

# Pathetic Scenes in the Leper Colony on Molokai Island.

The Rev. Dr. Philip Anderson, who has returned to his home in Pomona Valley, in southern California, after an absence of two years among the islands in the southern Pacific archipelago, last summer preached to probably the most remarkable congregation in the world. The doctor is the missionary of the Pacific Ocean Evangelical Mission union, and his duties caused him to spend much time in the Hawaiian Islands. He preached in Honolulu for several weeks, and there attracted the attention of President Dole, of the Hawaiian republic.

The doctor desired to visit Molokai, the famous island to which lepers are exiled by the national board of health of the Hawaiian republic. No one except the officers of the national board is permitted to land at Molokai, and even the officers are guided by strict regulations as to where they go and what they do in the leper colony. President Dole gave permission to Rev. Dr. Anderson to go to Molokai for one, but he was constantly to be accompanied by a physician in the service of the national board of health.

**A Tragedy of Love and Self Sacrifice.**  
A pathetic love tragedy is being played in the leper colony of Molokai. A beautiful native girl fell in love and married the man of her choice. Soon she developed symptoms of leprosy. They were slight, and might have been concealed, but were not. The young husband was banished from Honolulu to Molokai. His beautiful girl bride

cross the towering cliffs and fearful gulches and canyons, no one could get away from Molokai.

**An Awful Picture.**  
"The territory occupied by the lepers contains about 18,000 acres. It lies in a little valley, well watered and protected by mountains from the winds of the great ocean. Oranges, lemons and bananas grow wild. The chief product is rice. The lepers are cared for at the expense of Hawaii. There are now nearly 600 lepers in the colony. A few of them have been there for twenty-five years, but most of them have been transported to Molokai in the last ten years. The lepers know there is absolutely no hope for them to leave the leper colony and that the joys of home are forever denied them.

"The very air in the colony seems heavy with leprosy, for there is a peculiar sweetish odor wherever one goes among the homes in Molokai. As I went past the hospital, the odor of the seventy or eighty lepers who lay on cots in the doorway, or who sat idly about the broad porch, was distressing. I met the Rev. Father Drake, who voluntarily went to Molokai from Syracuse, N. Y., to take the place of Father Damien, who, himself a vigorous young man, went to live in Molokai to work among the lepers until death released him from the inevitable years of pain and disease.

"Father Drake told me that he had suffered the first stages of leprosy, although he had avoided the disease a

stronger friend held the hymn book for the little one so that she could sing with the others. There were several little boys, bright-eyed and evidently from good Hawaiian families, who had lost fingers and other members. They seemed more cheerful than any of the others—probably because they did not realize that they were never again to see home and parents and friends.

"When all were seated crutches and tall canes stuck up here and there all over the chapel. A few persons reclined on their benches because of inability to sit up. I gave a half-hour talk on the blessings of a resigned Christian life and the joy that awaits Christians in the other world. I think two-thirds of my audience knew English sufficiently well to follow me.

**Lepers Pray for a Cure.**  
"When I had finished a tall Scotchman, evidently a former sailor, of about fifty years of age, arose and offered prayer. When he had finished a native of Honolulu, who, I was told, had been a rich rice grower in the islands, spoke for about five minutes. He said he wanted to tell the American man how glad the lepers of Molokai were to have a person from the outside world come to see them, and that the event would never be forgotten by any one in the colony as long as life remained. He broke into tears and said he wished I would tell the white people what a horrible thing leprosy was and to urge the white doc-

"I never felt so sad as when these 350 afflicted men, women and children entered the chapel. Among them were several Americans who had lived in Honolulu and had contracted leprosy among the natives. They came in limping on crutches and canes. There were, too, a few Englishmen who hobbled down the narrow aisles. There were two English women, who could

not have been over thirty-five years of age, who were without fingers but had preserved their fresh complexion. About half a dozen Frenchmen and three Germans were in the throng. They had all been sailors and had contracted leprosy in the Hawaiian islands. All the rest were natives of the islands. Every one in the strange assemblage bore marks of leprosy.

**Pathetic Boy and Girl Lepers.**  
"The little girls and boys who came to hear me preach were the most pathetic of all. A few were attractive in spite of their sad, pinched and tearful faces. A few children were as young as ten years, and about twenty were between fourteen and eighteen years. One little girl, the child of parents from San Francisco, who had been born in Honolulu, was carried to a bench. She had lost both her feet and several fingers. She had been in the colony for four years, and the nuns said she went to sleep every night weeping and longing for her father and mother. Another Hawaiian girl of fourteen had lost one hand and an ear. Her remaining hand was so weak that

## SOME ODD DREAMS.

THE WRITER RELATES HIS REMARKABLE EXPERIENCE.

There should be an Interpretation—Physical Improvement Kept Pace with the Strange Visions and Their Regularity.



REAMS are not without significance, especially to those who have a high-set purpose in life, says the Metaphysical Magazine. And as this subject is of interest to many, I will relate a series of dreams in my own experience to which possibly some one can give a clearer interpretation than I.

Having been taken very ill in winter, and as this was my second attack, all my friends and associate physicians said I was at death's door and it was not possible for me to recover. It meant but a few hours, or days at the most—I was unconscious at times. But through it all the idea was firmly rooted in my mind that "there is more life for me, and I cannot, I will not go."

There followed four days of complete darkness, and when a little natural sleep came it was accompanied each night for three weeks by a dream of my encounter with some vicious animal—beginning with a bull, then a boar, and next a large mastiff. This order never varied. When the bull came toward me I easily and quickly vaulted the fence as he pinned it below me. In my encounter with the boar I grabbed him by the throat and threw him on his back, thus getting safely away. (Next morning the biceps and supinators of my arm were so sore that they had to be rubbed.) Next the mastiff approached. I quickly grasped him by the larynx till I could get hold of his tongue. This grip seemed to affect the muscles of my wrist and hand alone, which were just as sore and stiff as formerly.

After the expiration of three weeks I had no dreams whatever for a few nights. When they returned I became more and more worried, until, after the last one, something said to me: "mfatao vbtav vbtav vbtav vabgaowy." "This is good, not evil; you are surely a conqueror." However, not much physical improvement was visible.

In the next dream I saw a blue and white light growing into a crown, in which the word "Power" in bright letters was inclosed. This seemed to give me hope, also strength and courage, and I felt somewhat better.

Three nights later I dreamed of being on the lake of Galilee, in the boat with Christ and his disciples; and such a picture as lay before me is hard to describe. The disciples seemed agitated, the sea was rough and the boat frail; yet I was calm. The disciples looked at me, then at the sleeping Christ, but did not speak. I was half reclining, but why so calm I know not. Presently the spokesman of the group arose and whispered to the rest, and as they got up he touched Christ and said: "Master, carest Thou not that we perish?" Christ's face as He arose and rebuked them wore an expression of mingled gentleness, sternness and pity. I was thrilled as He held out His hand with a graceful movement and said: "Peace; be still." Then came a remarkable calm—a beautiful sunset on a sea of glass.

I awoke feeling much better and with strong hope. My improvement was very noticeable from this time forward. Then came a lull, which was followed by dreams of a different character for another period of three weeks. I heard glorious music by a full-voiced choir, commencing regularly at sunset and continuing until I was scotched to sleep. I felt more vigorous after this experience. Then for the next three weeks I saw only a beautiful blue and white light, just as I fell asleep.

As I went about, obliged to mingle in the affairs of daily life, I had no dreams for quite awhile, being somewhat worried by business and other cares. Finally my will again asserted itself. Then began, lasting for three weeks, a series of wonderful texts and sayings, which were given to me by a voice sufficiently audible to arouse me in the morning. They would frequently ring in my ears all day. They seemed to give me power over myself and others. Then I began to get messages and impressions from friends at a distance.

Lastly, approaching my office one morning after leaving the car, I seemed overwhelmed by a condition in which I was very happy and unconscious of my surroundings. When I reached the office I felt a desire to be alone for a few minutes. I sat down and my eyes closed, when I saw a beautiful large star, and while I was looking at it a voice said audibly seven times: "Let the light of life shine forth in you."

Next morning the same condition came at precisely the same place and lasted until the office was reached. This time I saw a beautiful moon and heard a voice speak the words seven times: "This light of life, so free, is yours." The moon disappeared, as the star had done, after the seventh time. I felt very sleepy and dozed for about three minutes.

It would seem that in these occurrences and of the number of times in each case is worthy of note.

Was an Angel.

Mons. X—"Before I married my wife I thought she was an angel." Mons. Z—"And now?" Mons. X—"And now I know that she was an angel."—L'Illustration de Poche.

## CHARACTER AND HYPNOTISM.

An Individual's Strength Is Power Against All Control.

There would be little indeed in hypnotism and the scientific world might rightly ignore its importance as a subject of investigation if it were proved to have nothing more in it than the dominance of one will over another or the power of so-called "suggestion" to control human minds, says Harper's Bazar. But as with any other subject worth investigating, much more is revealed to the student of hypnotism than that which he at first sets out to discover. No sooner, for instance, has he established beyond question proofs of the power of mind over mind and of "suggestion" in control than he is forced to recognize how little potency lies in either when compared to that great power of resistance to them which is generated by an individual's own strength of character. No hypnotism in the world, as a great authority has shown, can make a really temperate person when under hypnotic control, simulate or yield to drunkenness; nor can a truly modest person be induced to do that which would, in waking hours, savor of immodesty. The man with true dignity of soul keeps his dignity intact, and one of real kindness of nature shows no glimmer of harsh feeling. And thus, as can readily be seen, one more proof from an unexpected source has been added to those already in our possession going to show the value and power of character, of that which a man inherently and intrinsically is, rather than that which he appears to be. It makes out, too, even a harder case against Adam, who need never have yielded to Eve but for a weakness in himself.

## DRINK WATER PLENTIFULLY.

For Nervous Diseases It Is Especially Good.

The general tendency of people is not to drink water enough, says an exchange. Pure water itself cannot be unwholesome, unless it is taken at too low a temperature, when food is eaten. The reason for this is that digestion stops until the cold water in the system is brought up to the proper temperature. In the Chautauquan the following advice is given: "We have proof that an insufficient quantity of drinking water is a frequent source of disease. George Henry Fox, M. D., professor of diseases of the skin in the New York College of Physicians and Surgeons, says in a recent article on this subject: 'It is quite certain that few people drink too much water and I feel sure that many unpleasant feelings and symptoms of actual disease would quickly disappear if the sufferers appreciated the value of this best and cheapest of all remedies (pure water).' Dr. Charles L. Dana, professor of nervous diseases in the New York Post-Graduate Medical school, in an article on diet in nervous diseases, says: 'Water should be drunk between meals or before meals and a moderate amount at meals. At least three pints or about six tumblersful, should be taken daily. American neurotics do not drink water enough. They have half desiccated nerves and desiccation increases nervous irritability.'"

## THE WELSH PRINCIPALITY.

Why Old-Time Superstitions, Customs and Flavor Are Preserved.

It is related that an English lord once said to his guests: "I have a mansion in Wales which I have never seen but which I am told is very fine. Every day dinner for twelve is set there and the carriage drawn up at the door in case I should arrive." This may illustrate, says a Scotch writer in Lippincott's, the relation of Wales to the average Englishman, for although almost all the Welsh towns are merely ten hours' ride from London, there is perhaps no other country in the world lying so close to the center of civilization of which so little is known to the outside world. Book stores may load their shelves with volumes on all subjects but few books will be found among them on this quaint, quiet and perhaps most picturesque of all countries. The fact is, Wales is not much visited, is lightly spoken of and little read about—not having produced a Walter Scott—and perhaps these circumstances have done much to preserve the place in its typical state and enabled the people to cling to old-time superstitions, customs and language and to present to a visitor a unique and refreshing flavor wholly its own.

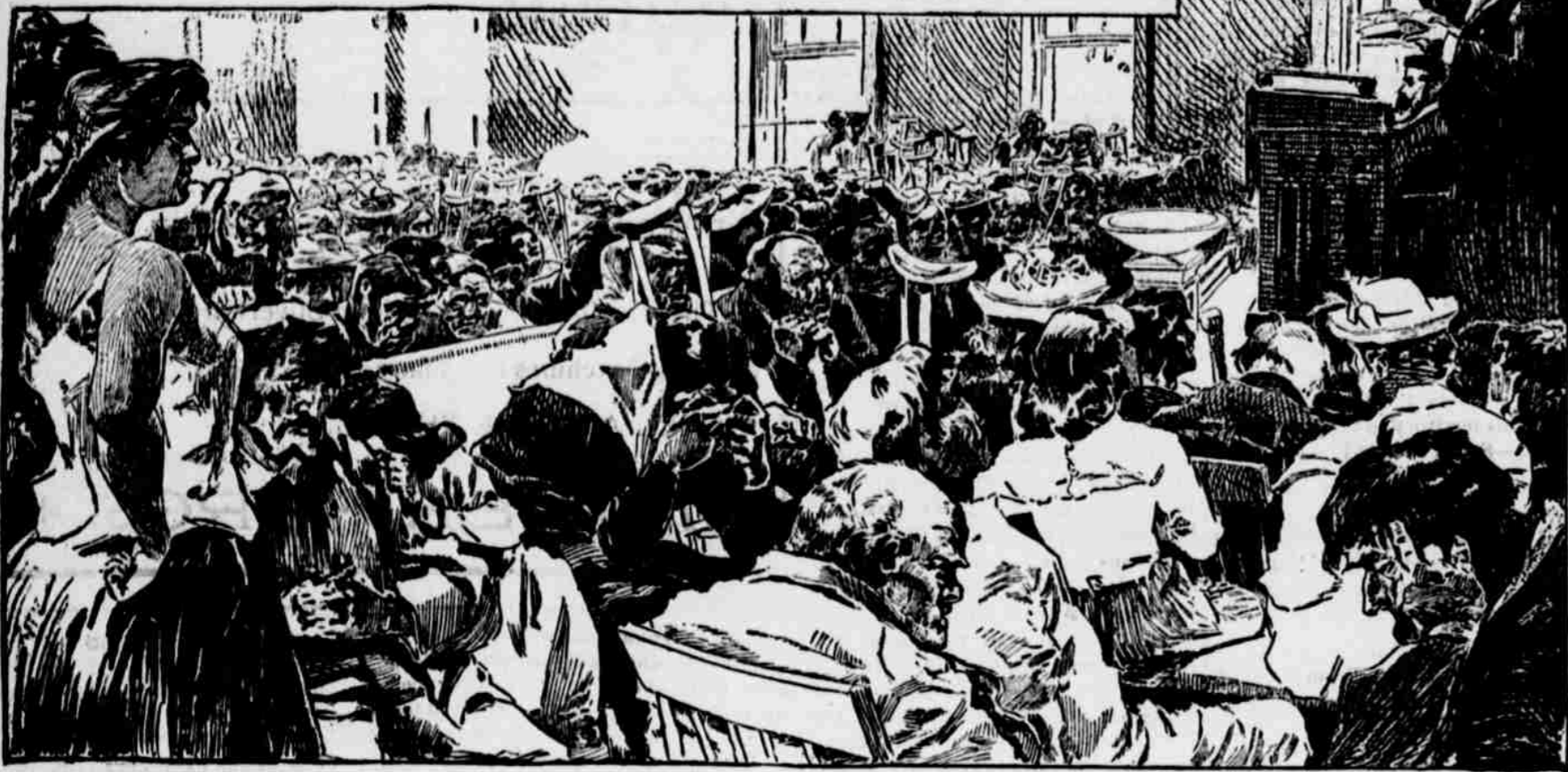
## A Restful Trip.

"Did you get rested?" Fogg asked of Fenderson on the latter's return from Europe. "Yes, I did," answered the traveler. "Got into Liverpool Friday morning, reached London in the afternoon; went to Paris next morning; left for Switzerland the day after that; stopped there two hours; then started for Berlin and did it up in a forenoon; back to England the next day and caught the steamer just in time. Rested?" By Jove, I feel like a new man!"—Boston Transcript.

## The Name of Boston.

In the seventh century a monk named Botolph—which means Bot-holp, or boat-help—founded a church in Lincolnshire, England, says the Ave Maria. When a town grew about the church it was named Botolph's town, which, after several contractions, settled down into Boston. From the old town of Boston in England a famous Puritan divine emigrated to the New England, and gave the name of his birthplace to the metropolis which became his second home.

Salt thrown on a low coal fire will revive it.



"I NEVER FELT SO SAD AS WHEN THESE 350 AFFLICTED MEN, WOMEN AND CHILDREN ENTERED THE CHAPEL. AMONG THEM WERE SEVERAL AMERICANS WHO HAD LIVED IN HONOLULU AND HAD CONTRACTED LEPROSY AMONG THE NATIVES. THEY CAME IN LIMPING ON CRUTCHES AND CANES. \* \* \* EVERY ONE IN THE STRANGE ASSEMBLAGE BORE MARKS OF LEPROSY."—Rev. Dr. Philip Anderson.

followed. She preferred the place with its hideous menace, to Honolulu without her husband. Now she attends divine worship in the leper colony, and is a pathetic figure among the condemned, into whose limping ranks the dread disease will soon push her, for none that live at Molokai ever escape. It is, in fact, an unwritten law of the Samoans that a bride shall share the fate of the husband if he contracts leprosy—that she shall go with him to the leper colony and there, without hope, await the approach of this horrible, lingering death. The young bride, with the pathos of despair on her countenance, looking sadly but resignedly upon the miserable men and women about her, was noticed by the Rev. Dr. Anderson standing at the edge of the strange congregation to which he preached.

"The island of Molokai," said Rev. Dr. Anderson, in relating his experiences there to a Sunday World correspondent, "is about ten miles long and four wide. Its name means land of precipices. There is but one landing place on the island, and that near the colony, so even if it were possible to

year or two by extreme care in his mode of living and association with the lepers. He said that the earliest symptoms of leprosy were constant headaches, slight nausea and later numbness of the fingers and toes, so that one might hold his fingers or toes to any unbearably hot substance and feel no heat. Then the fingers and toes begin to mortify at the joints, and later to drop away. Father Drake had lost but one finger joint when we saw him, and he believed he might live ten years more. He said he was happy that he could minister to the suffering and dying at Molokai as no one else could, and his only desire to prolong his own life was to cheer and convert those about him.

**Heroism of Women.**  
"There are four young nuns who have gone to a living death at Molokai. One is from Syracuse, N. Y., two are sisters from Newark, N. J., and the fourth came from Philadelphia. Two have been attacked by the dread disease, one is probably not yet inoculated with leprosy, while the other had been mildly attacked when I was there.

not have been over thirty-five years of age, who were without fingers but had preserved their fresh complexion. About half a dozen Frenchmen and three Germans were in the throng. They had all been sailors and had contracted leprosy in the Hawaiian islands. All the rest were natives of the islands. Every one in the strange assemblage bore marks of leprosy.

**Pathetic Boy and Girl Lepers.**  
"The little girls and boys who came to hear me preach were the most pathetic of all. A few were attractive in spite of their sad, pinched and tearful faces. A few children were as young as ten years, and about twenty were between fourteen and eighteen years. One little girl, the child of parents from San Francisco, who had been born in Honolulu, was carried to a bench. She had lost both her feet and several fingers. She had been in the colony for four years, and the nuns said she went to sleep every night weeping and longing for her father and mother. Another Hawaiian girl of fourteen had lost one hand and an ear. Her remaining hand was so weak that

tors to discover some cure for the disease. Between his sobs he said that if it had not been for a hope of happiness in heaven there would be suicides in Molokai every day. He said they were all living as best they knew how, hoping for speedy death to remove them from misery. As he proceeded the congregation began to weep, and the lamentation of the girls and young women was the most affecting thing I have ever beheld.

"The physician with me said he never had seen such a heart-breaking scene, and he had witnessed many among the people who were forcibly taken to Molokai. I started a familiar hymn, and in a few minutes had the weeping people under partial control, for all Hawaiians love music dearly. Then the congregation was dismissed, and while the lame and halt went on crutches and canes slowly down the road to their cheap little homes, my companion and I silently walked to the dock, where we took the government boat for Honolulu. I've witnessed some very touching scenes in my life, but that at Molokai was the most affecting of all of them."

## ASBESTOS BANDAGES.

They Have Come Into Use as Surgical Dressings.

Asbestos has come into use as a surgical dressing. Its softness to the touch and glistening, silky appearance commend it as being unirritating to the skin and clean, says the Philadelphia Press. But the chief reason for its use is its indestructibility by fire. This quality makes it possible to render asbestos surgical dressings absolutely free from germs. No other form of lint or cloth can be thus sterilized. Antiseptic surgery was introduced a little after the death of President Garfield. The original idea was to kill all the germs and microbes in an operation wound by means of strong disinfecting solutions, such as carbolic acid or bichloride of mercury. All operations were carried on under a spray of antiseptic solutions until the surgeons began to poison themselves by too free use of them. Next the surgeons found that if they boiled all their instruments and dressings they could dispense with the spray and many of the "antiseptic precautions." The ingenuity of instrument-makers and surgeons was exhausted in devising new forms of sterilizers. All hospitals in the city have a great number of devices for sterilizing dressings with superheated steam under a high pressure. Instruments are boiled in various solutions or baked in ovens. The chief material used is purified gauze, which has taken the

place of lint. Immense quantities of it are used every day in the large hospitals, for a gauze dressing is never used twice. Asbestos dressings can be used over and over again, for no germs can stand the heating that asbestos can go through, and each time it becomes as good as new and absolutely germ-proof. It will be chiefly used for military surgery. The great problem for army surgeons is how to be perfectly antiseptic or aseptic, which means simply absolutely clean in a surgical sense, with the limited means at their service. A handful of asbestos can be sterilized instantly in a soldier's campfire. Asbestos is made from a mineral substance and consists of fine crystalline elastic fibers. It is quite cheap. A single fiber of asbestos fuses to a white enamel, but in the match it is capable of resisting ordinary flame. The ancients used it to wrap around bodies to preserve the ashes of the dead when on the funeral pile. A workman in an English foundry was accused of witchcraft in the early part of the century for having a pair of stockings which he cleansed in a furnace instead of a laundry.

**Cured by Prayer.**  
Five minutes of silent prayer was offered in church at Mt. Storm, W. Va., for Miss Alice B. Schaffer, near death with paralysis. Soon thereafter, Miss Schaffer arose without assistance and is steadily improving.

## Our Manners Astonish Them.

American and English manners seem bold and often astounding to well-bred people in many parts of the continent of Europe. We lift our hats only to ladies. All over the continent nodding to a man without lifting your hat is treating him as an inferior; in some parts of the continent no one thinks of entering a shop, a restaurant or a railway carriage containing other human beings without taking off his hat and wishing them good morning.—New York Post.

## "SCRAPS."

There are said to be over 3,000,000 deities in the Hindoo mythology.

Two million glass eyes are manufactured yearly in Germany and Switzerland.

The largest theatrical building is the Grand Opera of Paris, which covers three acres.

In proportion to its size, Britain has eight times as many miles of railway as the United States.

An apple contains as much nutriment as a potato, and in a pleasanter and more wholesome form.

In some of the farming districts of China pigs are harnessed to small wagons and made to draw them.

After long agitation on the subject, a monument to Jules Simon, the French statesman, is soon to be erected.

## An Unlucky Find.

Some time ago an Austrian peasant, who was cleaning an old picture for his aunt, found 50,000 florins in paper money in it. He claimed the usual 10 per cent as reward and got it. There were two aunts and as each claimed the picture as her own an expensive lawsuit resulted. Finally the sisters decided to go halves, but when the bank notes were examined they were found null and void, the government's term for redeeming them having expired. The peasant refused to return the 5,000 florins which he received in current money, wherefore his aunts have now sued him.—Exchange.

## The Yule Log.

The yule log in England is a relic of Druidism; its name is believed to be a corruption of the wheel log, a wheel in Druidical symbolism typifying the march of the sun. The lighting of the yule fire is reminiscent of the sacred fire kindled by the Druids at mid-winter in the round towers which yet remain in many parts of Great Britain, Ireland, France and Spain.

## The Wonderful Growth of Chicago.

The population of Chicago in 1850, was 70; 1840, 4,853; 1845, 12,088; 1850, 29,963; 1855, 60,227; 1860, 112,172; 1865, 178,900; 1870, 298,977; 1875, 364,377; 1880, 503,185; 1884 (estimated), 675,000; 1885 (estimated), 727,000; 1886 (estimated), 750,000; 1887 (estimated), 760,000; 1889 (estimated), 1,000,000; 1894, 1,750,000.