

THE FRIEND.

VOLUME 46.

HONOLULU, H. I., APRIL, 1888.

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S. E. BISHOP, EDITOR.

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THE DEAD KAISER.

ON the ninth of March, closed the long and illustrious earthly life of William, King of Prussia and Emperor of Germany. A few days lacked to him of ninety-one years. If merely to his great age were respect due, we have to venerate one not only a whole generation older than any living monarch of Christendom, but if we mistake not, of more years than any former monarch of Christendom has attained. The kings and emperors, the statesmen and philosophers of his day had all passed away. William belonged to the times of the great Nicholas, of Metternich, of Louis Phillipe and Robert Peel. In his youth was fought the battle of Jena, which prostrated Prussia at the feet of Napoleon, the insolence of whom to Queen Louise burned into the soul of her son. He personally knew two emperors and three kings of France, four emperors of Russia, and the three kings of England who preceded the fifty years of Victoria's reign. Beginning in the throes and flames of the French Revolution, his life has gone on through Europe's eventful changes and convulsions, and all the enormous developments of the now almost ended nineteenth century.

For twenty-seven years the Kaiser was on the throne of Prussia, and for nearly eighteen Emperor of Germany, having placed the crown on his head as the conqueror of that France to which his youth bowed in defeat. William was a monarch of much of the old-fashioned absolute opinions, but not like the

French Bourbons, incapable of concession and adaptation to the changed times. A man of high rectitude, of ardent patriotism, and of shrewd judgment, the aged Emperor commanded not only the respect and confidence, but the almost filial veneration of the men of Germany. In these stormy years of political struggle and social change, his life has been an immense conservative bulwark, and his departure would seem to open many possibilities to Germany, not all devoid of cause for gravest apprehension. The world will anxiously watch to see whether the young Prince, who will probably soon succeed to the Imperial throne, shall prove a rash Reboam, or shall be wise in concessions to advancing principles of popular and liberal government. In this view, it is perhaps especially fortunate that "Unser Fritz," who seems so near the grave, has survived his father and mounted the throne. The death of the aged Emperor must tend to set astir the democratic as well as socialistic elements of Germany. But even their turbulent ardor must be tempered by the tender pathos of the situation, and the anguished prostration of the new Emperor; thus time will be gained for the young William and his counsellors to observe and weigh the situation, and arrange a wise policy. May God guide that grand and noble nation, and their statesmen and rulers to the best results for Germany, for Humanity, and for Liberty!

LIQUOR FRAUD TRIALS.

A FEW days ago, two popular business men of Honolulu, after a long preliminary examination, were committed for trial, on charges of conspiracy to defraud the Government. A report of a Committee of the Legislature had showed that during the previous two years there had been fraudulently withdrawn from bond at the Custom House by several parties, wines and spirits on which duties should have been paid to the amount of \$45,000, thereby defrauding the Government to that amount. It became the duty of the Government prosecutor to take up the matter, as has

been done with the result so far attained.

Personally, it is painful to us to see well-known neighbors of good social relations in serious difficulties. From what we have learned of the case, there appear to be palliating circumstances, which if the facts charged become established, may entitle the defendants to lenient dealing. We earnestly hope that such may prove to be the case. These mitigating circumstances, however, seem to grow out of the abnormally corrupt and debauched state of affairs subsisting under the late government, which made irregular and unlawful methods in dealing with the government, the easy and almost the natural way of proceeding. The evidence presented at the preliminary examination is said to disclose much of that well-known state of things, not ill-suggested in the couplet,

"Oh, I am the King of Siam, I am;
And for justice I don't care a yam, a yam."

It is of comparatively small importance that due punishment should be awarded to violators of law. It may often be expedient to let such escape recompense for their wrong action. Mercy and forbearance are particularly in place after severe political revulsions, although indiscriminate amnesty is an evil. An assurance that full penalty was to be exacted for all past abuses, would animate considerable numbers of men to desperate opposition to Reform. There seems reason to believe that the reactionary efforts of last December were largely owing to such apprehensions being excited. It is also certain that in any case, only a few of the offenders can be reached. Some of the worst and the highest ones will escape with no other penalty than lessened power and prestige.

What is chiefly important, however, in such prosecutions, is the full and precise exposure they produce of the facts as to gross abuses and frauds, such as took place under the late government, and which are among the things which the Reform movement is striving to remedy. Some of these Custom

House frauds, moreover, are known to have had particular relation to the systematic way in which Royalty corrupted the elections all over the islands, by copious distribution of liquors, which liquors were fraudulently withdrawn from bond without payment of duties. We do not desire to see the present accused parties suffer penalty, if reasonable plea for exemption can be found. What we do hopefully expect and desire, is the useful establishment by unanswerable evidence of some of the facts concerning the manner in which not only honesty and purity were subverted, but in which we were deprived of all legislative power by the entire corruption of elections. We have been struggling for years under a government syndicate of gin and boodle, a peculiar addition to which was being organized of heathen wizardry, to make the subjugation of voters more complete by acting upon Hawaiian superstition. Any clear and definite light upon that evil history such as the coming trials may be expected to cast, must be of great public service.

"What is the theological drift of New England? That is the conundrum." As to your conundrum, dear brother, did you ever know the time when the "theological drift" of New England was not a conundrum? Have you forgotten Hopkinsianism, Emmonsism, Taylorism, Parkism and Bushnellism? And yet the Congregational Church still lives, and was never doing a grander work for the Master than to-day. Congregationalism allows freedom of thought and speculation, while it holds to the cardinal truths of our holy religion. It cultivates scholarship and encourages the spirit of research. It submits to no bonds of bigotry, but, with a reverent spirit and a clear glance, it searcheth after the deep things of God. Its search has not been in vain. The "New England conundrum" has permeated the system of divinity of every branch of the Christian Church, and, because of its influence, they work all the more effectively, and secure more glorious results for the kingdom of God.

How long will men and women in their folly, listen to the testimony of the blind touching questions of spiritual life, and to the deaf touching questions of spiritual hearing? If you would know whether the Invisible can be seen, ask Moses, who saw him by his faith, not Pharaoh, whose eyes were blinded by his unbelief; if you would know whether the Inaudible can be heard, ask Paul who heard him commanding in the noonday splendor that struck him blind, not Festus who takes the words of truth and soberness for learning driven mad.

ANCIENT SYSTEMS OF LAND TENURE IN POLYNESIA.

Read before the Honolulu Social Science Association,
March 12, 1888, by Hon. W. D. Alexander.

Having made the history of land titles in these Islands a subject of study for some time past, I have endeavored to collect information respecting the various systems of land tenure which prevailed in other parts of Polynesia before their discovery by Europeans, and beg leave to lay some of the results of my researches before this association. The subject has a peculiar interest to us for several reasons.

In the first place, it unfolds an interesting chapter in the history of a portion of the human race which, if correctly read, may yet throw light on some of the knotty questions of social science. I can here only allude to them in passing.

I think it is generally admitted that individual property—especially in land—is a comparatively modern institution. Speaking of ancient European law, Sir Henry Maine says: "It is concerned not with individuals, but with families; not with single human beings, but groups;" and again, "We have the strongest reason for thinking that property once belonged not to individuals, nor even to isolated families, but to larger societies, composed on the patriarchal model." Walker, in his "Theory of the Common Law," p. 6, states that before our Teutonic ancestors "crossed the Rhine, private property in land was absolutely and totally unknown to them." When we go back to the dawn of civilization in Europe, before the rise of feudalism, we find among the Celtic nations land held by tribal ownership, while among all the Teutonic nations we find organized village communities, each holding a small district in common called a Mark, and cultivating its arable land in three great fields—a system which has left its permanent traces on the territorial maps of Germany, and in many of the usages still existing both there and in England. The same system has survived to the present time in full vigor in Russia and in other Slavonic countries in spite of the pressure of the nobility. To my surprise, I found its counterpart existing in the plains of Palestine; but the village communities of India furnish still more perfect examples of this system of ownership, and of its gradual change into feudalism. When, therefore, we find in the isolated communities of the Pacific Ocean, examples of all these different forms of ownership, we are led to suspect that they are deeply rooted in the principles of human nature, and that the process of civilization has a tendency to follow certain regular lines of development.

Not only do such investigations have a bearing on social science in general, but to us they have a peculiar interest from the light which they throw on the pre-

historic development of the Polynesian races in general, and of the Hawaiian branch of it in particular. There are good reasons for believing that the feudal system of the Hawaiians, as of other races, was preceded by a communal system, either before or after their migration, which helps to explain many of their characteristic traits and usages.

In treating of this subject, I find it impossible to separate the consideration of the landed systems of the Polynesians from that of their civil polity on the one hand, and from that of their systems of consanguinity and inheritance on the other, with both of which they are so closely interwoven, and I shall not attempt to do so.

Before taking up the several groups in detail, I wish to call your attention in advance to certain facts observed in comparing the different tribes with each other.

In the first place, the tribes inhabiting the western groups appear to be in an earlier stage of development than the eastern Polynesians. The latter are in several respects more advanced than the former, for the worse as well as for the better. Thus in language (as Mr. Hale has remarked), we see in the dialects of the western groups certain grammatical forms which are entirely wanting in the eastern, while others which are complete in the former are found in the latter defective and perverted from what appears to be their original meaning, to which we may add the dropping of some letters and the softening of others.

Again we find in the west a comparatively simple mythology and spirit worship, which in the east has been changed into a debasing and cruel idolatry under the sway of a powerful and tyrannical priesthood.

In morality the western were certainly superior to the eastern Polynesians; for they were by no means a licentious people, and were free from the revolting crime of infanticide, for which the latter were so notorious.

Again, the forms of government prevailing in eastern Polynesia were much more centralized and better organized for purposes of oppression than those in the west.

The same general statement, as will be seen, applies to their systems of *land tenure*.

In the second place, as Mr. Hale suggests, some of their diversities in character and institutions can be accounted for by the natural peculiarities of the countries which they inhabit.

In New Zealand, the great extent of the country together with the extreme scarcity of food, caused a separation of the inhabitants into numerous tribes, independent of one another.

Among these, constant occasions of strife arose, which inflamed to an extraordinary degree the naturally ferocious and cruel disposition of the race to which they belong.

In the Marquesas, each of the larger islands has a high steep range of mountains running through it, from which sharp and precipitous lateral ridges descend to the sea, thus forming deep valleys, walled in on every side, except towards the sea, by a natural fortification. The consequence is that the population is as at New Zealand, split up into numerous petty clans which are continually at war with each other. Hence the incorrigibly bloodthirsty and treacherous character of the inhabitants.

Again, on those groups nearest to the Equator we would naturally expect to find an indolent pleasure-loving race, while a cooler climate and less fertile soil are more conducive to industry, hardihood and foresight. These effects are exemplified in the Samoans, Tahitians and Marquesans on the one hand, compared with the Maories of New Zealand and the Hawaiians on the other. The two physical causes just mentioned may serve to account for the combined ferocity and sensuality of the Marquesans, traits in which they surpass all other Polynesians.

NEW ZEALAND.

I begin with the system of Land Tenure in New Zealand, as being the most primitive, viz.: The Tribal form of tenure, resembling that which once prevailed in Ireland.

As before stated, the inhabitants are divided into numerous independent clans, to the number of 104 in the northern island, which are classed by them under four general designations. The names of these tribes all begin with the prefix *Nga* or *Ngati*, like the Celtic Mac or 'O, followed by the names of the ancestors of the several clans.

The individuals in each clan were divided into two classes, viz.: *Rangatira*, or freemen, and *Taurekareka*, or slaves. These last were captives taken in war and their descendants, and "had no rights that their masters were bound to respect."

The Rangatiras, however, did all the fighting in war.

The term *Ariki*, which elsewhere means "chief," is here applied to an individual in a clan, who has received by hereditary descent a peculiar sanctity, entitling him to certain ceremonial observances, and rendering his person inviolable.

Probably the best explanation of the term is that of Mr. Taylor, who states that "a descendant of the elder branch of a family is a *papa*, (father), to all other branches, and the eldest child of the main branch is an *Ariki*, lord to all that family, and is supposed to have the spirits of all his or her ancestors embodied in himself or herself, and to be able to converse with them at pleasure." This, I think, gives the true key to the use of the word in all the groups.

But the Maori *Ariki* did not possess any *civil* authority over the other members of the tribe. Any freeman might

rise to the rank of chief, if he possessed the requisite qualifications, viz.: valor and skill in war, and wisdom in council.

Few matters of importance were ever undertaken except after being submitted to public discussion. "Nothing approaching to a regal office ever existed among them."

The bulk of the land, including all the uncultivated land and the forest, belonged to the tribe in common. The boundaries of these tribal lands were perfectly well known to the natives, and consisted of rocks, rivers, ancient foot-paths, etc.

Private claims are said to have been rare, and were generally small, cultivated spots, which were handed down from sire to son, and the title to which seems to have been based upon cultivation.

These could not be sold without the consent of every living member of the family, who had been born since their first cultivation. This shows that they really belonged to the family, rather than to any individual. These cultivated patches are generally grouped together, one being separated from another by only a few stones placed as landmarks, the removal of which, however, "would be immediately attended by serious consequences."

Such private claims were inherited by the male children and kinsmen to the exclusion of females, and this is given as a reason why the consent of brothers was always necessary to their sister's marriage. Even when a piece of land was given to a sister on her marriage, it was only given conditionally, for, if she had no children, it reverted to her male relatives. The elder brother and his posterity always took precedence of the younger—an idea which is embodied in the very terms used to express relationship in the Polynesian languages—for there is no general term for brother, but different terms are used for elder and younger brother and sister.

There were also strips of debatable land lying between the territories occupied by neighboring tribes, and claimed by both, called "*kainga tautohe*."

Another class of lands had been taken in war, the conquerors having allowed a remnant of the original inhabitants to continue in occupation of them. Mr. Thomson states that "Conquest and occupation may confer titles to land, but land is never given for ever. The individualization of movable property is unknown."

So many complicated disputes arose about land, and so many fraudulent sales to foreigners took place, that the British Government, in the Treaty of Waitangi, in 1840, stipulated that no more land should be sold by the natives to private individuals, but that it should be sold only to the Crown.

The Government purchases the land in extensive "blocks" from the native clans and sells it in sections to settlers, who receive royal patents for the same.

Sir Charles Dilke, in his "Greater Britain," gives a graphic description of the scenes attending the purchase of the so-called "Manawatu block" of land by the Government in 1867. The negotiations for it had lasted three years, and at last the Maori and the Pakeha had agreed upon the price, viz., \$125,000; but the difficult question that remained to be settled was how the money should be shared between the three rival tribes. One tribe had owned the land from the earliest times; another had conquered some miles of it; a third had had one of its chiefs cooked and eaten on the ground. It required the greatest tact and management to prevent a bloody war. At length a great council, or "runanga," was held, with fervid displays of barbaric eloquence and poetry. On the third day an agreement was arrived at, and the deed was signed by many hundred Maoris—both men and women. The payment of the money was celebrated the next day by a blood-curdling war dance, executed by 400 warriors, and a grand barbecue. By this course the British Government has plainly recognized the *tribal* nature of the native land titles, and it has instituted a "Native Land Court" to adjudicate such claims.

(To be continued.)

RELIGION AND MORALITY.

By Rev. Thos. L. Gulick.

The kingdom of God cometh not with observation. The Pharisees demanded of Christ, when that kingdom should come. He answered: "The kingdom of God is in the midst of you." It had come already and they knew it not. Christ's uplifting work is done so unostentatiously that men of the world, from Judean Pharisees to modern philosophers will often doubt or deny the source of it.

Mr. Percival Lowell, an interesting philosophical writer, says in the *Atlantic Monthly* of last December: "So far as its practice, certainly, is concerned, if not its preaching, morality has no more intimate connection with religion than it has with art or politics." He then goes on seriously to prove his assertion by reference to the matter of truthfulness and honesty. Finding that the devotees of Mahometanism, Buddhism and Jesuitism, as well as many other religionists who have changed the truth of God into a lie, are far from truthful, he comes to the conclusion that religion has nothing to do with practical honesty. Searching profoundly to find the real cause of the greater honesty of our western civilization as compared with that of the orientals, he professes to find the explanation in two causes: "The one is the development of physical science; the other the extension of trade." [*Atlantic Monthly*, December, 1887, page 840.] It hardly seems credible that such a statement could have been made by an intelligent

man and published in a respectable literary journal in this nineteenth century. Let us look at one or two facts in the light of this remarkable philosophical discovery.

When the Hawaiian Islands were first made known to the civilized world, the natives were found to be one of the most dishonest and thievish of races. Though they were, at first, on good terms with Captain Cook's vessels, they were said to be as thievish as monkeys, and would steal whatever they could lay hands on. What was their conduct after the religion of Christ began to take hold of them? At Kaluaaha, Molokai, and at Waialua, Oahu, where we lived many years among a purely Hawaiian population, we seldom locked our doors and we *very seldom* had anything stolen. According to our philosopher this marvelous change must have been owing to "the development of physical science and the extension of trade."

In the winter of 1873 my wife and I rode from Hilo to the volcano of Kilauea, a distance of thirty miles, by a bridle-path through the woods and the wilderness. Many miles from any human habitation I lost my pocket knife in the grass. A week later a native man who had never seen me, came to Hilo inquiring who had lately been to the volcano. Learning that I had, he sought me out and gave me my knife. I was surprised at such a scrupulous honesty, but I must confess I was not philosophical enough to think to inquire whether my new acquaintance was deeply versed in physical science, or whether he was a great trader. I was innocent enough to take it for granted that the religion of Christ had something to do with it.

When the Moravian missionaries went to the Esquimaux of Greenland they found them a remarkably thievish people. They were converted to Christianity and now are one of the most honest races known. Travelers tell us that families will leave their homes for many months and instead of fastening their houses, they leave them unlocked for the express purpose that they may be used by entire strangers whom they had never seen and never expect to see. Not only do they leave their houses open for the entertainment of strangers, but they also leave their most valuable property, their household utensils and their implements for hunting, where they can be easily found and used. This confidence, we are told, is seldom abused. The strangers come, and occupy the house as though invited guests. On their departure, if the house has been injured, if any article has been worn out or lost, if a spear or a sled has been broken, it is carefully mended, or replaced by a new one better than the old. The house and all its appointments are left as clean, and in every respect as good condition, as it was found. And so the strangers depart leaving their

prayers and blessing for the christian friends whose very names they may not have heard. Christianity, of course, has nothing to do with this change of character, for has not Mr. Lowell informed us that "morality has no more connection with religion than it has with art and politics?" Honesty is the result of two causes, "the development of physical science and the extension of trade."

Now, in sober earnest, what more significant evidence could we have than this assertion of Mr. Lowell's, that even a philosopher sometimes finds it very *difficult* or very *disagreeable* to speak the plain truth? Is it knowledge or physical science, or acquaintance with trade, or something more important which is lacking?

This attempt to steal the fruits of Christianity and attribute them to schools, to governments, to inventions, to philosophy, to science or to trade, is nothing new in skeptical literature. It is as common as it is weak, and as ludicrous as it is dishonest. Beware lest any man spoil you through philosophy and vain deceit. Mr. Robert Ingersoll writes in the *North American Review* in reply to Dr. Field:

"Let me say to you again—and let me say it and once for all—that morality has nothing to do with religion." And yet this very man would probably act about as the two sailors are said to have done when they were shipwrecked on what they had known to be a cannibal island. As they were cautiously crawling along the beach, one of them suddenly jumped up and shouted: "We're all right, Jack! There's a church!" And they both walked boldly forward.

There is an old book that some philosophers consider antiquated, which says, "the natural man receiveth not the things of the spirit of God, for they are foolishness to him; and he cannot know them, for they are spiritually discerned." The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. We have no need to be surprised at the persistent "oppositions of science falsely so called." When the apostle warns men not to lie to one another, perhaps our philosopher would remind us that he was "preaching," not practicing. Mr. Harrison and some of the other rationalistic philosophers have lately been raising the question, "is religion of any use, or can we do as well without it?" The idea is almost as grotesque as the story of the woman who said, "we owe a vast obligation to the moon, which affords light on dark nights, whereas we are under no such debt to the sun, who always shines by day when there is always plenty of light."

Do the truth you know, and you shall learn the truth you need to know.

PRAYER NOT UNPHILOSOPHICAL.

The devout, believing soul, who is experienced in the grace of God, seldom feels troubled by philosophical arguments against prayer. It is not uninteresting, however, to see how freely and candidly the chief argument of this sort is brushed aside by Prof. Huxley himself, the eminent biologist and Agnostic. It may be remembered how several years ago Prof. Huxley challenged the Bishops to a "prayer test."

"The supposition that there is any inconsistency between the acceptance of the constancy of natural order and a belief in the efficiency of prayer is the more unaccountable as it is obviously contradicted by analogies furnished by every-day experience. The belief in the efficiency of prayer depends upon the assumption that there is somebody, somewhere, who is strong enough to deal with the earth and its contents as men deal with the things and events which they are strong enough to modify or control; and who is capable of being moved by appeals such as men make to one another. This belief does not even involve theism; for our earth is an insignificant particle of the solar system, while the solar system is hardly worth speaking of in relation to the All; and for anything that can be proved to the contrary, there may be beings endowed with full power over our system, yet practically as insignificant as ourselves in relation to the universe. . . . Certainly, I do not lack faith in the constancy of natural order. But I am not less convinced that if I were to ask the Bishop of Manchester to do me a kindness which lay within his power, he would do it. And I am unable to see that his action on my request involves any violation of the order of Nature. On the contrary, as I have not the honor to know the Bishop personally, my action would be based upon my faith in that 'law of Nature,' or generalization from experience, which tells me that, as a rule, the men who occupy the bishop's position are kindly and courteous. How is the case altered if my request is preferred to some imaginary superior being, or to the Most High being, who, by the supposition, is able to arrest disease, or to make the sun stand still in the heavens, just as easily as I can stop my watch, or make it indicate any hour that pleases me?"

The above language of Prof. Huxley accords with a view long ago expressed in a sermon of our own, viz: That even if the Supreme Being thought it unbecoming himself to modify the action of natural forces, he might not unfitly commission his powerful angels to do so. The point is this, that there is no more violation of natural law in God or one of his angels producing rain or giving a

fair wind in answer to prayer than in a human being "lending a hand" at request. How much plainer is this in the spiritual uplifting and guidance which we ask for.

The last sentences of the above quoted paragraph impressively suggest our Lord's words, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good gifts to them that ask him." Would that Dr. Huxley, and every other doubter would test the Lord's goodness by asking him—would "taste and see that the Lord is gracious."

ITEMS.

Rev. Dr. Beckwith is preaching a series of discourses upon the evidences of the Divine origin of the books of the Bible. His presentation of the subject is a very powerful one.

Rev. T. V. Moore, of the Presbyterian Church of Helena, Montana, has been visiting Kilauea and Haleakala. Mr. Moore led the prayer of the meeting sweetly and powerfully at Central Union Church last Wednesday evening. He soon leaves on the *Planter*.

A very interesting reception was given at Queen Emma Hall Saturday evening, March 24th, to Rev. Mr. and Mrs. Miyama, by their Japanese friends and others. Mr. Miyama expects to spend several months in Evangelical labor among his countrymen in these islands.

Rev. T. Dwight Hunt is publishing in the *Pacific* a series of "Reminiscences of Pioneer Missionary Life in California." Mr. Hunt spent some years as a missionary in these Islands. On the discovery of gold he hastened to San Francisco. He was the first Protestant minister on the ground, and labored for several years with zeal and great acceptance as Pastor of the First Congregational Church. During an absence of Father Damon, Mr. Hunt filled the editorial chair of the *FRIEND*. This was more than forty years ago.

Rev. J. Q. Adams, of the Westminster Church, San Francisco, preached in the Central Union Church on the evening of March 25th, from the text, "There shall be no night there"—no night of toil, of ignorance, nor of sin, well lifting our thoughts up into "heavenly places." Mr. Adams has made himself a very welcome guest among the Christian people of these islands. His impressive, but cheerful voice has often been heard in our assemblies, ministering to us of many good treasures of the gospel. Mr. and Mrs. Adams have sailed for San Francisco on the ship *Alexander McNeil*. Mr. Adams has been very successful in his quest of rest and recuperated nerves.

PROHIBITION IN MAINE.

In more than three-fourths of our territory containing far more than three-fourths of our population the grog-shop is practically unknown, so that an entire generation has grown up there never having seen one.

In proportion to population, Maine's share of the national drink-bill would be now about thirteen million dollars, but one million will more than cover the cost of all the liquor smuggled into the state and sold in violation of law. We save annually more than twelve million dollars directly, and an equal sum indirectly as the result of prohibition, which, but for the Maine Law would be spent, lost and wasted in drink. In those days, Maine was said to be the poorest state in the Union, but now she is one of the most prosperous. Signs of unthrift and poverty were seen everywhere in neglected, shabby houses, barns, farms, school houses, meeting-houses; but now such indications of the saloon and the drink habit are seen nowhere. John Bright said: "If the evils coming to the community from intemperance could be put away, England could not be recognized as the same country." Precisely that has happened to Maine. Some time since a stranger sat by my side in a railway car on our way to Boston. He knew me and said: "I am a native of Maine. Twenty-five years ago I went to Minnesota, where I now live. I am home now in Maine for the first time, and the change is so great in everything I see, that I did not recognize it as the same. No more tumble-down houses with old hats and rags in the windows instead of glass, no more dilapidated barns and shabby cattle, no more miserable school-houses and meeting-houses. Everything now is neat and in good repair indicating industry and thrift."—*Neal Dow*.

SELECTIONS.

No pluck, no luck.

Happiness is not perfected until it is shared.

The things that you remember, are the things that fixed your attention.

The innocence of the intention abates nothing of the mischief of the example.

When you have learned to listen, you have already acquired the rudiments of a good education.

Our passions are like convulsions fits, which make us stronger for the time, but leave us weaker forever after.

A prominent society woman of Boston is said to save the congregation of her church \$10,000 a year by her example of inexpensive dressing on Sundays.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops. One single sin indulged

in makes a hole you could put your head through.

They say that a man left Waxahachie last Saturday driving a yoke of oxen; that one of them died from overheat, and that while he tarried at the wayside skinning it, the blizzard came and froze the other to death.—*Waxahachie, Texas, Mirror*.

Frank R. Stockton writes with a stub pen. Edgar Fawcett writes with a lead pencil and an eraser. His best work is done with the eraser. Charles Egbert Craddock writes with the feather end of a quill. Robert Browning has a pet spider that does all his writing for him.—*Life*.

Hugh McMillan, in his charming "First Forms of Vegetation," tells us that it is quite possible that there are lichens still living which were formed in the first dawn of creation, and which have withstood all the vicissitudes of the immensely long æons of geological time. Meek creatures, Ruskin calls them, the first mercy of the earth, veiling with hushed softness the dintless rocks; covering with tender honor the scarred disgrace of ruin, and weaving the dark tapestries of the hills.

Jesus' disciples came to him for the constitution of the church, for the organization of a hierarchy. Time the church had its government marked out, its lordships appointed. "Who is greatest," they demand of him, "in the kingdom of God?" We may easily imagine the contest. Peter claims precedence because he has first confessed Christ, and James because he is the Lord's brother, and John because he is a son of thunder, and Judas Iscariot because he is lord high treasurer and carries the bag. But Christ puts all these claims aside, and says in effect, In my Kingdom there is no other law of precedence and authority than this, He who serves most is chief and highest.

BIRTHS.

GOETZEE—At Papaikou, Hilo, Hawaii, January 31st, to the wife of J. Goetzee, a son. (San Francisco papers please copy.)

SHEPHERD—In Honolulu, February 25th, to the wife of D. Shepherd, a daughter.

MARRIAGES.

HOWARD—GOODALE—In Hudson, Mass., January 24th, Albert S. Howard, of Townsend, and Ellen C., daughter of Warren Goodale of Makawao, Maui.

DEATHS.

KENDALL—In New York City, February 15th, Mrs. Mary E. Kendall, sister of Mr. C. A. Brown, aged 36 years and 1 month.

SCHMIDT—In Honolulu, March 25th, J. W. Schmidt, aged 42 years.

COLEMAN—In Honolulu, March 4th, Ross Coleman, naval cadet on the U. S. S. Adams, aged 21 years.

TRUE—At Palama, Honolulu, March 12th, Daniel T. True, in his eighty-third year, a native of Boston, Mass., and a resident of Honolulu for over fifty years.

HOFFMANN—In Honolulu, March 25th, Dr. Edward Hoffmann, a native of Germany, aged 75 years.

AHOLO—In Honolulu, March 16th, Luther Aholo, aged 55 years.

ELLIS—In Los Angeles, March 2nd, A. G. Ellis, formerly of Honolulu.

CARRION—In Waimea, Hawaii, March 14th, Joseph Carrion, a spianard, dropped dead from heart disease.

JACOB—Lost overboard from the ship *Mystic Belle*, Jan. 18th, Wm. Jacobs, a native of Nova Scotia, aged 21 years.

FLOYD—At sea, February 26th, on board bark *Martha Davis*, of consumption, E. Floyd.

LYNCH—At the Queen's Hospital, March 30th, John Lynch, a native of Ireland, aged 32 years.

MONTHLY RECORD OF EVENTS.

March 1st—Trustees of Library and Reading Room Association appoint a committee to arrange for a Fair in May next.

5th—Funeral of the late Ensign Coleman of the U. S. S. *Adams* from St. Andrew's Cathedral.

8th—Departure of H. B. M. S. *Caroline* for Tahiti.—Libel suits against Editors of the *Advertiser* and *Bulletin* come to naught.

9th—Opening of the fine new corner store in the McNerny Block.—Arrival of S. S. *Mariposa* from the Colonies en route for San Francisco.—Nine whalers off the port.

10th—Chas. L. Hopkins appointed Deputy Marshal, vice F. Pahia, and S. F. Graham succeeds Mr. Hopkins as Marshal's clerk.

12th—Death of Daniel P. True, a resident of Honolulu for fifty years.

13th—Police Justice Kalai of Kohala dismissed.—Whaleship *Hunter* arrives off the port with a case of small pox, subsequently removed to the Quarantine Station.—40 more homestead lots were set apart at Kapaahu, Hamakua.—Departure of the *Australia* for San Francisco with large passenger and freight list.

16th—Arrival of S. S. *Alameda* from San Francisco en route for the Colonies, bringing news of the death of Emperor William, at Berlin, on the 9th inst.—Luther Aholo, ex-Minister of the Interior, died to-day at his residence, in this city.

17th—Kamehameha Day, St. Patrick's Day and Jno. Cummins birthday duly observed.—Hawaiian Rifle Association meet in Target practice at their range, King street, with "prizes for all."

20th—J. D. Holt, Jr., appointed Tax Collector for balance of the term.

21st—Arrival of the American ship *Alexander McNeil*, the new addition to the Oceanic Company's line of San Francisco and Hawaiian packets.—Machinery at the Electric Works tested to-day, with a satisfactory result.

22nd—Memorial service in honor of the late Emperor William held at St. Andrew's Cathedral at 11 A.M.—W. S. Luce and G. W. Macfarlane, at the preliminary examination on a charge of conspiracy, before Chief Justice Judd, are committed for trial.—Large haul of opium from a would-be smuggler per *Forest Queen*.

23—First permanent lighting of the streets of Honolulu with electricity—a brilliant success.

24th—Meeting of the Mission Children's Society at the residence of Judge McCully.—Death of Dr. E. Hoffman, aged 83 years, and a resident of Honolulu for the past forty years.

25th.—Brutal murder of Kok Yuk, a Chinaman, by some party or parties unknown, at his residence in King street.—Return of the *Vandalia* from Hilo.

26th.—Comet observed at Kauai, in the eastern sky, at 4 o'clock A.M.; date not given.

29th—American ship *Mystic Bell* arrives 166 days from New York, after a severe passage.—Lighthouse at Barber's Point shows its first light.

30th—Good Friday.—First meeting of newly-organized Pacific Degree Lodge, Daughters of Rebekah, I. O. O. F.

31st—Total value of exports for the month from this port, \$1,547,918.61.

MARINE JOURNAL.
PORT OF HONOLULU.

ARRIVALS.

- March 1—Am bktnre Fremont, Emerson, 27 days from Friendly Islands.
2—Br S S Belgic, Walker, 6 days 21 hours from San Francisco.
4—Br bk Velocity, Martin, 59 days from Hongkong.
Am wh bk John P West, Koon, from New Bedford and cruise.
Am wh bk Abraham Barker, Mitchell, from San Francisco.
5—Am wh bk Eliza Keenan, from San Francisco and cruise.
6—Haw S S Australia, Houdlette, 7 days from San Francisco.
H B M S Caroline, Sir William Wiseman, from Hawaii.
8—Ger bk Friedrich, Korff, 18 days from San Francisco.
9—Am S S Mariposa, Hayward, from the Colonies.
12—Am wh bk Hunter, from San Francisco and cruise.
14—Am bk Sonoma, T H Griffith, 22 days from San Diego.
Am steam wh O K Belvidere, Sherman, from San Francisco and cruise.
15—Am tern W S Bowne, Bluhm, 18 days from San Francisco.
Am wh bk Fleetwing, Giffard, from a cruise.
16—Am S S Alameda, Morse, 6½ days from San Francisco.
Br bk Saraca, Watt, 128 days from Liverpool.
Am bk Martha Davis, Benson, 146 days from Boston.
17—Am bk Caibarien, Perkins, 18½ days from San Francisco.
19—Am bktnre Planter, Perriman, 20 days from San Francisco.
20—Am bk Forest Queen, Winding, 20 days from San Francisco.
Am bk Atalanta, Tibbits, 31 days from Port Gamble.
21—Am ship Alexander McNeil, Howard, 18 days from San Francisco.
25—U S S Vandalia, Rear Admiral Kimberley, from Hawaii.
Am bk Vilora H Hopkins, Blood, 24 days from San Diego.
26—Am sch Addie C Hasseltine, Saxe, 26 days from San Francisco, en route to Marshall Islands.
28—Am bktnre S G Wilder, Paul, 18 days from San Francisco.
Br bk Willie McLaren, Laidman, 80 days from Newcastle, N S W.
29—Am bktnre S N Castle, Hubbard, 18 days from San Francisco.
Am ship Mystic Bell, Freeman, 166 days from New York.
30—Haw bk Lady Lampson, 14 days from San Francisco.

DEPARTURES.

- March 1—Am bk C O Whitmore, Ward, for San Francisco.
2—Brit S S Belgic, Walker, for Hongkong.
—Am wh bk Lagoda, Tucker, for the Arctic.
3—Am bgtnre W G Irwin, McCulloch, for San Francisco.
Haw sch Jennie Walker, Anderson, for Fanning's Island.
4—Am bk Saranac, Shaw, for San Francisco.
5—Ger bk H. Printzenberg, Ahrens, for Hongkong.
Am wh bk Stamboul, Smith, for the Arctic.
6—Am wh bk Ohio, Safford, for the Arctic.
7—Am bktnre Mary Winkleman, Dryeorg, for San Francisco.
8—H B M S Caroline, Wiseman, for Venezuela.
Brit bk Lady Harewood, Williams, for Hongkong.
Am bk C D Bryant, Lee, for San Francisco.
9—Am wh bk Young Phoenix, Millard, for the Arctic.
10—Am S S Mariposa, Hayward, for San Francisco.
Am bktnre Fremont, Emerson, for San Francisco.
11—Am wh bk J A Howland, Shockley, for the Arctic.
Am wh bk Helen Mars, Ellis, for the Arctic.
Am wh bk Eliza, Keenan, for the Arctic.
U S S Vandalia, Kimberley, for Hawaii.
13—Haw S S Australia, Houdlette, for San Francisco.

- March 15—Am bk Ceylon, Calhoun, for San Francisco.
17—Am S S Alameda, Morse, for the Colonies.
18—Am wh bk Sea Breeze, Worth, for the Arctic.
19—Ger bk Friedrich, Korff, for San Francisco.
Am wh bk Northern Light, Wing, for the Arctic.
20—Am wh bk Abraham Barker, Mitchell, for the Arctic.
21—Brit bk Velocity, Martin, for Hongkong.
Am wh bk Fleetwing, Giffard, for the Arctic.
Am steam wh Belvidere, Sherman, for the Arctic.
22—Am tern W S Bowne, Bluhm, for San Francisco.
23—Am wh bk John P West, Koon, for the Arctic.
Am wh bk Hunter, —, for the Arctic.
26—Am bk Caibarien, Perkins, for San Francisco.
27—Am bk Martha Davis, Benson, for Manilla.
Am sch Addie C Hasseltine, Saxe, for the Marshall Islands.
Am bk Sonoma, Griffith, for San Francisco.
28—Am bk Forest Queen, Winding, for San Francisco.
Am sh Alex McNeil, Howard, for San Francisco.

PASSENGERS.

ARRIVALS.

- From San Francisco, per Australia, March 6—Captain A T Simmonds, R J Cumisky, H A Parmake and family, T Lillie, Captain A C Sherman, C Doychert, George Brown and wife, Z T Moore, G W Smith, Leroy Lewis, E Wartner, Captain H M Gifford, E B Penniman, T Tagasugi, Wm Driver, Capt E Kelly, Mrs J S Muirhead, Dr F L Alvarey and family, Mrs W H Noon, Capt C H Richardson, J A Wood and wife, W A Ellerker and family, F Schlessinger and wife, M Adelsdorfer, Amos Dottner, Thos Gifford, S L Davis and wife, Mrs Wiard, W J Robinson, Nour Keung, Captain J B Tobey, S Brown, John Egan, E A Judson, L Bellaquet and 14 others.
From Auckland, per Mariposa, March 9—Mr and Mrs F Sinclair, Chas Gay, Miss Gay, Mrs Robinson, Mrs Dudott.
From Samoa: H K Hines and 1 steerage.
From San Francisco, per bktnre W S Bowne, March 15—Miss Kate Kelley.
From San Francisco, per S S Alameda, March 16—J A Buck and wife, Miss R C Dunlap, H F Glaide, wife, 5 children and nurse, P C Jones and wife, James Welsh, K Miyama and wife, Miss M M Madden, Jos H Perry and wife, and 8 steerage.
From San Francisco, per Planter, March 19—262 Chinese.
From San Francisco, per Forest Queen, March 20—Col Sam Norris.
From San Francisco, per ship Alexander McNeil, March 21—W H Graenhaghal and wife.
From San Francisco, per S G Wilder, March 28—Miss C Tregloan, J Tregloan, Mrs K Suverericy, P Suverericy, D Davis.

DEPARTURES.

- For San Francisco, per Discovery, February 28—A Riss.
For San Francisco, C O Whitmore, March 1—Oscar Wade, Minnie Oleson.
For Fanning's Island, per Jennie Walker, March 2—W C Greig, James Greig, James Bicknell.
For Yokohama and Hongkong, per S S Belgic, March 2—R W Irwin, Tadamihi Tachchi, Fung Hoon, and 102 steerage passengers, including 17 children.
For Hongkong, per H Printzenberg, March 5—138 Chinese.
For San Francisco, per Mary Winkelman, March 7—Mrs E Hance and child, D Wilher, wife and 4 children, R Dresfeld, wife and 5 children, Thomas Harrison and wife, G Backman.
For San Francisco, per bark C D Bryant, March 8—Miss M A Robinson, George King, wife and 5 children, Marchi, Miss M McChesney, R Wallace, Miss M E Conway, H Rodgers, wife and 2 children, John Annoy, Mamoto Matatiro and wife.
For Hongkong, per Lady Harewood, March 8—64 Chinese.
For San Francisco, per S S Mariposa, March 10—Mrs H C Reid and 2 children, J H Toler, S Ehrlich, Mr and Mrs Renny Watson, Miss Mirriees, Mons Boulicch and lady, Harry Von Holt, C E Blair, George Bonney, A A S Pierce and son, L Hunt and wife, Miss Vida, Miss Alice Woods, F F Jackson, and T H Davis.
For San Francisco, per S S Australia, March 13—J H Ehlers, L Braverman and wife, W Orenford and son, H G Crabbe and wife, H N Crabbe and wife, Mrs W A Bowen and child, Miss N M Lowrey, F L Stoltz and wife, Mrs Capt Minard, Mrs Capt Shockler and child, Mrs D P Peterson, H M Saxe and wife, Hon A Young, wife and 8 children, H Becke, S T Alexander and wife, Dr J F Noyes, W O Atwater and wife, Miss M Alexander, Miss Toner and child, J Keenan, J A Bertram, Miss E A Wall, F H Hayselden, wife, and 5 children, Mrs. M Louissou, Hon H A Wideman Mrs A Turton and daughter, Thos Lucas, Mrs W G Willong, R R Hind, wife and daughter, H Hart and son, Miss S V Hale, W E Rowell. Steerage—J Bryant and wife, C J McCarthy, J M Corney, W Cunningham, G Frears, A Jenks, E W Watson, J L Gurlach, E Shoults, H Warren, D McCarthy, A Lochman, A Robinson, Mrs J W Carter and 5 children, A A Clayton, J Bryant, W Murphy, W Campbell, P Hesser, S Yasabaro, T Naka, A E Roberts, See Mong and 157 Portuguese.
For San Francisco, per bk Ceylon, March 15—14 Portuguese.
For the Colonies, per Alameda, March 17—Otto Loesche W H Ellerker, wife and child, and S Brown.
For San Francisco, per W S Bowne, March 22—E Helmsly, wife and child, Mr Farmer.
For Hongkong, per Velocity, March 22—Mr La Rue and 39 Chinese.
For San Francisco, per Forest Queen, March 28—Capt Nanta.
For San Francisco, per Alex McNeil, March 31—Rev J Q Adams and wife, Mrs S F Graham and 3 children, Mrs F L Pierce.

HAWAIIAN BOARD.

HONOLULU H. I.

This page is devoted to the interests of the Hawaiian Board of Missions, and the Editor, appointed by the Board is responsible for its contents.

A. O. Forbes, - - - *Editor.*

THE *Morning Star* may be considered due now at any time on her return from her annual voyage to Micronesia.

Although a careful general plan of her voyage is made out every year before she starts from Honolulu, yet there is always an element of uncertainty which renders it difficult to say within a month just when she is due.

This uncertainty arises from various causes, the chief of which are the length of her voyage, and the nature of the work she has to do. A merchant vessel has a definite route from port to port; a whaler has a season whose limits are quite well defined, and, in either case, the contingencies which may change or lengthen the voyage are comparatively few. But with the *Morning Star* the case is different. The contingencies of her voyage are so numerous, and the work she has to do is of such a multifarious nature that the most puzzling work of the General Secretary of the Hawaiian Board each year is to make out the general plan of the voyage and the corresponding letter of instructions to the captain. She is provisioned and fitted out for a ten months voyage, but her actual work among the mission stations in Micronesia occupies from eight to nine months; the rest of the time being mostly taken up in going to the field and returning. She plies back and forth among five different groups of islands in Micronesia, visiting twenty-six separate mission stations besides exploring new islands from time to time, landing supplies of various kinds for the missionaries, taking them from island to island in their tours of visitation, or for their general convocations, and carrying the scholars of the Mission Training Schools back and forth to their homes or to the schools. This is no small matter, as there are now four Training Schools and two Girl's Boarding Schools established in that broad field. Her track in this work zigzags back and forth, and frequently doubles on itself through a field of about six hundred miles broad, north and south, by about eighteen hundred miles long, east and west. In such a voyage and such a work many contingencies are apt to arise which cannot be foreseen and which materially alter the plan and duration of the voyage; such for instance as serious illness or loss of health of some of the missionaries, or breaking out of war on some of the islands.

Our last date from Capt. Garland showed that the vessel was only three weeks behind her usual time, owing to an unusual series of protracted calms,

and to the trouble with the Spanish on Ponape, which had caused her to make an extra visit to that island to see if the missionaries needed further aid. She had at that time accomplished nearly half of her work, and unless some special delay should happen during the remainder of her voyage, she would therefore be now due at this port on her return voyage. If, however, unusual calms or other causes of delay should arise, she may not arrive till the latter part of April or the early part of May.

FROM a letter recently received via Sydney from Rev. D. Kanoho, one of our Hawaiian missionaries to the Gilbert Islands, we extract a few items. His station is on the island of Marakei, and his letter is dated October 26, 1887.

The *Morning Star* reached Marakei on the 14th of September, on her way southward through the Gilbert Group on her way to the island of Tapiteuea, where the General Convocation of the Gilbert Island Mission was to be held.

She had on board the two Hawaiian missionaries and their wives sent from here last year, viz., Rev. Z. S. K. Paa-luhi and wife, and Rev. M. Lutera and wife. Also, Rev. A. C. Walkup with the scholars of his Training School and of the Girl's Boarding School from Kusaie, and Rev. R. Maka and wife from Butaritari. Rev. Mr. Kanoho joined them at Marakei, and the large company crowded the vessel. The next day, Sept. 15th, they reached the island of Apaiang where they found the people in a state of war with the inhabitants of the neighboring island of Tarawa. Indeed, this seems to be a chronic state of affairs between the people of those two islands.

The missionaries on this visit went ashore and tried to put an end to the war, and to induce the Tarawans to return to their own island, but with doubtful success. The Gilbert Island teacher located here was taken on board, and, on the 17th, the vessel arrived off the island of Tarawa and took on board the Gilbert Island teacher stationed there. Pursuing her way, she reached the island of Maiana on the 19th and took on board Rev. W. N. Lono, the Hawaiian missionary stationed there. Leaving Maiana on the 20th, she headed for the islands of Apemama and Nonouti, where there are Gilbert Island teachers stationed, but failed to reach them. On the 26th, she arrived at Tapiteuea, where Rev. S. P. Kaaia, a Hawaiian missionary, is stationed. On the 28th the sessions of their General Convocation commenced, and closed on the 4th of October. During these sessions, it was decided that of the two new Hawaiian missionaries sent out this year, Rev. Mr. Paaluhi should be stationed on Tapiteuea, and Rev. Mr. Lutera on Apaiang.

The *Star* then returned the missionaries to their respective stations throughout the group, touching at Apemama,

where a Gilbert Island teacher alone is stationed.

Here an unfavorable state of things was found to exist. Tem Binoka, the somewhat celebrated King of Apemama, had shown himself decidedly hostile to Christianity, and being an absolute despot, those who stood firm against heathenish orgies and practices were in fear for their lives. Ten or more of the church members took passage on the *Morning Star* and fled to the island of Maiana.

FOR the past twenty-five years, evangelical work among the Chinese on these islands has been kept up under the auspices of the Hawaiian Board of Missions. Much effort and no inconsiderable amount of money has been spent in this work. During the past seven years especially, under the efficient and laborious supervision of Mr. F. W. Damon, aided by Rev. C. M. Hyde, D. D., and Rev. S. C. Damon, D. D., until his decease, very material and cheering progress has been made in this work. A flourishing Chinese Church has been gathered in Honolulu and another in Kohala, on the island of Hawaii, and two very neat and comfortable church buildings erected. Beside this, the gospel has been regularly proclaimed in the Chinese language on Maui and Kauai. In Honolulu, also, a fine Y. M. C. A. building has been erected by the Chinese and their Y. M. C. Association, has been doing a good work.

It is to be deprecated that all has been thus done should be apparently ignored and divisive influences encouraged, which tend to break down rather than build up the work of christianization among the Chinese on our shores.

WOMAN'S BOARD OF MISSIONS.

The Woman's Board of Missions are actively at work, in both the Foreign and Home field. Nothing has been heard from Micronesia, that has not already been made public.

Miss Mary E. Green's work in the Home Department is very interesting. With her Bible Readers, many homes are visited every month, and an excellent influence exerted. They also visit the Prison, Hospital and Lunalilo Home every month. Committees of different ladies visit monthly the Chinese Schools Kawaiiahaio Seminary and the school in Fowler's yard.

The regular meetings of the Board have been very interesting. Excellent papers upon various topics have been prepared and read each month. We wish that more ladies would remember our day of meeting, and share with us these interesting gatherings.

CORNELIA A. BISHOP,

Recording Secretary.

Only what we have wrought into our character during life can we take with us into the other world.

THE Y. M. C. A.

HONOLULU, H. I.

This page is devoted to the interests of the Honolulu Young Men's Christian Association, and the Board of Directors are responsible for its contents.

S. D. Fuller, - - - *Editor.*

Y. M. C. A. BOYS:

At the last meeting of the Y. M. C. A. Boys, Mr. T. H. Davies was present and gave them a very practical good-bye talk, before embarking for his home in London. Mr. Davies and his nephew Mr. Carrol Jackson have left many lasting impressions for good upon young and old by their earnest christian words and faithful loving service.

Mrs. B. F. Dillingham was elected President, and will entertain the boys at their next meeting with a description of some of the sights she saw during her recent visit in the great English Metropolis. The meeting will be next Thursday afternoon at half-past two o'clock. Let all the members be present, and any boys who would like to join.

BLUE RIBBON LEAGUE.

A good interest is maintained in the Saturday evening temperance meetings. The attendance varies somewhat, but is encouragingly large. The chairman of the entertainment committee has been greatly missed during a run over to San Francisco, and subsequent detention in quarantine; but he is again in his place, and we expect to keep the "ball rolling" for the encouragement of those who are *standing true*, and for reaching others who are still tampering with the drink. We are very sorry to lose from our city several who have been kind and faithful helpers in the work. Any addition to our corps of helpers will be gladly welcomed.

The next monthly business meeting will be held on Thursday evening, April 19th, and it will also be the annual meeting for the election of officers. The President's address and the reports of committees will be given at the annual social one week later.

Mr. P. C. Jones has just started a new class in book-keeping in the Y. M. C. A. Rooms. The course will consist of twelve lessons, to be given every Monday evening at 7 o'clock; free to members, but a charge of \$2 will be made to any one not a member. Those desiring to join must apply at once.

WIFE: "There! the paper says that the Redwood family, out in the Yosemite Valley, are often seen with trunks forty feet in diameter. Now, don't you ever complain of the size of my trunks again, Richard. These Redwoods aren't much of a family, either. I never heard of them."

THE EDEN CITY.

"Pasadena is the Eden city of America, nestled under the foot-hills of the Sierra Madre Mountains, and is made up largely of New England men, whose type of morality and Christian integrity are making their influence felt. Not a single drinking saloon of gambling place, or concert hall can be found in this fair city, while a substantial business is being built up, and elegant homes have been, and are at present, being numerously erected."

The above was taken from an article in the Y. M. C. A. *Messenger*, of San Francisco. The writer has recently visited the southern part of the State, and notes a combination of facts in the "fair city" of Southern California that are in striking contrast to the situation in our own fair city of the Pacific.

Pasadena seems to be entirely wanting in that kind of thrift and business enterprise that builds and supports saloons, gambling dens and concert halls; but, in the absence of these social and financial parasites, we find great business prosperity and its legitimate result is seen in the erection of elegant homes for the people. But here in Honolulu, where we are piteously cursed with saloons and gambling, and where a limitless range of vice is fostered, is it any wonder that honest business stagnates—that our merchants and builders look troubled, and express anxiety for the future.

Let Christian integrity arise and make itself felt here, as in Pasadena, until we are as free from death-traps as they are, and we shall not only have substantial business prosperity, but shall become the Eden city of the world.

SUNDAY EVENING SERVICE.

A Gospel Praise Service is held in the Y. M. C. A. hall every Sunday evening at 6:30 o'clock. The members of the Association and all other young men, especially strangers, are cordially invited to attend. Please be present promptly at 6:30, as the hour to close must be 7:15, not to interfere with church attendance. The following are the topics for the month:

April 1—Victory over death. 1 Cor. xv:12-26, 47-57.

April 8—Obey and Prosper. Deu. v:29-33.

April 15—"Christ Receiveth Sinful men." Mat. ix:9-13.

April 22—Taking Counsel of God only. Gal. i:11-17. Sam. i:5, 6.

April 29—The way to Successful Life. Joshua i:1-8. Prov. iii:5-10.

A saloon can no more be run without using up boys, than a flouring mill without wheat, or a saw-mill without logs. The only question is, whose boys—your boys or mine? Our boys or our neighbor's?—*Christian Instructor.*

POINTERS.

The young man on the lookout for a "soft place," through a dislike for honest hard work, can find one under his hat.

The darkest hour in the history of any young man is, when he sits down to study how to get money without earning it.—*Horace Greeley.*

Here is a fact, but there is no fun in it. The cost of firing one shot from a cannon of the largest size now made is sufficient to maintain a missionary and his whole family in China or India for more than two years.—*The Young Man.*

Young men are social. They will seek the society of other young men. The question is, what sort of society that shall be. They will spend their spare time somewhere where they can meet each other. The vital question is where and under what influence?

A Gouverneur physician delivered a short but striking temperance lecture a few days since, when in filling out a death certificate the cause of death was given thus: "Chief and determining, pleuropneumonia and delirium tremens; consecutive and contributing, whisky."—*Watertown Times.*

The rich young ruler presented fine certificates—of his composition. Christ didn't tear them up, but He did what you tradesmen do with an applicant for a vagrancy: He gave him a bit of work to try his hand on. The gentlemanly commandment-keeper wrote no more certificates.

Out of the thirty-two young men in New York City who were examined recently for the West Point cadetship, only nine were accepted as physically sound. Such a note might well make the young men of our cities pause for a moment's thought. How few there are who do not study to fashion and humor the appetite more than they do the laws that pertain to a healthful body. Beer, the cigarette, too much amusement, and the hidden vices, are making sad havoc with the physical manhood of all our towns and cities.—*Chicago Inter-Ocean.*

And remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction-bell or writing funny things, you must work. Don't be afraid of killing yourself with over-work. It is beyond your power to do that on the sunny side of thirty. They die sometimes, but its because they quit work at 6 P.M. and don't get home until 2 A.M. Its the interval that kills, my son. So find out what you want to be and do, my son, and take off your coat and make a dust in the world. The busier you are, the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Burdette.*

A TESTIMONY TO AMERICAN MISSIONARIES.

Letter from the American Minister to China, to General Shackelford, Evansville, Indiana.

LEGATION OF UNITED STATES,
PEKING, March 20, 1886.

DEAR GENERAL:—I wrote you some time since about the missionaries. Since then I have gone through some of the missions here, and will go through all. Believe nobody when he sneers at them. The man is simply not posted on the work. With your enthusiastic religious nature, you can realize the view that the believing Christian takes of the divine side of the question. I, unfortunately more worldly, look at it as the ancient Roman would have done, who said, "I am a man, and nothing that is human is indifferent to me."

I saw a quiet, cheerful woman teaching forty or more Chinese girls; she teaches in Chinese the ordinary branches of common school education. Beneath the shadow of the "forbidden city" I heard these girls sing the Psalms of David and "Home, Sweet Home." I saw a male teacher teaching forty or more boys the translation of the arithmetic used at home; these boys did examples for me at the blackboard. I saw their little Chinese dormitories, where they slept on kang; their plain, but neat, refectory; their kitchen, with its great piles of rice. I saw their chapel; I visited the dispensaries, complete and perfect as any apothecary shop at home; then the consultation rooms, their wards for patients, coming, without money or price, to be treated by the finest medical and surgical talent in the world. Think of it! Is there a more perfect charity in the world? The details of all the system were explained to me. There are two of these medical missionaries here who receive no pay whatever. The practice of the law is magnificent; but who can rival the devotedness of these men to humanity?

I have seen missionaries go hence a hundred miles into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh. And these men have remarkable learning, intelligence, and courage. It is, perhaps, a fault that they court nobody, make no effort to attract attention, fight no selfish battle.

I made the advances that have secured their warm and cordial personal affection. My personal magnetism, if I have any, came into play. I gave them a "Thanksgiving" dinner; I had the Missionary Society meet at the Legation, and gave them, as is usual, tea. I invited them to visit me, and discuss questions of interest to Americans, particularly, lately—the threatened reprisals at Canton, which called forth some energetic action on the part of the Legation and Admiral Davis. *It is idle for any man to decry the missionaries or their work.* I care not about statistics, about

how many souls they save, and what each soul costs per annum. The Catholics alone have 1,200,000 Chinese church members. How many the Protestant denominations have I do not know.

I taught school myself for more than two years in Alabama. The men or the women who put in from eight o'clock to four in teaching Chinese children, on a salary that barely enables one to live, are heroes or heroines, as truly as Grant or Sheridan, Nelson or Farragut—and all this in a country where a handful of Americans is surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages—particularly in view of the tremendous crimes committed against their race at home.

I am not particularly pro-missionary; these men and women are simply American citizens to me as Minister; but, as a man, I cannot but admire and respect them. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. Outside of any religious question, and even if Confucianism or Buddhism, are more divine than Christianity, and better for the human race—which no American believes—these people are doing a great work in civilizing, educating and taking care of helpless thousands. They are the forerunners of Western methods and Western morality. They are preparing the way for white-winged commerce and material progress, which are knocking so loudly at the gate of the Chinese wall.

At our missionary meetings at home you may quote these sentiments as coming from me. I fancy that I hear your burning eloquence, arguing much better than I have done, a cause which, outside the religious denominations, has no advocates. I do not address myself to the churches, but as a man of the world, talking to sinners like himself. I say that it is difficult to say too much good of missionary work in China, from even the standpoint of the skeptic. Should your people send me any sum whatever, and however small, to be given to any denomination, I will faithfully see that it is transmitted.

Yours very truly,
(Col.) CHARLES DENBY.

The same writer, in a letter to Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, says:

"I have made it my business to visit every mission in the open ports of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. All over China they have schools, colleges, and hospitals. They are the early and only translators, interpreters and writers of Chinese. To them we owe our dic-

tionaries, histories and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school-books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honor a class which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy.

The early Greek tragedies move on the same lines as the book of Job, but are full of fate, and end in bare endurance. Job is full of freedom, and ends in trust.

What a figure is Moses! Dwarfing all other men in the majesty of his achievements. What breadth of character; what vicissitudes in his life; how romantic—a waif on the waters of the Nile in its beginning, buried by angels at its end.

Take David—a man who covers a broader reach of qualities than any other found in all history; a continental character, embracing in himself whole zones of morality, mountains and plains, green pastures and stagnant fens, still waters and rushing torrents, and joining all into beauty as they spread under the light of heaven.

Not only at his birth did Christ submit to swaddling-bands. Ever since his resurrection he has been in the world as it were in swathing-bands. He has been in his body the church, and the church has been a very infirm body; sometimes crazed with the fever of fanaticism; sometimes drunken with the strong drink of worldliness; sometimes comatose with the stupor of spiritual lethargy.

Follow Jesus. Where? To Gethsemane? Yes; and into the mount of Transfiguration. Follow him in deeds of love; follow him into the temple with the whip of cords to drive out evil from the house of God. Love, comfort the little children, and condemn the hypocrites whose deceitfulness delays the salvation of the world. Hate evil strongly enough to expose and condemn it, if you would follow the Son of the living God.

The health and wealth of the highest are bound up with the lowest. Sir Robert Peel gave his daughter a superb riding habit on her eighteenth birthday, and proudly rode by her side in the park as she wore it. She came home, sickened with malignant typhus, and after a few days died. The poor seamstress who wrought the rich embroidery of that garment lived in a wretched attic, in the London slums. Her husband was dying of the worst form of typhus, and when his chill came she spread the riding habit over him. So the deadly germs were carried from the slums to the palace. Society has her own way of avenging herself.

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