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WE MUST WORK FOR THE PEOPLE'S WELFARE.

W. H. Kitchin, Owner.

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(For the Democrat.) ABOUT EDUCATION—III. Who is Responsible?

It is a principle of moral law that men are not only responsible for what they are and what they do, but also for what they might be more than they are, and for higher excellence in what they attempt. Although it is said too often for repetition here, it is none the less true that this is an age of progress. And the very fact that the world's great enterprises are being continually pushed forward with all the force that this restless age can command; that inventions are daily multiplying; that every department of human activity is aglow with powerful enthusiasm;—this fact demands of every one his best efforts, and directed in the most judicious manner, for the accomplishments of results commensurate with his opportunities, and for the real advancement which the age demands.

Every man owes it to himself, to the world around him, and to God, to make the most possible of his opportunities. He owes it to himself, because every man's success depends upon his own efforts; he owes to his fellows, because they expect much of him, and in elevating and improving himself he does the same indirectly for them; he owes it to God, because He makes it possible for man to develop his powers and enlarge his estate.

There is a penalty fixed upon all violations of this moral law, whose execution can not be averted. "To thine own self be true, and it doth follow as the night the day."

So it "doth follow," that whoever fails to make the highest possible development of opportunities of any kind, suffers the penalty of the law in being deprived of the blessings and pleasures that will have come to him in consequence of his obedience to that law, had he obeyed it.

For instance, it is a duty which every man owes to himself to accumulate as much wealth as he can in an honorable way, in order that he may have home comforts and be able to open his hand in benevolence towards those less fortunate than himself. If his failure to attain unto such competency comes through indolence and lack of proper effort, he pays the penalty in being forced to do without those things himself and to see those around him share this penalty.

Then again, it is a duty which every man owes to himself, to his family and his friends, to make for himself the best possible reputation. All reasonable effort, both in act and in thought, should be put forth, in order that he may acquire such reputation.

But if from a failure to properly estimate such a reputation he does not exert himself to attain unto it, he must suffer the penalty placed upon such neglect. He must see those who are willing to strive for a name and a reputation occupying seats higher than his; and receiving favors at the hands of their fellows, which he might have shared had he been willing to exert himself, physically and mentally, in order to be thought worthy of them by others.

Finally, it is a duty which every man owes to himself, to his country, and to his fellows, to make himself as intelligent as possible—to know as much of this great world and what is being done by the human race as his circumstances will admit. All the higher and nobler elements of his own nature call upon him to rise up and be a man worthy of his lot; worthy of the possibilities which lie before him; worthy, of the sympathy, love and respect of his fellows; worthy in some way, of the favor bestowed upon him, in bearing in his person the image of Him who has fashioned his being. Now, whoever violates the moral law by failing to discharge this debt which he owes to himself, suffers the penalty in being compelled to drag out an existence far less satisfactory to himself than if he had made the most of life possible.

In our daily contact with men

we occasionally meet with some unfortunate ones of all these classes. We sometimes see the man in poverty who might have been in wealth if he had made his visits less frequent at the dram shop, and had exerted himself according to his capacity for making money. We sometimes see the man in questionable society who could have moved in the higher walks of life, as regards his reputation, had he been more careful in his earlier years about his associates and the habits which he fell into. We see hundreds and thousands of respectable, hard toiling, noble hearted men continually embarrassed and made unhappy by reason of their ignorance of many things which immediately concern them, and of all far out from their own homes and residences. These are perhaps worthy of much more respect than is bestowed upon them and would have seen life so far different had they spent a few of their earliest years in acquiring an education. There usefulness would be far greater and their lives much more satisfactory to them selves.

The two classes of young men discussed in my preceding articles include those whose lives are such as I have lastly described. And we find ourselves reproaching these unfortunates too often. Of course there is a fault somewhere. Some one has made a mistake; but very often we charge the fault to the guiltyless. The young man who does not always do what he might is not every time himself to be blamed for all his short comings. And while every one is responsible more or less for his own course, and must make life what it really is for himself; yet the true germ of failure does not always rest in the one in whom the failure is observed and upon whom the penalty is executed. We shall see hereafter to whom many of these things may be charged besides to those in whom they appear.

E. E. HILLIARD.

(For the Democrat.) AMONG THE SANDWICH ISLANDS.

Lahaina.

Anciently called Lele, from the short stay of chiefs there, is pleasantly located on the western shore of the Island of Maui.

It may be considered as the second port of the Hawaiian Islands—as next to Honolulu, it is mostly frequented by the whaling fleet which touch at the islands in the spring and fall for recruits and refreshments. This town was selected by Kamehameha III and his chiefs to be the seat of government of the group, and it continued so until the troublesome times of 1843, when he removed the Royal residence to Honolulu. It has several churches, a hospital and the old Palace, which from the anchorage looms up and appears a grand and stately building but it is fast going to ruin for neglect. There are quite a number of stores in this town, and several practicing physicians. There is a seminary on the Island for the education of natives located about two miles back of the town. It is under the charge of capable foreign teachers and is sustained by the government. It numbers about two hundred students.

Perhaps there is no town on the group that presents to the stranger a more strikingly tropical appearance. There is one principal street, several miles in length intersected with many others lined with large trees which cover the road, rendering it in places a shady and cool bower. Numerous groves of coconuts and tall bananas line the beach, and environs, while grape and other vines almost bury in their foliage many of the cottages. There is no spot on these islands equal to Lahaina for gardening or raising fruit and vegetables of every description, owing to the abundant supply of water.

The native inhabitants of Maui are far more advanced in the knowledge of agriculture than those of the other islands of the group. Potatoes are raised in abundance and there are also large sugar plantations from which the best sugar and molasses

are cured, and there are fine herds of cattle. Fruits are generally abundant. The grape seems to luxuriate in the rich soil and the sunny clear weather of Lahaina.

Figs, bananas, and melons are produced in abundance, and pumpkins enough for all North Carolina to make pies for a general thanksgiving. The population of Lahaina is estimated at three thousand, the foreign part of which will not probably exceed eight hundred. "Years ago there was a hut under every bread fruit tree," was the statement of an old man who has seen the four Kamamehas as the rulers of the land. Lahaina is singularly free from local diseases.

The climate is unequalled, the mild sea breezes temper the heat of the day, and the cool breeze of the night makes sleeping a luxury.

The natives of the islands resemble our Indians, they are large and well formed, with long black hair. The women are well formed and graceful in their movements, some being nearly white and very pretty, they dress after the manner of our women here. They are very courteous and hospitable to strangers. There are large numbers of Chinese on these islands laboring on rice and sugar-cane plantations, some are doing business in the towns. The Kanakas are not very fond of the Chinese and take every opportunity to annoy them. At Honolulu the Chinese have a theatre, where they have a performance every night, Sunday excepted. Their theatres differ from ours in every particular. The stage is a raised platform, at one end of the room with a door on each end of it; they have no scenery or curtain, the musicians sit on the stage, close to the wall and between the two doors. Their music sounds like the wailing of 17 lost cats. They do not play a piece in one night, a Chinese drama lasts generally two or three months. After the performance is over for the evening a Chinaman appears and says few words to the audience. I suppose he informs them the play is "to be continued in our next." I have never seen the Chinese applaud the performers. They remain very quiet during the entire performance. The Chinese do not care to allow foreigners in their theatres, and when one gets a chance to get in he has to pay dearly for the privilege of hearing a lot of Chinamen screeching and howling. I have been there. I paid my way too. It is very difficult to get ahead of John Chinaman.

As I have strayed back to Honolulu I will go a little farther and try to interest my readers in another city, of the Hawaiian group, called Hanalei situated on the island of Kauai. The view from the anchorage is one of the most picturesque in the world,—towering mountains, covered with woods, cascades, ravines and the Waiole river, with one of the richest valleys in the group, all mingled together in making it a scene of unusual beauty.

The trade of this port is now very limited and is confined to a few coasting vessels and a steamer, which stops there in making her trips around the islands, to supply the wants of the natives. The two largest coffee plantations on the islands are located here, producing about 250,000 lbs of coffee annually. In the neighborhood of this port several thousand head of cattle run wild and in former years large quantities of beef was shipped from this port, but owing to the irregular facilities for sending it to market, it has of late years been entirely broken up.

It was in this harbor during the year of 1824, that the Royal Hawaiian brig (a vessel owned by the King) "The Pride of Hawaii," was wrecked; the circumstances attending which it may not be amiss to relate here. The wreck is supposed to have occurred solely thro' the negligence of the Captain, a foreigner. After the natives had brought on shore from the wreck, the spars, rigging, and other articles, they attempted to haul up the brig itself. This furnished one of the best specimens of physical force ever witnessed among them. They collected from the woods and margins of a river, a

large quantity of the bark of the tree which grows on the island and from which they made their rope, and with their hands, without any machinery, made several thousand yards of strong rope. Twelve foids of this they made into a cable; three cables of this kind they prepared for the purpose of dragging the wreck of the brig ashore. These three cables were then attached to the mainmast of the brig, a few feet above the deck, leading some distance on the shore towards the mountains, nearly parallel to each other. At the sides of these the multitude were arranged as closely as they could conveniently sit or stand together.

The brig was in about ten-foot water, and partly on her side which was furthest from the shore, and near a reef of rocks rising nearly half way to the surface. Over this reef they proposed first to roll the vessel. Everything being arranged for their muscular effort an old chieftain, formerly from Oahu, called the "Wind-watcher," passing up and down in front of the different ranks, repeatedly sang out with prolonged notes and trumpet tongue, "He quiet—shut up the voice," to which the people responded, "say nothing."

Between the trumpet notes, the old chieftain, with the natural tones instructed them to grasp the ropes firmly, rise together at the signal, and leaning inland, to look and draw straight forward without looking backward towards the vessel. They being thus instructed remained quiet for some time on their lips. A man called a Kaukau, or councilor with the chiefs, whose office it was to rehearse for the encouragement of the people an ancient and popular song (used when a tree for a canoe was to be drawn from the mountains to the shore) rose and with great rapidity commencing with an address to Lono, the ancient god, rehearsed the mythological song, of which the following is a verse.

"Give me the trunk of the tree, O Lono, Give me the tree's main root, O Lono, Give me the ear of the tree, O Lono, Hearken by night and hear by day, O Poihili—O Poahaha Come for the tree, and take to the sea-side."

The multitude quietly listening a few minutes, at a particular turn or passage in the song indicating the order to march, rose together and as the song continued with increasing volubility and force slowly moved forward in silence, and all leaning from the shore, strained their huge ropes, all tugging together to heave up the vessel. The brig felt their power, rolled up slowly towards the shore upon her keel, till her side came firmly against the rock and there instantly stopped, but the immense team moved on unchecked and the mainmast broke and fell with its shrouds, being taken off by the cables drawn by unaided muscular strength. The hull instantly rolled back to her former place, and was never recovered. The interest of the scene was much heightened by the fact that a large man by the name of Kiu, who had ascended the standing shrouds being near the maintop when the hull began to move, was descending when the mast broke, and was seen to come down suddenly and simultaneously with it in its fall, strong apprehensions were felt on the shore that he was killed amidst the ruins, numbers hastened from the shore to the wreck, to see the effects of their haul and to look after Kiu. He was found amusing himself swimming about on the seaward side of the wreck, where he had opportune ly plunged and was unhurt, when he was in imminent danger.

For a number of years the wreck could be seen but the sands have engulfed it and all that remains to be seen is part of the foremast rising about two feet from the surface, marking the spot where lie the bones of "Cleopatra's Barge," as she was called. The Kanakas have composed numerous songs relating to her fate.

A. S. C. B. "Your son is an actor, you say," Mr. Maginnis. "Faith, he is." "Where does he act?" "Down the Bowery." "And what roles does he play?" "Rolls, is it? Faith, he rolls up the curtain."

He Needed a New Watch.

"Mary," remarked old man Cross beam to his wife at breakfast one morning, "was Will Trimble here to see Kate last night?" "Yes my dear." "What time did he leave?" "I heard him say it was 11 o'clock by his watch as he went out." "What kind of watch does he carry?" "A patent lever he told Katie." "A patent lever, eh? Well, you tell him, with my compliments, that if he wants to remain healthy, he had better change that patent to a 10 o'clock leave her. I was young once myself, and know what time of night 11 is by those patent lever watches."—*Merchant Tracer.*

He Explains How He Got a Black Eye.

"Johnnie, have you been fighting?" gravely inquired Mrs. Muggins. "No, ma'am," promptly answered the heir of the Mugginses. "John Muggins, how dare you tell me an untruth!" exclaimed his mother. "Where did you get that black eye, sir?" "I traded another boy two front teeth and a broken nose for it," replied Johnnie as he crossed the woodpile.—*St. Louis Post.*

Of Course He Could Ask.

"Might I ask who lives here?" asked a polite gentleman of a stranger he met in front of a handsome mansion. "Certainly, sir," as politely replied the stranger. "Who is it, sir?" "Darned if I know," replied the stranger.—*Pittsburg Chronicle.*

"Mister" said a strapping big fellow to the editor, "I want you to correct that piece you had in your paper about me yesterday." "With pleasure, if it was incorrect. What does the item refer to?" "It's about me gettin' drunk and lickin' my wife." "What's wrong about it?" "Why, my name's Garbel and you had it 'Gable.' I ain't no gable-end of a house."

The editor promised to make the correction and the burly man left the sanctum satisfied.—*Ky. State Journal.*

A milkman who was nearly lynched for selling watery milk says the whey of the transgressor is hard.—*Ex.*

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