to his house, when he expired; this was at two o'clock, a circumstance from which Leleiohoku derived his name. As he breathed his last, Kalaimoku came to the eating house to order those in it to go out. There were two aged persons thus directed to depart; one went, the other remained on account of love to the King, by whom he had formerly been kindly sustained. The children also were sent away. Then Kalaimoku came to the house, and the chiefs had a consultation. One of them spoke thus: 'This is my thought—we will eat him raw. [This sounds suspicious, in view of the fact that all Sandwich Island historians, white and black, protest that cannibalism never existed in the islands. However, since they only proposed to "eat him raw" we "won't count that". But it would

certainly have been cannibalism if they had cooked him.—M. T.] Kaahumanu (one of the dead King's widows) replied, 'Perhaps his body is not at our disposal; that is more properly with his successor. Our part in him—his breath—has departed; his remains will be disposed of by Liholiho.'

"After this conversation the body was taken into the consecrated house for the performance of the proper rites by the priest and the new King. The name of this ceremony is uko; and when the sacred hog was baked the priest offered it to the dead body, and it became a god, the King at the same time repeating the customary prayers.

"Then the priest, addressing himself to the King and chiefs, said: 'I will now make known to you the rules to be observed respecting persons to be sacrificed on the burial of this body. If you obtain one man before the corpse is removed, one will be sufficient; but after it leaves this house four will be required. If delayed until we carry the corpse to the grave there must be ten; but after it is deposited in the grave there must be fifteen. To-morrow morning there will be a tabu, and, if the sacrifice be delayed until that time, forty men must die.'

"Then the high priest, Hewahewa, inquired of the chiefs, 'Where shall be the residence of King Liholiho?' They replied, 'Where, indeed? You, of all men, ought to know.' Then the priest observed, 'There are two suitable places; one is Kau, the other is Kohala.' The chiefs preferred the latter, as it was more thickly inhabited. The priest added, 'These are proper places for the King's residence; but he must not remain in Kona, for it is polluted.' This was agreed to. It was now break of day. As he was being carried to the place of burial the people perceived that their King was dead, and they wailed. When the corpse was removed from the house to the tomb, a distance of one chain, the procession was met by a certain man who was ardently attached to the deceased. He leaped upon the chiefs who were carrying the King's body; he desired to die with him on account of his love. The chiefs drove him away. He persisted in making numerous attempts, which were unavailing. Kalaimoka also had it in his heart to die with him, but was prevented by Hookio.

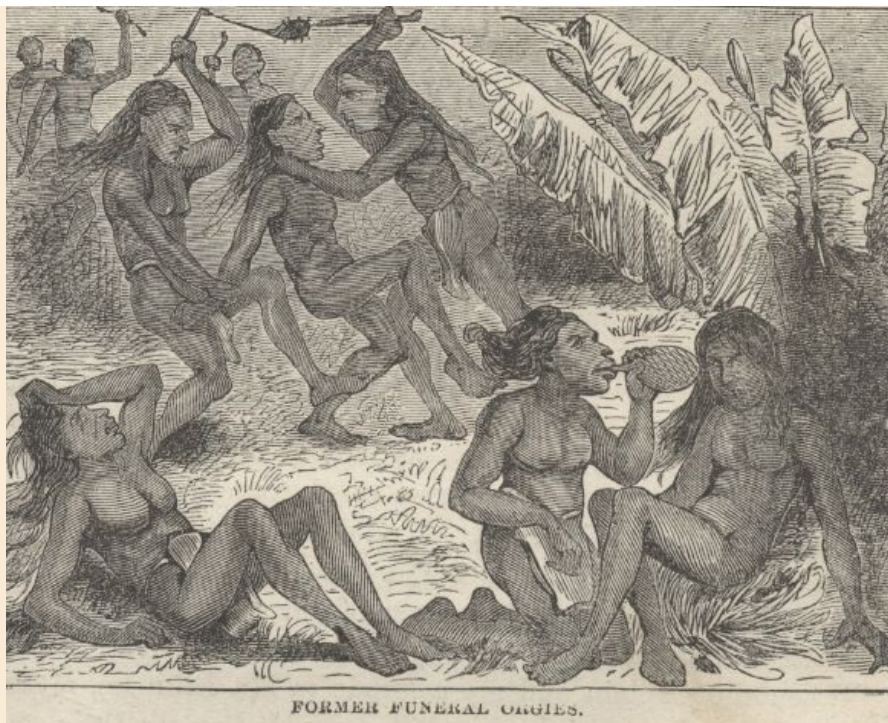
"The morning following Kamehameha's death, Liholiho and his train departed for Kohala, according to the suggestions of the priest, to avoid the defilement occasioned by the dead. At this time if a chief died the land was polluted, and the heirs sought a residence in another part of the country until the corpse was dissected and the bones tied in a bundle, which being done, the season of defilement terminated. If the deceased were not a chief, the house only was defiled which became pure again on the burial of the body. Such were the laws on this subject.

"On the morning on which Liholiho sailed in his canoe for Kohala, the chiefs and people mourned after their manner on occasion of a chief's death, conducting themselves like madmen and like beasts. Their conduct was such as to forbid description; The priests, also, put into action the sorcery apparatus, that the person who had prayed the King to death might die; for it was not believed that Kamehameha's departure was the effect either of sickness or old age. When the sorcerers set up by their fire-places sticks with a strip of kapa flying at the top, the chief Keeaumoku, Kaahumaun's brother, came in a state of intoxication and broke the flag-staff of the sorcerers, from which it was inferred that Kaahumanu and her friends had been instrumental in the King's death. On this account they were subjected to abuse."

You have the contrast, now, and a strange one it is. This great Queen, Kaahumanu, who was "subjected to abuse" during the frightful orgies that followed the King's death, in accordance with ancient custom, afterward became a devout Christian and a steadfast and powerful friend of the missionaries.

Dogs were, and still are, reared and fattened for food, by the natives—hence the reference to their value in one of the above paragraphs.

Forty years ago it was the custom in the Islands to suspend all law for a certain number of days after the death of a royal personage; and then a saturnalia ensued which one may picture to himself after a fashion, but not in the full horror of the reality. The people shaved their heads, knocked out a tooth or two, plucked out an eye sometimes, cut, bruised, mutilated or burned their flesh, got drunk, burned each other's huts, maimed or murdered one another according to the caprice of the moment, and both sexes gave themselves up to brutal and unbridled licentiousness.



FORMER FUNERAL ORGIES.

And after it all, came a torpor from which the nation slowly emerged bewildered and dazed, as if from a hideous half-remembered nightmare. They were not the salt of the earth, those "gentle children of the sun."

The natives still keep up an old custom of theirs which cannot be comforting to an invalid. When they think a sick friend is going to die, a couple of dozen neighbors surround his hut and keep up a deafening wailing night and day till he either dies or gets well. No doubt this arrangement has helped many a subject to a shroud before his appointed time.

They surround a hut and wail in the same heart-broken way when its occupant returns from a journey. This is their dismal idea of a welcome. A very little of it would go a great way with most of us.

CHAPTER LXIX.

Bound for Hawaii (a hundred and fifty miles distant,) to visit the great volcano and behold the other notable things which distinguish that island above the remainder of the group, we sailed from Honolulu on a certain Saturday afternoon, in the good schooner Boomerang.

The Boomerang was about as long as two street cars, and about as wide as one. She was so small (though she was larger than the majority of the inter-island coasters) that when I stood on her deck I felt but little smaller than the Colossus of Rhodes must have felt when he had a man-of-war under him. I could reach the water when she lay over under a strong breeze. When the Captain and my comrade (a Mr. Billings), myself and four other persons were all assembled on the little after portion of the deck which is sacred to the cabin passengers, it was full—there was not room for any more quality folks. Another section of the deck, twice as large as ours, was full of natives of both sexes, with their customary dogs, mats, blankets, pipes, calabashes of poi, fleas, and other luxuries and baggage of minor importance. As soon as we set sail the natives all lay down on the deck as thick as negroes in a slave-pen, and smoked, conversed, and spit on each other, and were truly sociable.

The little low-ceiled cabin below was rather larger than a hearse, and as dark as a vault. It had two coffins on each side—I mean two bunks. A small table, capable of accommodating three persons at dinner, stood against the forward bulkhead, and over it hung the dingiest whale oil lantern that ever peopled the obscurity of a dungeon with ghostly shapes. The floor room unoccupied was not extensive. One might swing a cat in it, perhaps, but not a long cat. The hold forward of the bulkhead had but little freight in it, and from morning till night a portly old rooster, with a voice like Baalam's ass, and the same disposition to use it, strutted up and down in that part of the vessel and crowed. He usually took dinner at six o'clock, and then, after an hour

devoted to meditation, he mounted a barrel and crowed a good part of the night. He got hoarser all the time, but he scorned to allow any personal consideration to interfere with his duty, and kept up his labors in defiance of threatened diphtheria.



Sleeping was out of the question when he was on watch. He was a source of genuine aggravation and annoyance. It was worse than useless to shout at him or apply offensive epithets to him—he only took these things for applause, and strained himself to make more noise. Occasionally, during the day, I threw potatoes at him through an aperture in the bulkhead, but he only dodged and went on crowing.

The first night, as I lay in my coffin, idly watching the dim lamp swinging to the rolling of the ship, and snuffing the nauseous odors of bilge water, I felt something gallop over me. I turned out promptly. However, I turned in again when I found it was only a rat. Presently something galloped over me once more. I knew it was not a rat this time, and I thought it might be a centipede, because the Captain had killed one on deck in the afternoon. I turned out. The first glance at the pillow showed me repulsive sentinel perched upon each end of it—cockroaches as large as peach leaves—fellows with long, quivering antennae and fiery, malignant eyes. They were grating their teeth like tobacco worms, and appeared to be dissatisfied about something. I had often heard that these reptiles were in the habit of eating off sleeping sailors' toe nails down to the quick, and I would not get in the bunk any more. I lay down on the floor. But a rat came and bothered me, and shortly afterward a procession of cockroaches arrived and camped in my hair. In a few moments the rooster was crowing with uncommon spirit and a party of fleas were throwing double somersaults about my person in the wildest disorder, and taking a bite every time they struck. I was beginning to feel really annoyed. I got up and put my clothes on and went on deck.

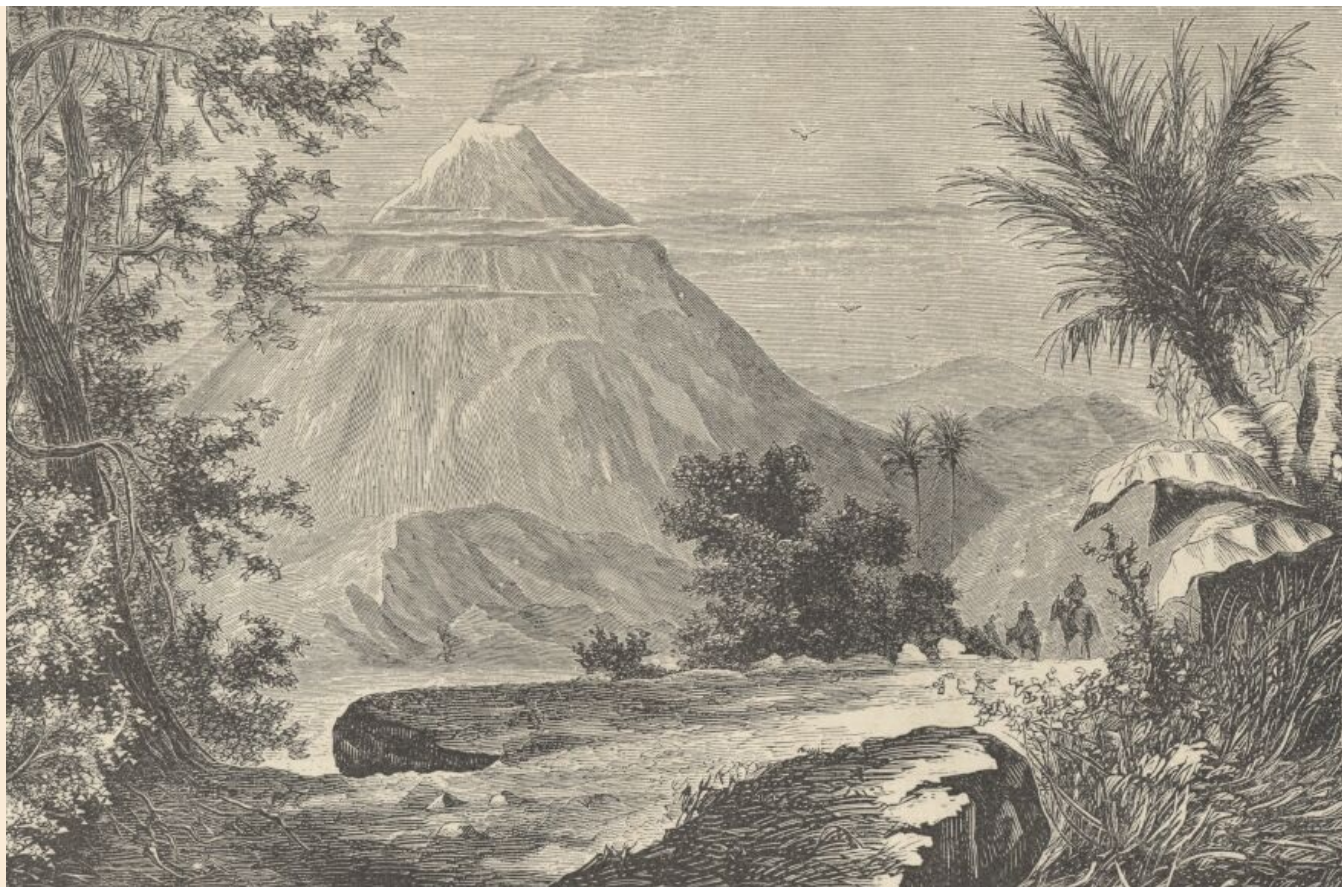
The above is not overdrawn; it is a truthful sketch of inter-island schooner life. There is no such thing as keeping a vessel in elegant condition, when she carries molasses and Kanakas.

It was compensation for my sufferings to come unexpectedly upon so beautiful a scene as met my eye—to step suddenly out of the sepulchral gloom of the cabin and stand under the strong light of the moon—in the centre, as it were, of a glittering sea of liquid silver—to see the broad sails straining in the gale, the ship heeled over on her side, the angry foam hissing past her lee bulwarks, and sparkling sheets of spray dashing high over her bows and raining upon her decks; to brace myself and hang fast to the first object that presented itself, with hat jammed down and coat tails whipping in the breeze, and feel that exhilaration that thrills in one's hair and quivers down his back bone when he knows that every inch of canvas is drawing and the vessel cleaving through the waves at her utmost speed. There was no darkness, no dimness, no obscurity there. All was brightness, every object was vividly defined. Every prostrate Kanaka; every coil of rope; every calabash of poi; every puppy; every seam in the flooring; every bolthead; every object; however minute, showed sharp and distinct in its every outline; and the shadow of the broad mainsail lay black as a pall upon the deck, leaving Billings's white upturned face glorified and his body in a total eclipse.



MOONLIGHT ON THE WATER.

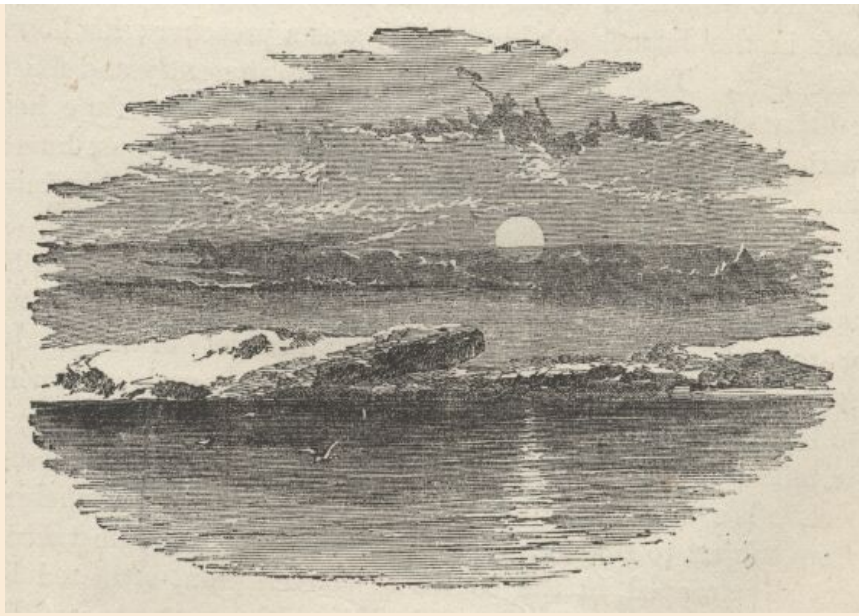
Monday morning we were close to the island of Hawaii. Two of its high mountains were in view—Mauna Loa and Hualaia. The latter is an imposing peak, but being only ten thousand feet high is seldom mentioned or heard of. Mauna Loa is said to be sixteen thousand feet high. The rays of glittering snow and ice, that clasped its summit like a claw, looked refreshing when viewed from the blistering climate we were in. One could stand on that mountain (wrapped up in blankets and furs to keep warm), and while he nibbled a snowball or an icicle to quench his thirst he could look down the long sweep of its sides and see spots where plants are growing that grow only where the bitter cold of Winter prevails; lower down he could see sections devoted to production that thrive in the temperate zone alone; and at the bottom of the mountain he could see the home of the tufted cocoa-palms and other species of vegetation that grow only in the sultry atmosphere of eternal Summer. He could see all the climes of the world at a single glance of the eye, and that glance would only pass over a distance of four or five miles as the bird flies!



By and by we took boat and went ashore at Kailua, designing to ride horseback through the pleasant orange and coffee region of Kona, and rejoin the vessel at a point some leagues distant. This journey is well worth taking. The trail passes along on high ground—say a thousand feet above sea level—and usually about a mile distant from the ocean, which is always in sight, save that occasionally you find yourself buried in the forest in the midst of a rank tropical vegetation and a dense growth of trees, whose great bows overarch the road and shut out sun and sea and everything, and leave you in a dim, shady tunnel, haunted with invisible singing birds and fragrant with the odor of flowers. It was pleasant to ride occasionally in the warm sun, and feast the eye upon the ever-changing panorama of the forest (beyond and below us), with its many tints, its softened lights and shadows, its billowy undulations sweeping gently down from the mountain to the sea. It was pleasant also, at intervals, to leave the sultry sun and pass into the cool, green depths of this forest and indulge in sentimental reflections under the inspiration of its brooding twilight and its whispering foliage. We rode through one orange grove that had ten thousand tree in it! They were all laden with fruit.

At one farmhouse we got some large peaches of excellent flavor. This fruit, as a general thing, does not do well in the Sandwich Islands. It takes a sort of almond shape, and is small and bitter. It needs frost, they say, and perhaps it does; if this be so, it will have a good opportunity to go on needing it, as it will not be likely to get it. The trees from which the fine fruit I have spoken of, came, had been planted and replanted sixteen times, and to this treatment the proprietor of the orchard attributed his-success.

We passed several sugar plantations—new ones and not very extensive. The crops were, in most cases, third rattoons. [NOTE.—The first crop is called "plant cane;" subsequent crops which spring from the original roots, without replanting, are called "rattoons."] Almost everywhere on the island of Hawaii sugar-cane matures in twelve months, both rattoons and plant, and although it ought to be taken off as soon as it tassels, no doubt, it is not absolutely necessary to do it until about four months afterward. In Kona, the average yield of an acre of ground is two tons of sugar, they say. This is only a moderate yield for these islands, but would be astounding for Louisiana and most other sugar growing countries. The plantations in Kona being on pretty high ground—up among the light and frequent rains—no irrigation whatever is required.



CHAPTER LXX.

We stopped some time at one of the plantations, to rest ourselves and refresh the horses. We had a chatty conversation with several gentlemen present; but there was one person, a middle aged man, with an absent look in his face, who simply glanced up, gave us good-day and lapsed again into the meditations which our coming had interrupted. The planters whispered us not to mind him—crazy. They said he was in the Islands for his health; was a preacher; his home, Michigan. They said that if he woke up presently and fell to talking about a correspondence which he had some time held with Mr. Greeley about a trifle of some kind, we must humor him and listen with interest; and we must humor his fancy that this correspondence was the talk of the world.



It was easy to see that he was a gentle creature and that his madness had nothing vicious in it.

He looked pale, and a little worn, as if with perplexing thought and anxiety of mind. He sat a long time, looking at the floor, and at intervals muttering to himself and nodding his head acquiescingly or shaking it in mild protest. He was lost in his thought, or in his memories. We continued our talk with the planters, branching from subject to subject. But at last the word "circumstance," casually dropped, in the course of conversation, attracted his attention and brought an eager look into his countenance. He faced about in his chair and said:

"Circumstance? What circumstance? Ah, I know—I know too well. So you have heard of it too." [With a sigh.] "Well, no matter—all the world has heard of it. All the world. The whole world. It is a large world, too, for a thing to travel so far in—now isn't it? Yes, yes—the Greeley correspondence with Erickson has created the saddest and bitterest controversy on both sides of the ocean—and still they keep it up! It makes us famous, but at what a sorrowful sacrifice! I was so sorry when I heard that it had caused that bloody and distressful war over there in Italy. It was little comfort to me, after so much bloodshed, to know that the victors sided with me, and the vanquished with Greeley.—It is little comfort to know that Horace Greeley is responsible for the battle of Sadowa, and not me.

"Queen Victoria wrote me that she felt just as I did about it—she said that as much as she was opposed to Greeley and the spirit he showed in the correspondence with me, she would not have had Sadowa happen for hundreds of dollars. I can show you her letter, if you would like to see it. But gentlemen, much as you may think you know about that unhappy correspondence, you cannot know the straight of it till you hear it from my lips. It has always been garbled in the journals, and even in history. Yes, even in history—think of it! Let me—please let me, give you the matter, exactly as it occurred. I truly will not abuse your confidence."

Then he leaned forward, all interest, all earnestness, and told his story—and told it appealingly, too, and yet in the simplest and most unpretentious way; indeed, in such a way as to suggest to one, all the time, that this was a faithful, honorable witness, giving evidence in the sacred interest of justice, and under oath. He said:

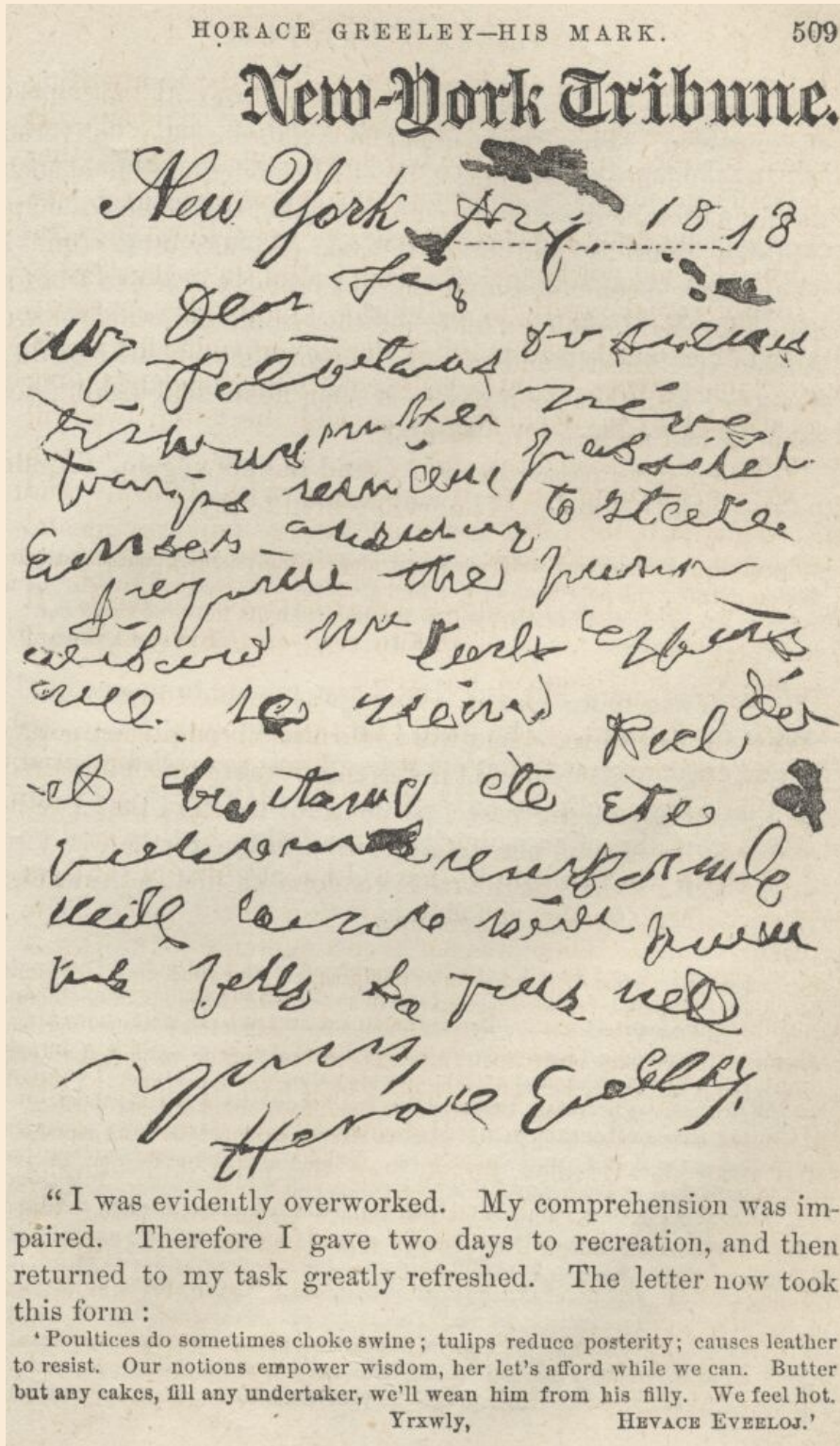
"Mrs. Beazeley—Mrs. Jackson Beazeley, widow, of the village of Campbellton, Kansas,—wrote me about a matter which was near her heart—a matter which many might think trivial, but to her it was a thing of deep concern. I was living in Michigan, then—serving in the ministry. She was, and is, an estimable woman—a woman to whom poverty and hardship have proven incentives to industry, in place of discouragements. Her only treasure was her son William, a youth just verging upon manhood; religious, amiable, and sincerely attached to agriculture. He was the widow's comfort and her pride. And so, moved by her love for him, she wrote me about a matter, as I have said before, which lay near her heart—because it lay near her boy's. She desired me to confer with Mr. Greeley about turnips. Turnips were the dream of her child's young ambition. While other youths were frittering away in frivolous amusements the precious years of budding vigor which God had given them for useful preparation, this boy was patiently enriching his mind with information concerning turnips. The sentiment which he felt toward the turnip was akin to adoration. He could not think of the turnip without emotion; he could not speak of it calmly; he could not contemplate it without exaltation. He could not eat it without shedding tears. All the poetry in his sensitive nature was in sympathy with the gracious vegetable. With the earliest pipe of dawn he sought his patch, and when the curtaining night drove him from it he shut himself up with his books and garnered statistics till sleep overcame him. On rainy days he sat and talked hours together with his mother about turnips. When company came, he made it his loving duty to put aside everything else and converse with them all the day long of his great joy in the turnip.



DISCUSSING TURNIPS.

"And yet, was this joy rounded and complete? Was there no secret alloy of unhappiness in it? Alas, there was. There was a canker gnawing at his heart; the noblest inspiration of his soul eluded his endeavor—viz: he could not make of the turnip a climbing vine. Months went by; the bloom forsook his cheek, the fire faded out of his eye; sighings and abstraction usurped the place of smiles and cheerful converse. But a watchful eye noted these things and in time a motherly sympathy unsealed the secret. Hence the letter to me. She pleaded for attention—she said her boy was dying by inches.

"I was a stranger to Mr. Greeley, but what of that? The matter was urgent. I wrote and begged him to solve the difficult problem if possible and save the student's life. My interest grew, until it partook of the anxiety of the mother. I waited in much suspense.—At last the answer came.



"I found that I could not read it readily, the handwriting being unfamiliar and my emotions somewhat wrought up. It seemed to refer in part to the boy's case, but chiefly to other and

irrelevant matters—such as paving-stones, electricity, oysters, and something which I took to be 'absolution' or 'agrarianism,' I could not be certain which; still, these appeared to be simply casual mentions, nothing more; friendly in spirit, without doubt, but lacking the connection or coherence necessary to make them useful.—I judged that my understanding was affected by my feelings, and so laid the letter away till morning.

"In the morning I read it again, but with difficulty and uncertainty still, for I had lost some little rest and my mental vision seemed clouded. The note was more connected, now, but did not meet the emergency it was expected to meet. It was too discursive. It appeared to read as follows, though I was not certain of some of the words:

"Polygamy dissembles majesty; extracts redeem polarity; causes hitherto exist. Ovarious pursue wisdom, or warts inherit and condemn. Boston, botany, cakes, folony undertakes, but who shall allay? We fear not. Yrxwly, HEVACE EVEELOJ.'

"But there did not seem to be a word about turnips. There seemed to be no suggestion as to how they might be made to grow like vines. There was not even a reference to the Beazeleys. I slept upon the matter; I ate no supper, neither any breakfast next morning. So I resumed my work with a brain refreshed, and was very hopeful. Now the letter took a different aspect—all save the signature, which latter I judged to be only a harmless affectation of Hebrew. The epistle was necessarily from Mr. Greeley, for it bore the printed heading of The Tribune, and I had written to no one else there. The letter, I say, had taken a different aspect, but still its language was eccentric and avoided the issue. It now appeared to say:

"Bolivia extemporizes mackerel; borax esteems polygamy; sausages wither in the east. Creation perdu, is done; for woes inherent one can damn. Buttons, buttons, corks, geology underrates but we shall allay. My beer's out. Yrxwly, HEVACE EVEELOJ.'

"I was evidently overworked. My comprehension was impaired. Therefore I gave two days to recreation, and then returned to my task greatly refreshed. The letter now took this form:

"Poultices do sometimes choke swine; tulips reduce posterity; causes leather to resist. Our notions empower wisdom, her let's afford while we can. Butter but any cakes, fill any undertaker, we'll wean him from his filly. We feel hot. Yrxwly, HEVACE EVEELOJ.'

"I was still not satisfied. These generalities did not meet the question. They were crisp, and vigorous, and delivered with a confidence that almost compelled conviction; but at such a time as this, with a human life at stake, they seemed inappropriate, worldly, and in bad taste. At any other time I would have been not only glad, but proud, to receive from a man like Mr. Greeley a letter of this kind, and would have studied it earnestly and tried to improve myself all I could; but now, with that poor boy in his far home languishing for relief, I had no heart for learning.

"Three days passed by, and I read the note again. Again its tenor had changed. It now appeared to say:

"Potations do sometimes wake wines; turnips restrain passion; causes necessary to state. Infest the poor widow; her lord's effects will be void. But dirt, bathing, etc., etc., followed unfairly, will worm him from his folly—so swear not. Yrxwly, HEVACE EVEELOJ.'

"This was more like it. But I was unable to proceed. I was too much worn. The word 'turnips' brought temporary joy and encouragement, but my strength was so much impaired, and the delay might be so perilous for the boy, that I relinquished the idea of pursuing the translation further, and resolved to do what I ought to have done at first. I sat down and wrote Mr. Greeley as follows:

"DEAR SIR: I fear I do not entirely comprehend your kind note. It cannot be possible, Sir, that 'turnips restrain passion'—at least the study or contemplation of turnips cannot—for it is this very employment that has scorched our poor friend's mind and sapped his bodily strength.—But if they do restrain it, will you bear with us a little further and explain how they should be prepared? I observe that you say 'causes necessary to state,' but you have omitted to state them.

"Under a misapprehension, you seem to attribute to me interested motives in this matter—to call it by no harsher term. But I assure you, dear sir, that if I seem to be 'infesting the widow,' it is all seeming, and void of reality. It is from no seeking of mine that I am in this position. She asked me, herself, to write you. I never have infested her—indeed I scarcely know her. I do not infest anybody. I try to go along, in my humble way, doing as near right as I can, never harming anybody, and never throwing out insinuations. As for 'her lord and his effects,' they are of no interest to me. I trust I have effects enough of my own—shall endeavor to get along with them, at any rate, and not go mousing around to get hold of somebody's that are 'void.' But do you not see?—this woman is a widow—she has no 'lord.' He is dead—or pretended to be, when they buried him. Therefore, no amount of 'dirt, bathing,' etc., etc., howsoever 'unfairly followed' will be likely to 'worm him from his folly'—if being dead and a ghost is 'folly.' Your closing remark is as unkind as it was uncalled for; and if report says true you might have applied it to yourself, sir, with more point and less impropriety. Very Truly Yours, SIMON ERICKSON.

"In the course of a few days, Mr. Greely did what would have saved a world of trouble, and much mental and bodily suffering and misunderstanding, if he had done it sooner. To wit, he sent an intelligible rescript or translation of his original note, made in a plain hand by his clerk. Then the mystery cleared, and I saw that his heart had been right, all the time. I will recite the note in its clarified form:

[Translation.] 'Potatoes do sometimes make vines; turnips remain passive: cause unnecessary to state. Inform the poor widow her lad's efforts will be vain. But diet, bathing, etc. etc., followed uniformly, will wean him from his folly—so fear not. Yours, HORACE GREELEY.'

"But alas, it was too late, gentlemen—too late. The criminal delay had done its work—young Beazely was no more. His spirit had taken its flight to a land where all anxieties shall be charmed away, all desires gratified, all ambitions realized. Poor lad, they laid him to his rest with a turnip in each hand."

So ended Erickson, and lapsed again into nodding, mumbling, and abstraction. The company broke up, and left him so.... But they did not say what drove him crazy. In the momentary confusion, I forgot to ask.

*** END OF THE PROJECT GUTENBERG EBOOK ROUGHING IT, PART 7 ***

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE
THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in

the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you

prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS', WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™'s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.