abundance of ferns in queer shaped pots and in hollowed out trees, which were fixed up to represent alligators with open mouths, and glass eyes set in the bark to make the representation complete. In the midst of these little bowers were miniature lakes, with goldfish swimming about. However, the conditions in many of the Japanese homes were very different from this, and were almost, if not quite, as devoid of cleanliness as those of the Chinese.

Stoves are not used at all, the family cooking being done on what looks like a large iron pot with a rim or bars across the top, and near the bottom a hole cut out, this hole acting as a draught and also a means of supplying fuel to the fire. Most of the cooking is done out of doors, either on the verandah or on the ground, this climate permitting such a luxury. In the poorest homes an ordinary coal oil can is pressed into service as a stove. The top is cut off, the regulation hole cut near the bottom and the stove is complete. The Hawaiians also use this method of cooking when they cook, but their diet is chiefly uncooked foods.

There is much of interest in regard to the customs and manners of the Hawaiians and Orientals, but I will try and relate briefly what seemed most strange. The Hawaiians do not use tables or chairs, but sit on the floor to eat, and they eat with their fingers. The Japanese sit on their heels when at rest, and eat from a tiny table about three or four inches high, kneeling about it. They, like the Chinese, eat with chopsticks, and they sleep on the floor with little polished or lacquered blocks of wood for pillows.

We tried to be tactful in approaching these people, to avoid gaining their animosity, and yet it was imperative that they should understand the full importance of boiling their drinking water, not to eat any uncooked foods, and to clean up. This was applied to all classes and nationalities, but to the Hawaiians was added that they must stop eating poi and raw fish, both of which constitute their main living. The Japanese, too, were warned not to eat raw fish, but as they use the deep water fish their danger was not so great as that of the Hawaiians, who eat fish caught near the shore.

The disease being confined exclusively to the Hawaiians, it was self-evident that the cause came from something which they alone ate, and consequently the poi shops were closed, and the poi on hand locked in rooms and sealed. One can hardly realise what this meant to the Hawaiians. Some of the more intelligent natives told me it meant starvation to their older people, who could not learn to eat potatoes and rice, as the younger generation did. The poi is made from a vegetable called taro, grown in square patches flooded over with water, and these patches are dyked on all sides to retain the water. The taro is slow of growth, taking a year to come to full maturity. To convert it into poi requires boiling first, and it is then beaten with implements for that purpose, by Chinese usually, or it is made in factories. During the process of treating a small amount of water is added from time to time. The growing of taro and the making of poi has become one of the Chinese industries of Hawaii. When working, the Chinese wear an abbreviated costume consisting of white trousers about the size of bathing trunks, and sometimes a thin knitted white shirt is added to this costume, but more often it is not. The warm temperature of this climate demands few clothes for such strenuous work as pounding poi, and it can be easily imagined what the condition of poi might become with an unclean, perspiring Chinaman working over it.

The Hawaiians, a simple childlike people, grew bitter that their supply of poi was so peremptorily cut off, and in their ignorance attributed it to another means used by the haoles (whites or foreigners) to exterminate them. Realising the great need of the people, the Legislature appropriated $20,000 for the distribution of poi to the poor. The Board of Health gave the Kalihi factory a thorough cleaning up, and the employés a rigid examination, and, kept under observation of physicians, it was allowed to open up, and the manufacture of poi was resumed. Three distributing stations were decided upon, one at Palama Settlement, one at Kawaiahao church, and one at Moiliili, and later a fourth was opened at Waikiki. At first the Hawaiians were distrustful, and were sure the poi was full of poison. As they became convinced that such was not the case, and as the rumour spread the news that poi was to be had free, the various stations were besieged by hundreds of people. The poi was brought from Kalihi factory in barrels covered and sealed. This pasty substance was dipped from the barrels by hands thoroughly scrubbed, and was put into ten-pound cloth bags that had been thoroughly boiled each time before using. The waiting people formed in line, and a representative of each family was given a bag of poi, their names and addresses taken, and note made of the returned bags. As is always the case, there was a certain amount of dishonesty, several in one family applying at the same time for poi, but that was guarded against as much as possible by the Hawaiians who assisted in the distribution, and who were personally acquainted with many of the people. We made our regular rounds in the morning, and then went to the distributing stations to help with the poi immediately after luncheon.

Some of the tenements we visited were mere rookeries and the sanitation very bad. Most of them had shops on the first floor, while the shopkeepers and family lived in little partitioned rooms in the rear. Upstairs were single rooms, and sometimes two rooms, devoted to a family. Access to these apartments were outside stairs in the rear of the tenement.

After advising people to clean up, and finding that on our next visit nothing had been done, we would suggest that the Board of Health be very huhu (angry) and make Pilikia (trouble), and there would be quite a scampering and a feeble effort to do better. If this failed, then the " boss " of

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