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TACOMA ADVERTISING

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Nothing seems to be more firmly fixed in foreign opinion about the native people of Hawaii than the idea that they once were cannibals and that, at the time of Capt. Cook's visit, they numbered 400,000 souls. A recent issue of the Anglican Church Chronicle quotes the Rev. Dr. George W. Vandewater as saying that a congregation of 5,000 native Hawaiians showed what had been done by the church with people who, "but fifty years ago, were eaters of human flesh." It was a most amazing statement to come from any pulpit, says the Honolulu Advertiser, but it fairly represents the average, unintelligent opinion of the masses. To such critics all islands between Cancer and Capricorn were once inhabited by cannibals, though scientists declare that very many of them indeed, including particularly the Hawaiian group, had no man-eating savages.

The native traditions here, so far as can be traced, are quite accurate. For example, there were, which tells of the arrival on the beach some 300 years ago of two white strangers, who, when they got ashore, knelt and told their beads, corresponds almost precisely as to date with the Spanish narrative of the loss of ships by a Kona storm from a fleet of galleons passing south of here, while trading between Acapulco and Manila. As to the Cook tradition, as it exists in the Kona district, where the British navigator was killed and where the natives are more nearly in their primitive state than elsewhere, it discards the cannibal theory by means of a simple explanation.

According to the account, "after the death of Capt. Cook, who, during most of his intercourse with the natives, had been regarded by them as a god, it was decided by the natives to make an offering of his body to the gods. The viscera were taken out and placed in a calabash to be offered to one of the powerful gods of the sea of the Hawaiian theogony, the viscera being considered a higher and better offering than any other part of the body. The remainder of the body was to be offered to a less powerful god. While the viscera were in the calabash it was found by some children, who mistaking it for the viscera of a pig, which was considered a great delicacy, built a fire, cooked and ate it or part of it. The remainder of the body, as all accounts substantially agree, was afterward returned to Cook's successor in command of the vessel."

A bit of circumstantial evidence lies in the fact that, many years ago, a native lived in Hawaii who was practically an outcast among his people because he was believed to have once eaten human flesh.

A name indicative of horror and contempt was coined for him.

As to the theory that 400,000 people lived here in Cook's time it was disputed about forty years ago by James Jackson Jarves and has never appealed strongly to other investigators. The 400,000 estimate was Cook's own, and he based it on the vast crowds he met at every landing place and upon the number of natives he saw along shore. He did not know that Hawaiians, good walkers and runners all, followed his ship from point to point and that he was seeing thousands over and over again. Furthermore, there was not food enough in this group for 400,000, nor was the social system of the people calculated to stimulate the growth of population. Between the wars and the sacrifice of the young and the occasional lean years, it is doubtful if the aborigines, when at their numerical zenith, had among them more than 150,000 souls.

Quaint Inscriptions. A well known Southern antiquarian has an interesting collection of verse which he has found from time to time in old ball clocks. Some are terse and terse with truth. Pasted inside the case of an old sentinel of Father Time was a piece of parchment on which was written in ink that had long since almost faded away—

I am old and worn, as my face appears, For I've walked on time for a hundred years.

Many have fallen since I begun; Many will fall ere my race is run. I have buried the world, with its hopes and fears, In my long, long march of a hundred years.

In another old colonial timepiece was written—

Master, behold me. Here I stand To tell the hours at thy command; What is thy wish 'tis my delight To serve thee both by day and night. But master, be wise, and learn from me To serve thy God as I serve thee.

A wise old clockmaker had scratched upon the plates of another this bit of trite philosophy—

The man is yet unborn who truly weighs the hour.

Scribbled in the case of another old clock was the following—

Time marks the way of life's decay.

Revenge. Small Boy—Give me a large bottle of the worst medicine you've got in your store.

Druggist—What's the matter? "Well, I've been left alone with grandma, and she's suddenly been taken sick, and I'm going to get even with her!"—Life.

Profit in Hen Raising. If a hen lays an egg a week the year through it will just about pay for her feed, and every extra egg will yield a profit.

Don't expect your arguments to have much weight. Did you ever go into seclusion and attempt to argue yourself out of a fool intention, and succeed?

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