THE DESERET EVENING NEWS. 9 TO 16

TRUTH AND LIBERTY.

MITY-SECOND YEAR.

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SATURDAY, AUGUST 31, 1901, SALT LAKE CITY, UTAH.

NUMBER 243

REMEMBERED CAPT. COOK OLD HAWAIIAN PRIEST WHO WAS ABOUT TEN YEARS OLD WHEN THE

maveling in the district of a number of string instruments pro-ducing a shrill, squeaking sound, all Island of Hawali, in the a Elder Joseph F. Smith and I combine most weird and dismal!

from the natives that there the neighborhood, a very aged er of the old kahunas, (priest), scient Hawalian religion; that the only known one of his race inot accepted the Christian reand that this old kahuna had sily refused to relinquish his is We thought we would go st this man. The natives told er, that it would do no good, could not talk with any foreignsveral had called on him, at imes; but they could not get in strength mestimes; but they could not get mestimes; but they could not get mestimes; but they could not get mestimes; but nevertheless, to go white, if only out of curtosity. He mestimes is a strength of the stade white the stade of the vil-its that just outside of the vil-its that just outside of the vil-ted hut just outside of the vil-ted hut, reclining in the shade white solution of alokaoe, in his assume the finally arose to his assume the finally arose to his and free himself up, assuming a and free himself up, assuming a set final the widently tors

who we were. He was a tall man, about 90 years of age; res told us, he was 100 years work sullen and morose, there

ling of a savage or hideous sching of a savage of moteous a his countenance; heavy facial byseter, denoted strong charac-hir even these were modified, by see, in fact, he seemed to be in fact, he seemed to bu type of the older and betin fact, good type of the

ommonplace questions we to notice them; although we pole his language well. In study m, we could but feel that we were sence of a strange, remark-one who, evidently, had been n his class and profession, dur-chathen days of his people. The as in fact, were only second in rance and influence, to the kings with chiefs in the councils of the

ing the earlier part of this man's the shody wars, tens of thousands of sequered foes were offered in a to his "war god;" in their the to his "war god:" in their the temples. In contemplating the sile of this strange, silent and now and man, it did not require much a im standing by the rude altar bir Heian-Temple-in the very act boweling the miserable victims by were one after another, laid the sacrificial stone, to be offered appeare the wrath of the god of in fact, we could imagine his tere still reeking with human as it was evident, beyond a hat this very man, now stand-

in a very discordant chorus,

"Now a trembling victim, fattened for sacrifice, is brought in and laid, securely bound, on the altar, face up. One of the officiating kahunas, with a jagged edge stone knife, makes a deep transvers cut across the wretche's ab-domen, laying bare his bowels. The piteous, hideous screams of the tor-tured victim are heard above the din of the discordant chorus. The tones of the instruments and voices of the singers, and chants are raised to a higher and more frenzied pitch, in an effort to drown the hideous screeches of the lacerated, suffering victim! During which another of the officiating kahunas steps up and thrusts his two hands into the aperture and literally tears out the mass of bowels and casts them into a cesspool near by, while the poor wretch writhes and struggles with agonizing, piteous groans! Often amid the taunting and jeering of the specta-

"After a great battle has been fought the number thus offered in sacrifice to the god of war may reach to fifty, or even a hundred in a day!" Several hun-dred, he said, had been offered up on these very altars within the past sixtyfive years!

We had almost dispaired of being able to induce the old Kahuna to talk; but finally we asked him if he could re-member the arrival and death of Capt. Cook? For a moment he was thrown off his guard, and involuntarily replied "Yes!" You must have been quite off his guard, and involuntarily replied "Yes!" You must have been quite young at the time, How old were you? Raising his hand, he said, "About so high," indicating the height of a boy 10 or 12 years of age. Did you ever see Capt, Cook? "Yes, I was at Kealake-tor the utiling where Cook was killed) kua (the village where Cook was killed)

Tells a Story of the Visit of the White Men-How the Natives Worshiped and Made Their Sacrifices-Tells of the Fight 255 in Which the Priests Took Part and in Which Many of Them Were Killed, Together With Capt. Cook.

Written for the "News" by W. W. Cluff.

when Lono-Capt. Cook-was killed." You would possibly be about 12 years old at the time? "Perhaps so," he replied, "but I remember it well."

The English history of that sad event does not exactly agree with the ac-counts we have heard from intelligent natives. The English historians place all the blame on the natives; but the native version shows that while Cook and his officers were being feasted by the king, high chiefs and Kahunas, in the village near by, some of the Eng-

lish sailors came on shore to get wood and in passing the Heiau, near the landing, they went in and commenced tearing down and carrying off the wooden railing around the altar. That when the natives saw that desecration

of their temple, which they held to be sacred, they commenced pelting the vandals with stones, and in retallation the sailors fired into the crowd with guns, killing many. The shooting guns, killing many. The shooting caused great consternation, and thous-ands came flocking to the scene of the melee. That the officers on board one of the ships seeing the commotion on land, fired a broadslde into the great crowd on shore, killing scores. The report of the cannon was heard at the feast. Capt. Cook, his officers, the feast. king, chiefs and Kahunas rushed to the scene of conflict and soon all were | mixed up in the fight, which finally re-sulted in the death of Capt. Cook, a number of the chiefs and many of the natives.

"Now," we said, "as we have never heard the particulars of that sad story, by an eye-witness, if you have no ob-jection, we would be pleased to have you give us the particulars, as you re-member them. We have no motive, further than to learn the facts."

In a modest, straightforward manner he related the whole history of the af-fair; differing only slightly from what we had learned from other native sources. "Cook," he said, "had pressed his way through the great crowd and may a little we out in the water way." was a little way out in the water wav-ing his hand to the officers on board ing his hand to the officers on board the ship to cease firing; but as the fir-ing continued, it is supposed the offi-cers mistock his signal. "An old war chief, to test whether Cook really was immortal, threw his spear, so as to strike the captain with a side glance. The force of the blow caused Cook to cry out with pain." The old warrior then declared he was mortal and felt pain as any other map. Thereupon. pain, as any other man. Thereupon, several, with well directed aim, threw their spears, piercing him through, and he fell dead where he had stood in the

water." Thus perished the noble Capt. Cook; the first to circumnavigate the globe

Nothing but a state of frenzy, such as must have there existed, would ever have led any Hawaiian to raise a vlohent hand against their discoverer, whom they looked upon as their long looked for Lono, an immortal savior.

As the old kahuna had become so free to talk, we told him we were "Mor-mon" Elders, but we had not come to talk about religion to him; that he be-ing an aged man, we thought he would be able to tell us about his people, before foreigners came to those islands; that we took a great interest in his race, and wanted to learn about their early history before white men came, and brought those loathsome diseases which are so rapidly decimating their numbers; that we believe they were, formerly, a generous, noble race of peo-ple, and we had a kindly feeling for them.

We said: "It has been claimed, by some writers that the Sandwich islanders, anciently, were cannibals; is there any truth in such charges?" He re-plied very emphatically, "No." The only case, he said, where any Hawalian ever ate human flesh was as follows: "When Lona-Capt. Cook-was killed,

the kahunas, who had supposed him | not the bishops and officiating priests, immortal, took his body to the Helan and flayed the flesh from the bones, which were to be preserved as sacred relics. His heart was placed in a calabash, also to be preserved, as sacred." During the night a boy stole it and ate it, the boy supposing it to be a heart of one of the hogs that had been killed that day, in preparing the feast given in honor of Lono. When it was learned that the boy had caten the heart of Lono-a god-he was anointed the great high priest-kahuna-of our na-This statement is confirmed by

all the reliable native historians. Considering the fact that this man had been sulking for over thirty years, or since the nation renounced heathenism and accepted Christianity, he ap-peared to be very intelligent, and weil posted in the early history of his peo-

Having now thrown off this moroseness and talked freely, we ventured to ask him to explain, if he would, something of their ancient religion, their rites, ceremonies, etc. He seemed rather We reluctant to talk on that subject. assured him that it was not with a view to criticise or revile their ancient modes of worship, but simply for information. So finally he did, answering many questions we put to him. In regard to sacrifice, he said: "Yes, we of-fered sacrifices of swine, fowls, fishes and many kinds of fruit, to the lesser gods." "You used in your worship, images of wood and stone; also worshipped the volcano, sharks, thunder, ledges of rock, etc., we have been told. Will you please explain your ideas in regard to these things. As it has al-ways seemed a mystery to us how in-telligent persons could believe that Delty could be represented or exist in those hideous idols, or in the volcano, sharp, rock, etc?" At these questions he broadly smiled, and said: "We believe there is one great God, who creat-ed the heaven and earth, man and every living thing; we also believe there are many lesser gods and god-When the great God is angry with man whom he created, he pun-ishes them for their wickedness, and as a means to that end, he may cause one people to go to war with another, in which many are slain, He may cause the volcano to burst forth, destroy life and devastate the land. Thunder and lightning, cause great rocks to break loose from the overhanging ledges, destroying towns and terrorizing the inhabitants. The vora-

clous shark, to swarm in the bays, eating up the people when they go in to bathe and fish. In paying adoration and offering sacrifice to these instru-ments of death and calamity, it is sim-ply to appease the wrath of God. As for the images of wood and stone, which we did make with our own hands, and which we place in the Heian and around the altars, they are simply to remind us of the lesser gods they represent; and who officiate as mediators, in our behalf, with the great God. We do not think those things are ds, or that iod awells i these explanations, we could see why he smiled. not offer human sacrifices "Did you not offer human sacrifices so?" "Yes, on certain great and also? special occasions, such as war, pestilence and famine. If a sacrifice of swine, fowl, fruit, etc., would appease the wrath of God, in the case of those other calamities, you have mentioned, why not in the others?" "You see," said he; "it was necessary to make the sacrifice commensurate with the greatness of the affliction! Offerings of swine, fruit, etc., were more common things, and would not be acceptable to the great God in case of those general calamities. Therefore it required the

bow before those images, in adoration, and with the crucifix and strings of beads, make mysterious signs and beads, make mysterious signs and significant tokens in their peculiar forms of worzhip? Do they not kneel before the Virgin Mary and implore her to intercede with Christ and the Father, in their behalf?"

Zarring human sacrifice, in the an-cient Hawalian worship, it must be ad-mitted, that there was a great similarity between it and that of ancient Israel, in theory, at least. Then, when we consider the sacrifice Father Abra-ham attempted to make, and that greatest of all sacrifices, when God the Eternal Father, forordained that his Only Begutten Son should be offered a sacrifice as an atomamout for all its re-Only Begotten Son should be offered a sacrifice as an atonement for sin, if we are not reconciled to the theory of the human sacrifice of the heathen Ha-wallan, we will be forced to the con-clusion, at least, that a traditional knowledge of the principle and law of sacrifice, as understood by Adam and ancient Israel, has been handed down to them, through their forefathers. Again as a milication or extension

Again as a mitigation or extenuating excuse for the excesses to which the Hawalians carried human sacrifices, during the wars of conquest by which Kamehameha I united all the islands of the group under one govern-ment; we must bear in mind that the sacrificial altar was substituted by them in ileu of the many other meth-ods available to more civilized nations in disposing of the great generals and rulers when vanquished and captured in war. When it came to the ordinary warriors taken prisoners in battle, hav-ing no prisons in which to crowd them to die of hunger and waste away by disease, they were quite as humanely disposed of as sacrifices to their gods of war! Contrast the fate of the prison-ers taken in Kamehameha's wars, who, from the time of capture were fed and feasted like princes up to the hour of sacrifice! [It was the law that no man should be offered a sacrifice until feasted on the best of food a certain number of days.] with the miserable wretches, who, as soon as captured in the civil war were hurried off and cast into the crowded, uncomfortable and filthy "Libby Prison," to starve, and by lingering torture of disease and vermin; prayed for death to come, as a happy relief

In the first case the unfortunate ones, looked upon it as an honor to be con-secrated to the god of war, while in the other, it was humiliation, inhuman torture and a disgrace to civilization. Let the impartial reader judge of which method, under the circumstances was the more humans?

If you cannot decide in this case, coll to mind the pathetic, heart-stirring ac-counts given recently of men, women and children who, while being besieged in the "British consulate" by the savage heathen Boxers within the walled city of Pekin. When husbands and fathers; nay, even mothers, declared to the world most solemnly that they had provided themselves with weapons and were fully resolved when there was



NEW YORK'S CORRUPT OFFICIALS MUST GO.

36

Balan and an and a state of the state of the

mb and silent before us, had fated at the sacrificial altars when ds of men of rank, as well as no warriors, captured in battle, d in sacrifice.

had, only a short time previously, due one of those Helans, the last whilt by Kamehmeha, and the left on the islands, in which there three altars.

le suide described in detail a scene ste Heian during a sacrificial cere-ner as follows: "In the open court, hundreds of the common per il asemble; they come out of idle minip! On that raising ground, back the altar, will be the king and high and surrounded by musicians and Mesingers; there, in front of the alw stand the officiating kahunas, with is in hand; and circling around mand the altar a great number of ting kahunas!

all are ready, the beating of w Pahu, (a one headed drum.) with h tull, dismal thud, is the signal for ing the ceremonies. The mele



The whole country is absorbingly interested in the crusade against official corruption now being waged in New York City. Here is Mayor Robert A. Van Wyck, who comes in for a good deal of villification these days. His term of office is nearly over.

minute

Here is Frank F. Moss, counsel for the Parkhurst society and the man who planned and carried out the brilliant coup which led to the exposure of the actual confederacy between the New York police and the evil resort keepers of the city.

human being!" To the charge of image worship, the Hawalian will reply: "Are the Cath-olics also image worshipers? Do they not adorn their cathedrals, and place around their altars, numerous images and paintings, representing various ma'am, Saints; both male and female?" "Do Record.

greatest offering we could make-a

no longer hope of deliverance that rather than see their wives and children fall into the hands of those merciless boxers, where a fate worse than death awaited them, they would themselves take the lives of their dear ones. Consecrate them to a Christian God rather than become the victims of those cruel pagan fiends to be tortured. W. W. CLUFF.

How it Will Soon Be .- Mr. Subabs (pleadingly): Can't you help me out for a few days until I make other arrangements?"

Miss O'Rourke (the cook): "Not on yer loife! Me toime is booked solid fer eighteen months ahead, all one wake shtands."-Puck,

Sunday School Teacher: Tommy, you may give your conception of 'the future state.' " Tommy: "Please, ma'am, it's a territory."-Philadelphia

worshipful sir knight commander of the

Eminent Nobles of Thingumbob."-

City Barber (to Scotch visitor, after

shaving)-"Little bay rum, sir?" Scotch Visitor-"Weel, I'm na fond of rum; but I wadna refuse a drap whus-

An Indianapolis woman called up her

Judge

ky.

over, the chanting of the priests, and

THINGS MADE FROM BOILED WOOD.

Melcolm McDonald Indulges in Some Interesting Shop Talk in the Chicago Sunday Record-Herald Regarding Some Wooden Products.

May acres of forest land are stripped their hemlock, birch, maple, elm and trees, which are rafted down rivers be cut into short blocks and boiled. usands of cords of hard wood are move into great steel boilers or vats, here it steams and stews until every

t of the wood is soft and almost All this boiling and steaming prepares wood for the keen-edged knives and forms and dies which transform the the, elm, hemlock, ash and birch butter dishes, pie plates, berry

some people might be expected to entimental tears over the fate of forest monarch laid low by the toiman's ax to be turned into butter [abes. But no tears are shed in that Richigan factory which turns out an set unthinkable number of the oval ists which are found in every grocery are and which have come to be an sential factor in Sunday school pic-

tes, washboards, fruit crates and

is extremely doubtful if anyone just how many wooden dishes he made each year, but it is safe to esaste their numbers swell up toward s billion mark. One factory in Michthe for instance, turns out every workday over 750,000 of the sweet which the family butter is delivered tities. In addition this particular fatory makes daily nearly a quarter of a million dishes and plates for other perses, something like 30,000 dozen dottes pins, thousands of washboards, Feat million thousands of washboards, that plies of maple flooring and other ima of hard wood, and several car-

This immense and varied output is hids of firewood. This immense and varied output is hids possible by some of the most in-shiss machinery ever put together. It as time-honored joke in the Chicago methanic district that the packers bekyards district that the packers bere use every part of a pig but the qual Captains of industry hate tats; it is to them what a vacuum to nature, a thing to be abhorred; so

Millions and millions of feet of lum- | it is that the men who planned, built was bolled every year in Michigan. was bolled every year in Michigan. Way acres of forest land are stripped Det hemlack birch manual along and now operate the great plants which eat up a forest every week permit very little of the wood to get away from them.

Thus the maple log selected as the raw material for butter plates leaves the mill in the form of butter plates, dishes and boxes made from veneer, maple flooring, clothes pins, lumber and firewood. Some sawdust is left, and that is burned to raise steam.

Maple is the only wood used for but-ter dishes. The maple log is drawn up into the sawmill, where it is cut. The outside slabs are sawed off, and then cut up into lengths suitable for fire-wood. Next several layers of maple wood. Next several layers of maple are sliced off by the saw and such boards are dressed down for maple flooring or other product; the culls are sent to the clothes-pin machine. After the "waste" is cut off there is left of the log a piece of timber six incles wide and eight inches deep, as long as the log, and this is cut up into blocks

the log, and this is cut up into blocks each from ten inches to a foot in length. From these blocks the butter dishes are made The blocks are thrown into large stee! bollers or vats, where they are softened by steam. When the wood has been boiled enough, the steaming blocks are

fed to a machine which literally scoops out butter plates faster than three to a second, or about 200 a minute.

A rapidly revolving curved knife does the trick. As it swings around on its spindle it gauges into the soft block of maple, which is fed up to it by the aumaple, which is ted up to it by the au-tomatic feeding arrangement; zip, the plate is scooped out, and zip, another knife, which moves up and down, pares off a section of wood the thickness of a plate, so that when the curved knife swings around again it finds a smooth, even surface, from which it bites an-

other plates are made then and there that remains to be them, crate them and ship them. As them, crate them and ship them. As they come out of the machine they fall into a funnel-shaped chute, which sends them to the traveling table in a dry kin, through which they pass. The trip takes about balf an hour, and when they fall upon a long table, at the other end of the kin, they are ready to be "nested" by girls, who pack them for chinment.

The veneer, steaming hot from the boiler is fed to the machine, which bites off just enough to make one dish. At the same time it cuts out a blank of the proper size and shape, and marks the folds. The steel hands fold the flexible wood to the proper form and hold it there until the ends are firmly

moist, hot maple sheets for fabric. They

are marvels of automatic mechanisms.

They take strips of maple veneer in at one side and turn out finished wood-

en dishes at the other, each machine delivering the dishes at the rate of 100 a

sewed with wire. Then the finished plate is delivered to be dried and packed. Wooden dishes, fruit packages, boxes and baskets are made from veneers-thin sheets of wood stripped from blocks which have been made soft by boiling or steaming. For butter and lard plates and for packages to be used for meats and fish, maple is used, for it

meats and fish, maple is used, for it is clean and sweet. Elm moulds too quickly and basswood gives off an un-pleasant odor. For fruit boxes and bas-kets black ash is preferred. In preparing the black ash log for fruit packages it is cut into blocks or bolts about three feet long. After be-ing well steamed or bolled are taken to the veneer cutter, which is a large lathe. As the hot, moist bolt revolves in the lathe a wide knife, automatically in the lathe a wide knife, automatically adjusted to its work, slices off a thin sheet or veneer in a continuous roll. The veneer for fruit packages is onesivesenth of an inch thick: It can be made as thin as a sheet of paper or can be peeled off in a sheet a quarter inch thick

The veneer sheet is taken to saws, it is cut into the required and width. For berry boxes two pleces of veneer of the right size are crossed and put into a machine which marks the folds with a knife that penetrates a little distance into the wood, and then the machine folds the pliable wood into box shape.

The sideplece, which has previously marked, is deftly wrapped been around the form and quickly tacked on. and the box is made. Berry boxes have hollow bottoms, not as is common-ly supposed to defraud fruit buvers. but to keep the bottom berries from being crushed by those above them. Fruit baskets having a capacity of a

bushel are molded to shape. They are made from veneer string which while steaming hot, are placed orosswise in a hoop which serves the double burness a hoop which serves the double "studies" of holder and guide for "studing" the strips. A machine rivets the strips to-gether with an iron "eye" and the latticed disk is taken to a machine

dry kiln, through which they pass. The lrip takes about balf an hour, and when they fall upon a long table, at the other end of the kiln, they are ready to be "nested" by girls, who pack them for sbipment. While one group of machines is scooping out butter plates, another group is making "wire-end" dishes out

of veneer and nails it around for the | slicing blade and a number of slitting middle hoop, each nail being elinched by the steel form against which it strikes after passing through the wood. The hoops in place, the basket is turned over to a boy, who puts on the bottom hoop. The handles, which are bent and shaped, are put in place and sewed there with heavy wire. Then the bas-ket is dried and shipped to the fruit grower. Peach and other baskets are ide in much the same way.

Excelsior, which is shaved wood, genrally is a basswood product, although poplar and gum wood are used by some makers. It is used as a substitute for hair and moss in upholstering, but the bulk of it goes for packing material. Immense quantities of it are used, and the sweet smelling shavings, sliced from the trees which made Michigan, Wisconsin and Minnesota famous, go to all parts of the world.

Excelsior might be called ribbon veneer, for it is really a wide shaving or slice cut into fibers. The wood is seasoned in the open air for a year or more before using. When dry enough it is taken to the cutting machines. Each cutting knife is made up of a l ready for wash day

blades. The wood is fed vertically into the machine and the feeding mechanism forces it against the knives, which are set in a polished steel plate. A connecting rod from a revolving wheel moves the knife rapidly forward and back; the splitting blades cut grooves into the wood and then the slicing blade comes along and shaves off a thin section and the excelsior drops down through a chute into the

shipping-room below. There it is gath-ered up and put into a press, which it into seventy-five and 100packs pound bales. Clothespins are a by-product of factories which make butter plates, for they are cut out of cull lumber. The

culls are sliced up into lengths clothespin size and girls arrange the blocks on a conveyor belt, which carries them to the turning machine. Here, with lightning speed, they are turned into clothespin shape. The turned blanks are fed to a saw which cuts the beveled slot that makes the fork and then the pins are dried and pollshed in cylinders which revolve. They then are packed,

HUMOROUS.

Husband of Gifted Writer-Is your

novel nearly done? Gifted writer-Yes, my dear; but my

hero must die, you know. "Well, after he's dead, will you sew this button on for me?"-Flegende Blatter.

The Minister-Mrs. Patterson, really sympathize with you in your great affliction. Still, you must not give your-self us to grief. You know where to You know where to turn for consolation." Widow (sobbing)-That's a' vera weel.

minister, but wha'll marry a widae wi' three weans?'

Deacon Scrouge-No, parson, I don't rightly think we ought to give you a vacation. You know the devil never takes one

Jones-"Yes, Maria, the infatuation

shown by you women for foreign titles is appalling, and if allowed to go unchecked may sap the foundation of the republic. No, I won't be home for dingrocer by telephone the other morn-ing, and after she had sufficiently scolded the man who responded, she said: "And what's more, the next order you get from me will be the last I'll ever give you," "It probably will, madam," said the voice at the other end of the wire, "you are talking to an undertaker."-Indianapolis News. "Pa, what is a philosopher?" A phil-

osopher, Jimmie, is a man who thinks he has got through being a fool."-Detrolt Free Press.

Mr. Benedict: "The new cook rides a bicycle, doesn't she, my dear?" Mrs. Benedict: "What makes you think so?" Mrs. Mr. Benedict: "Oh, her cooking. She seems to be an expert at scorching."-

ner: I'm going to be installed grand | Credit Lost.

AMALGAMATED ADVISORY BOARD DISCUSSING PEACE MEASURES.



The

Parson Snappeigh-He would, deacon, if you didn't keep him so busy.

