

It is some for high
I have had dealings with him on several
occasions. ^{Walter:} Am now atty in a suit against

him for a large sum. How is this for high?

Have been a guest at his house. I understand that you came

up against the Col. once.

(When finished please return to T. R. for files)

HAWAIIAN BOARD TREASURER

RECEIVED

NOV 24 1920

11/24

Kealia, Nov. 21st 1920

Hawaiian Evangelical Association,
Honolulu, H. I.

Dear sirs;

I am returning your printed, or typed, effusion (dated Nov. 3rd 1920) lately received, and evidently intended for me, though very badly directed; and I choose Sunday, for reply, as I have more time and sedateness on that day.

Your effusive circular is of the ordinary begging or soliciting (we need a word between the two) nature or character; I therefore think best to write my reply on Sunday, when I am the most sedate.

Without intending any braggadocio I may say that I have probably known Hawaii and the Hawaiians for a longer time than any of your Honorable Board, or at least the signers of your referred to letter, and I am not much influenced by the opinions expressed, or the statements made.

As a boy, I learned about the best and greatest of the Missionaries, from my Father who was in Yale with him

when he carried the "Bully Club."

The Rev^d Asa Thurston was on his death bed when I came to Honolulu, in December 1867; so I never saw him alive; but I always more than respected his name and worth.

Becoming, shortly after, the only American (or U. S.) official in Honolulu, and having charge of both the political and business relations of the U. S., I became personally acquainted with the prominent missionaries, and was often consulted by them, regarding their differences with the Hawaiian Government. I, afterwards, went into Sugar manufacture, with King Kamehameha V., buying the cane from natives, about Lahaina, and into full plantation work on Maui, and Kauai. For quite a time, most all our labor was Hawaiian.

Now, I may honestly give as my opinion, that the Natives, as a class, have not improved as they should have done. And, most particularly, I mean of late.

You say "this has been a wonderfully good year." My dictionary defines "good" as "having excellent qualities, fit for, proper, pious, moral, kind, well disposed, adequate, useful, adapted or conducive to any particular object" &c &c &c Do you mean to include them all; or do you only mean

good for you? Do you mean good for the
 the Natives, as a class? If you do, I beg to
 differ. To explain, I would say, I think
 all men should be "laborers," to some extent,
 and the plantation laborers have been
 paid, of late, wages far beyond their needs.
 I mean way beyond their necessities. It
 was quite easy to live "better than ever," + even
 save up quite a little. To show the folly of
 such payments I may refer to a case where
 a Native, having some slight trouble with
 one of his teeth, called up the Doctor, at
 midnight, to come to his house and pull
 out the tooth. Doctor told him to "come to
 the Hospital the next morning," as he would
 "not make so long a trip at midnight for less
 than \$15⁰⁰." The man replied "come on; I will
 pay you \$15⁰⁰." The man paid the \$15⁰⁰, but, as
 the Doctor told me, there was no necessity for
 having the work done in such hurry. There
 are plenty of cases of such waste.

If you were to go to one of your insti-
 tutions, where children (especially) are taken
 care of, I can send you information of a
 case where 3 little native girls are being
 cared for, at expense of a Kauai lady, because
 the Father is a brute fit only for the hangman,
 and the Mother died from neglect, while children
 were left to starve or go to the Devil! This case
 would not come under your regime; but in
 my view, it is worth 100 of your benefits.

You want money from me to pay salaries to your Agents, on Kauai, who may be willing enough to attempt to teach the natives, on Kauai, the religion based on the supposed information contained in the Bible, originally translated and dedicated "To the most high and mighty Prince James, by the grace of God, King of Great Britain, France and Ireland, Defender of the Faith &c."

Now, this James 1st and 6th was a pretty bad egg; but at least appearing to be of some cash, as compared to his sycophant crew, "The Translators", who end their "Epistle Dedicatory" as follows: "The Lord of heaven and earth bless Your Majesty with many and happy days, that as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the World in this latter age for happiness and true felicity, to the honor of that great God, and the good of his Church, through Jesus Christ our Lord and only Savior."

Is there any evidence in this, that James 1st and 6th had any true and perfect translation or copy of the original, or prescribed version of the different Books, as they were agreed upon? I ask, because of my ignorance and inability to decide for myself. I have been through the country where these writings were, supposedly, done or made: but saw nothing to impress me as being

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or having been a "land of promise," save,
perhaps of starvation.

Now, the only question is, what
benefit is to accrue from putting into
your hands untold amounts of money
to pay for the benefit, or supposed benefit,
of say teaching the Natives of the Island of
Kauai. Of course, the easiest, and most
common way is to throw all responsibility
upon you, as has heretofore been done,
and may be yet by those who are either
too selfish or too indolent to take personal
time and trouble. For myself, I feel
that you should not be even allowed to
risk reputation or run the chances for
failures that I think I know are almost
sure to come. I honor you for your, say,
bravery in being willing to attempt
things you know not of; but I am not
willing to become an accessory thereto.

Now, take my adaptation. There is
not one man or woman on Kauai, of in
health, not able to provide for all needs
(even spiritual) better than ever before.
Wages and bonus have amounted to
larger sums, even allowing for advanced
prices, than ever before. Those who have
wasted, will probably continue to waste,
and must be furnished by finding a
loaf.

If you could drive out the Nahunas, and

6.

teach even the Natives to live cleanly, there might come a time when you could teach them religion. To have men going about preaching, not knowing their characters, is (in my opinion) generally a waste of time.

There may be men who will give money, on principle, without a show for benefit. I am not one.

Yours truly
J. S. Spalding

November 24, 1920.

Colonel Z. S. Spalding.

Kealia, Kausi, T.H.

My dear Sir:

The writer had the privilege of meeting you once on a steamer and hates to run the risk of marring what might have been a fair impression made on that occasion. My wife and all the Ather-ton's have been acquainted with you for years.

I am not attempting to answer your letter in detail and really think that Judge Frear and Mr. Cooke will be pleased that their efforts were rewarded by any attention from you. I want to concede your long knowledge of affairs here and you must have watched with considerable regard the gradual weakening of the Hawaiian people. As to our Board's connection with all this and what we might have done to retard it, I have no desire to argue. I find it a pleasure to agree with you, too, that bonuses and high wages have not helped them, if indeed they have helped any. (The same might be said of high dividends, by the way.) We all of us reaped where we did not sow and I think I dare say this to an old pioneer like Colonel Spalding. I want to envy you your acquaintance with the earlier missionaries and simply tell you that those who have followed them, although doubtless lacking in the fine heroic qualities of their fathers (or predecessors,) are at least "carrying on" and I dare say that you nor any of us would have cared to live in a place untouched by the Gospel of Jesus Christ. The whole civilization which we rather ironically call "Christian"-in that it so imperfectly measures up to the Christ ideal,-is saved from positive putrefaction by the Christian men and women who live in it. You

2. Col. Z. S. Spalding, Kealia, Kauai.

could not even get reasonable insurance rates if *it were not for* the presence of the Christian Church, as poorly as it lives up to the Divine standard.

I have only lived here thirty-one years during which part of my time (in the Kamehameha Schools) has been given to a rather intimate knowledge of Hawaiians and I think I know some of the hopefulness of the present generation but you take Jesus Christ out of the problem and the whole race is scrap-heaped and thrown to the rubbish pile of human weaknesses.

Yes, it was a good year for the islands and "for us". When I admit this last I want to assure you that there are six men in this building who, if they could not make more money than at their present jobs, might be willing to "eat their hats" even at the high price of such commodities. What I want to convey is that the knowledge of the uplift of the islands from bare materialism into a conception of God "is what made last year good. It was imperfectly done and only in spots but we thank God for a "good year." While we are thankful (to-morrow is Thanksgiving and a day kept alive in memory of our rugged ancestry who really were thankful for the bitter as well as the sweet in life) let us include the men who have been partners with us in this big enterprise. There are a lot of them and we would like to include Colonel Spalding hereafter but whether he will come in or not with us, I wish him a hearty aloha and a happy Thanksgiving.

Yours very sincerely,

TR:Y

Treasurer.

Nov 27 1920

Kealia

HAWAIIAN BOARD TREASURER

RECEIVED

NOV 30 1920

Rev. Theodore Richards

Honolulu

Dear Sir,

I am in receipt of your favor of 24th and beg to say that it is my hope that memory goes with years, so I am not blameful for not remembering the occasion you refer to.

"Joe" Atherton was an early friend, and his widow (I hope) is so still. I was (with Joe) one of the starters of the "Star", and sold my stock to him when we no longer needed a "Planter's Paper".

I am, like you, "not attempting to answer" letters, when there is nothing particular to answer. If, as you "really think", and say "Judge Freear and Mr. Cooke will be pleased" &c &c &c I heartily join, and even hope you may, yourself, be equally satisfied. I have lived too long and enjoyed too much, personally, to begrudge others, or even estimate their favors. It is not my business to advertise my own or my neighbors gains or losses; but if you are anxious to learn

concerning the "Sugar men," I think your brother-in-law can inform you, as he is connected with some pretty high losers.

You probably know little concerning "bonuses and high wages," and I may tell you I was one, if not the only planter who opposed them from the beginning. If I had had no other income, than from Hawaii (or sugar) I could ^{have} begged my bread or gone hungry; but I am not blaming you for that. Only, it's well for us all to "stick to our lasts." If I denied you or your associates the privilege of begging for money, I made mistake. I didn't intend to. I only intended to show how it looked to me. Evidently I struck a soft spot: hence your resounder. Now I have no desire to cultivate the raw. I prefer you should "carry on" to your heart's content. But it would not have been polite not to answer soliciting letters or to answer it with a lie. You may not have been told the truth by any one else; but, even so, I was not speaking for any body else. I did not need help to write a few lines of ancient history. But times change. The bustards have been delted and in 3 months we will breathe the air of freedom.

You, or your committee may not have been told how your methods appear on Kauai - In fact they may appear O.K. to many, if not more - I had no authority to speak for anybody else - nor did I. My letter speaks for itself, and is in the hands of parties for whom it was intended. They, or you, can burn it, or publish it, or hold it for evidence - It has accomplished its intent or purpose. You do not deny its truthfulness, so far as I can judge yours. I think you rather admit its sayings, unless I made some errors of history. I am not very strong, on history.

I have earned my own living, for 63 years; I have enough to keep me 7 years more, if I live to be 90. Then I may learn to ask for aid. At present I am simply

Your ob^l servant

J. S. Spalding