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THE FRIEND.

VOLUME 44.

HONOLULU, H. I., AUGUST, 1886.

NUMBER 8.

THE FRIEND

Is published the first day of each month, at Honolulu, H. I., by MESSRS. CRUZAN AND OGGEL, pastors of the Fort-St. and Bethel Union Churches. Subscription rate \$2 PER YEAR INVARIABLY IN ADVANCE. All communications and letters connected with the literary department of the paper should be addressed "REV. E. C. OGGEL, Box 347, Honolulu H. I."

Business letters should be addressed "J. A. CRUZAN, Box 326, Honolulu, H. I."

X J. A. CRUZAN, } EDITORS.
E. C. OGGEL, }

EDITORIAL NOTES.

—A DEFINITION:

AGITATOR. A man who lives by the sweat of his brow.

—AN EDITOR of a daily morning paper says he knows all about the nights of labor.

—YOU CAN not hire a man to be honest: he will want his wages raised every morning.

—SOME ONE has said that, "The Roman spear did not hurt Jesus so much as the kiss of Judas."

—This is from *The Voice*:

The liquor-dealers' argument: Prohibition won't prohibit; therefore, for God sake, don't pass a prohibitory law, for it will destroy our business.

—IN THE United States the Prohibitionists continue to organize and the politicians of both the old parties continue to agonize.

—IT WAS a characteristic remark of President Lincoln about common people that, "God must like them because he makes so many of them."

—TOTAL ABSTAINERS are not infrequently called fanatics. Well, it is a mere question of taste: we would rather be a fanatic than a saloonatic.

—IT IS said that "to err is human; to forgive, divine." We are compelled to confess that the present base-ball season in Honolulu has tried our divinity.

—THE WOBURN (Mass.) *Advertiser* says:

There are lots of people who mix their religion with business, but forget to stir it up well. The business invariably rises to the top as a result.

—The Judge thus "sizes" the average Anarchist:

The Anarchist who hoarsely howls "Bread or blood" will generally split the difference and compromise on beer.

—A NEEDED word of advice to pessimists from the *United Presbyterian*:

If one gets discouraged and blue over the world's situation and prospects, he should take a course in history. It will put him in a better mind.

—THIS IS from the Lynn (Mass.) *Item*:

It is related of a popular clergyman, not a thousand miles from Lynn, that he started a dull prayer-meeting, recently, by announcing that he "didn't propose to act as umpire for a sleeping-match!"

—DR. VAN DYKE, pastor of the (Presbyterian) Brick Church, N. Y., writes the *Observer*:

The Brick Church will be open all summer, and well supplied. I don't believe in shutting up religion in warm weather. It is sure to get moth-eaten. The devil doesn't cease his activity when the thermometer gets into the nineties: in fact he rather prefers warm weather.

—REV. A. D. BISSELL, Jr., arrived by the Consuelo July 23rd, and preached in the Bethel Union Church, on Sunday morning July 25th, and lectured on India, his native land, in the Fort-St. Church the same evening. Mr. and Mrs. BISSELL left on Monday the 26th, for their field of labor in Wailuku.

—IN THE passenger list of the outgoing steamer to-day we note the names of Prof. C. H. HITCHCOCK, E. L. GULICK, Miss BABCOCK, Miss G. ROSS, E. M. WALSH and wife, W. A. KINNEY, J. O. CARTER, Jr., Miss C. CARTER, J. A. HOPPER, M. BECKWITH, JAMES WILDER, Miss LAMB, and others whose faces we shall miss from our congregations.

—REV. E. C. OGGEL, pastor of the Bethel-Union Church, and one of the editors of THE FRIEND, has been vacating during July on Maui, with headquarters at Waikapu. While there he has supplied the Foreign Church at Wailuku, and has had so good a time that no "Editorial Correspondence" has reached us. He shall not go away again for a year!

—PROFESSOR PARK in his address at the Brown alumni dinner supplemented the Honolulu Fourth of July oration. The *Congregationalist* says:

He recalled reminiscences of his graduation, sixty years ago, when a tub of whiskey punch stood in place of the present pail of ice-water, and the whole class rose, as the valedictorian got up to make his address, and turned about, sitting with their backs to him, while he expressed his most affectionate regard for them! He added that he thought the new system of things far superior to the old.

—A WESTERN saying has it that "There is no good Indian but a dead Indian." Here is a fact which contradicts that saying, and shows the power of Christianity to transform very hopeless material:

At a Presbyterian communion service in Dakota the sermon was preached by a man who, about twenty years ago, danced the scalping dance where the city of Minneapolis now stands; one of the brethren was connected with the massacre of Stillwater, and a ruling elder was a son of the warrior, Little Crow.

—IT IS expected that a party of young people composed of Miss SHATTUCK, Miss SPOONER, Miss MAY DILLINGHAM, Miss ADDIE PETERSON, Miss BREWER, and Messrs. FULLER, FREAR and A. L. SMITH will spend a few weeks at Olinde, occupying Rev. JAMES ALEXANDER'S cottage. There will be "high jinks" (4,000 feet high) on Haleakala when that party arrives; but an editor of THE FRIEND will be there and will do his best to exert a restraining influence.

—THE CEDAR Rapids (Iowa) *Gazette* says:

The Congregationalists of Iowa are in advance of other denominations in one respect at least. Last January, they commissioned a woman to take regular pastoral work, and she is at present in charge of a Church and laboring with marked success. When the above fact was reported to the association at Marion last week, and when the gentleman who made the announcement expressed his pleasure in it, and added that he hoped many other women in the Church would be called to do likewise, there was no expression of disapproval, as might have been expressed in some ecclesiastical bodies.

—MASSACHUSETTS HAS 475 Congregational Churches. At the last State Convention Rev. D. P. NOYES from the Committee on Public Worship reported:

Our churches are now taking on variety and seemliness. Instead of the old stereotyped order the report showed that responsive readings are now used in at least 133 Churches, the Lord's Prayer by the congregation in 66, and the Gloria Patri in 33; and Mr. NOYES predicts that these changes will go on. He recommended the bowing of the head in prayer, standing in time of singing, and that ministers give more attention to devotional services, and thought it ought to be possible to have an entire service of actual and profitable worship sometimes, even without a sermon.

—THE QUESTION now agitating the mind of many a voter in America is, whether it is best to be a "Mugwump" or a "Jugwump." The sell-out of both the old parties to the saloons makes the question a very practical one, hence the large increase in all the States in the vote polled by the Prohibition party. For example: In the last State election in Oregon the Prohibitionists polled over 3000 votes while in 1884 Sr. JOHN only received 492. Oregon now takes her place in the list of "doubtful" States, the Prohibitionists holding the balance of power.

—REV. I. GOODELL, principal of the Government-school at Kukuihaele, spent last week in Honolulu, en route to the Coast for a brief vacation. Mr. G. reports himself in labors abundant at Kukuihaele, he in addition to his day-school having a night-school of eighteen Japanese and Chinese, a class of Japanese in the Sunday School, and the leadership of the music in the Sunday School and native Church. Mr. GOODELL will on his return spend a Sabbath or two in Honolulu, and will probably supply Fort-St. Church pulpit.

—REV. W. B. OLESON, principal elect of the new Kamehameha Boy's School, spent two weeks in Honolulu in arranging details and plans for the new school buildings, and sailed on the 15th ult. for a six month's vacation in the United States, which he will spend in studying the latest and best methods of industrial education. We expect a good report from the new Kamehameha School under the wise and judicious management of Mr. OLESON. The graduates of that school, and the Hilo Boy's School, and the school at Lahainaluna will form an element of "Young Hawaii" which will

be heard of for good in the future "when the evil days come."

—CANON FARRAR can not be held in good repute as a "Churchman" in Honolulu. Recently he addressed a Presbyterian meeting in London and in the course of his remarks said: "I am a sincere and convinced Episcopalian; you are sincere and convinced Presbyterians. For my own part, I do not believe that either the Episcopalian organization or the Presbyterian organization is essential to a Church; I believe that God has many tests, and I believe that the organization of a Church must remain with the members of that Church, and that they must form it upon scriptural principles in that way which seems best for the common edification." All of which must sound very strange to Episcopalians and Presbyterians, but is very familiar doctrine to Congregationalists.

—WE HAVE received from some unknown friend a copy of *The Mariposa Star*, Rev. G. BROWN editor. *The Star* is a witty, wise and otherwise record of the trip of the good ship *Mariposa*, when she arrived in Honolulu, May 8th, en route, having on board so large a passenger list, among whom were our clerical friends, REVS. BROWN, MCFARLANE and FITCHETT. Some "poet-laureate" pays this tribute to

HONOLULU.

Yet, Honolulu, sweet thy memory still!
Acacia rows on either side that reach
Here to a garden, there to the breezy bench,
A shelter cool, a lovely view in each;
Thy coral strand, thy steep volcanic hill;
Thy tiny court, where Majesty resides,
And festive music for the gay provides;
Thy clime where wants unknown and health
abides—

These are the charms that woo us here to dwell.
Alas! from these the ocean now divides.
The azure distance Mauna Loa hides.
And we have bid thy shores a long farewell!

We also find this atrocious conundrum the perpetrator of which should have been, Jonah-like, "cast out of the ship":

Why do the Sandwich Islands resemble several burial grounds? Because they are full of extinct Craters!

REV. WALTER FREAR.

Under the heading "A Deserved Remembrance," *The Pacific* prints the following:

At a meeting of the Second Congregational Society of Oakland, held in the lecture room of their church, on Wednesday evening, June 9, 1886, the following preamble and resolutions were adopted:

"WHEREAS, The Rev. WALTER FREAR, feeling that ill health demands of him a complete rest from pastoral duties, has tendered to us his resignation as pastor of this Church; therefore, be it

"Resolved, That we recognize and value the worth of Mr. FREAR as a Christian minister, possessed of those many noble and sterling qualities of mind and heart which have so endeared him to this people.

"Resolved, That we extend to him our united wishes, that the rest he is about to enjoy may result in his complete restoration to health and strength.

Editorially *The Pacific* says:

It is with great regret that we record the Rev. WALTER FREAR's resignation of the acting pastorate of the Second Church in Oakland. He has done good work there. He has always done excellent, faithful work wherever he has been. Of late he has been somewhat out of health, and has decided to retire from the pastorate for a time—we hope not long.

RELIGION IN EDUCATION.

BY J. A. CRUZAN.

(So many requests have come to us for the publication of the address delivered by one of the editors of the *FRIEND* at the forty-fifth and anniversary of Oahu College, June 25th, 1886, that we reprint it fully.)

Mr. President, Teachers, Students, Ladies and Gentlemen:

What is education? "I must give my boy an education." Yes: a wise resolve that, but what are you going to give him in that much used but little understood word?

Our answer will depend very much upon how we look upon this world, and life. What is this world, an oyster? Then the "education" you want for your boy is training that will fit him to deftly wield the oyster knife, open the shell, and gulp the bivalve, ere some hungry competitor snatch it from him, or before it spoils. But if this world is but the "soub'rb of the fields Elysian"—if this world is but a training school for another world—then "education" ought to fit your boy to be something more than a deft wielder of an oyster knife and a gormandizer of bivalves.

Is this life a race? Are men matched like horses, and mid-dust and profane rivalry, under whip and spur are they to madly rush to the front and strain every muscle to keep there? Or, is life like the old Olympiads, where only the strong of limb, and the enduring, and perfectly trained, could win the prize? This would turn back the hands on the dial of time once more to the outgrown age of force, and deification of power—the age of Achilles and Samson would return. Then the "education" which your boy must have is that which will give muscles of iron, and force, and "staying power." But if this life on earth be not a race for prizes, but the first act of a continuous, eternal life, and when Death changes the scene, the only prize we can take with us be character, then education should give your boy something else beside muscles of iron, quickness of eye, swiftness of foot, and the power to clutch and hold.

Again: Is this life and this world a riddle? Is nature, as Carlyle says, "like the sphinx, with the face and bosom of a goddess but ending in the claws and body of a lioness—a dumb lioness, deaf to thy pleadings, fiercely devouring"—unless you answer her riddles coherently? Or, is life and nature articulate with the voice of God to every one "who hath an ear to hear?" You see at once that the theory adopted will radically change the plan of "education" for your boy.

Believing this world to be not an oyster to be eaten, but a training-school: that life is not a race for prizes, but the first act of an eternal existence; that nature is not a relentless Sphinx, but the creation of a loving God, where his footprints can be seen and his voice heard, I hold that any true "education" for your boy or girl, will keep in view the two worlds in which that boy or girl is to live, and so symmetrically develop

the entire being that he or she shall have a fair chance to win success here and happiness hereafter. In other words "education" should give the world in your boy a self-governing human being, who will rule his conduct right in all directions and in all circumstances. "Education" will train and develop his whole being. The result will be manliness—another word for manfulness, which means *full of man*.

Man is a complex being. He has a body which is the vehicle of life. He has a mind which contemplates, reasons and judges. He has a soul which connects him with the supreme power of the universe. To be a man then, rounded and full-orbed, there must be a development of all the faculties and forces of his nature. If one portion of the man's being is left without training, we have as a result not a full but a lopsided man—an Ephraim who is a "half-baked" specimen of a man. There is great danger at the present time of turning out from our schools men and women who are crisped and brown, done to a turn on one side, but soft dough on the other. The physical is trained. No wonder the anxious father seeking a school for his son, after reading the long account of the gymnasium, and the boating privileges, and the football, baseball, tennis, and polo curriculum, wrote the President asking, "If by paying extra he could have his boy taught Latin, Mathematics and the Sciences." The *mind* is not forgotten. Notwithstanding the startling array of clubs, learning has not been driven by them from our schools. We hold mind still at least the equal of muscle. We demand of him who would write "A. B." after his name that he be able to construe a little of Homer or Livy, and to be trained in something else beside boating and base-ball, and it is well. But shall we not also demand that he who so deftly hurls the ball, or wields the bat, shall be trained to take his place among the world's willing workers, and do his part of the world's work? Shall we not also demand that education shall teach the boy not only how to construe Homer but how to restrain his passions, how to be grateful, generous, humane, compassionate, just and benevolent?

If we are at one here then we shall agree I think that the only education which will do this work for your child and mine is one that is distinctly religious in its aims, atmosphere and tone. I believe that true education must be distinctly religious, for these reasons:

1. Religious education will alone give a symmetrical, full, rounded development of all the faculties. Man possesses a nature which is distinctly religious. He has a conscience. He has a moral sense. These moral powers require training and discipline equally with all the others. The right development of these faculties result as no other in character. And character is the end of education. When SOCRATES was shown a beautiful youth

he wanted to know whether his soul was equally beautiful. PLATO made the right training of these faculties his idea of education: he said: "I mean by education that training which is given by suitable habits to the first instincts of virtue in children." LOCKE declared: "It is virtue, then, direct virtue, which is the head and invaluable part to be aimed at in education." MILTON in characteristically beautiful language, writes: "The end then of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest, by possessing our souls in true virtue." With PESTALOZZI and FROEBEL character was the good supremely and passionately sought. This character training the child must get largely in the schools. The school now claims your child from the age of six until 19 or 20. If he does not get this training there, where can he get it? "In the home and the Church," is the ready answer. But my reply is just as ready. The boy—the soul—is a spiritual unit. He cannot be cut up into bits and jugged out to different specialists, and then be made up under some Master of of Morals. We cannot have the intellectual workman polish and cut this precious gem at one angle, and time, and the spiritual workman at another. The soul cannot be clothed like the body at different times and places: as a man might get his hat at one shop and his boots at another. Such cutting and clothing would make a sad bungle. The soul has no parts: it is a unit. Hence all education, in the home, the Church and the school should be distinctly and avowedly religious.

Not that I would turn day schools into theological seminaries: that is not necessary. It is not necessary that dogmas and doctrines should be taught in order that the school should be religious. But the school which trains a child aright must have a religious atmosphere. Here is the great source of the success of Catholic boarding-schools in transforming children from Protestant homes into Catholics. "I do not want my daughter taught Catholicism!" said a father to the Lady Superior of a Catholic school. "We shall not teach her Catholicism, but she will live in a Catholic atmosphere," was the reply. And in five years that "Catholic atmosphere" did its work: the daughter came forth an ardent Catholic.

And in this school, with its religious atmosphere, the child should meet and be molded and influenced by the religious teacher—a manly man who is what he would have the child be. Personal influence is the most vital, formative power in the influence of a school. You remember what GARFIELD said about his school-life at Williams College, that the most valuable part of his four years' training there was that he was brought under the influence of such a

man as MARK HOPKINS. Says JOHN STUART BLACKIE in his *Self-Culture*: "But a living great man, coming across your path, carries with him an electric influence which you cannot escape. To have felt the thrill of a fervid humanity shoot through your veins at the touch of a CHALMERS, a McLEOD, or a BUNSEN, is to a young man of fine sensibility worth more than all the wisdom of the Greeks, all the learning of the Germans, and all the sagacity of the Scotch." ARNOLD made Rugby. Some vital personality makes every school which makes men. We cannot find, and do not want saints or geniuses for our teachers. But we can find schools in the control of men and women of high character and of gracious personal influence, whose presence will be the prime factor in the culture of child character. To expect temperate, manly, God-fearing men and women to graduate from schools taught by beer-drinking, profane, atheistic men and inane characterless women is to expect "to gather grapes of thorns, and figs of thistles." And yet, if we are to judge by their actions, there are parents who expect to see such results.

But there should also be direct and indirect religious teaching. As I have said, I would not teach dogma and doctrine. These have little to do with religion in the sense I now use the word: they certainly have little to do with developing character. But the great facts of a personal God; our relation to him; the duty of obedience to God, to law and country; love, truth, parity, justice—the great duties which man owes to God, and to his fellow-man, by the observance of which alone is society and civilization and religion possible; certainly on these transcendent truths education will be plainly and explicitly emphatic.

And the Bible should not be a closed book, if we would have full, rounded, complete education. There is no book which so glows with ethical passion. There is no such thesaurus of morals. Its principles are like iron in the blood of a man, so great is their tonic effect. We may safely challenge the schools of the world to produce a more intelligent, manly, and God-fearing type of manhood than the schools of old Scotland during the last century. Let DR. GUTHRIE, that grand, noble man, tell you on what pabulum those stalwart Scotchmen fed. He says: "Having learned our letters, and some small syllables printed on a fly-sheet of the Shorter Catechism, we were at once passed into the Book of Proverbs. In the olden time this was the universal custom in all the common schools of Scotland: a custom which should never have been abandoned. That book is without a rival for beginners. Take this passage for example, where, with one exception, every word is formed of a single syllable, and belongs to the Saxon tongue: 'Train up a child in the way he should go, and when he is old he will not depart from

it.' What a contrast to the silly trash of modern school-books for beginners, with such sentences as, 'Tom has a dog!' 'The cat can run!' 'The cow has a calf!'" Such a curriculum would be perhaps too strong meat for the delicate stomachs of our children; but certainly there should be found an honored place for the open Bible in a school which would give a complete rounded development of character.

2. I believe that education should be religious because *mere intelligence will not make and keep men moral*. Mere knowledge does not raise the quality of men's moral natures. Yonder in America the common schools, necessarily without religious teaching or a religious atmosphere, have been carried to the greatest perfection. The wealth of the Nation has been lavished upon her schools. We have made almost an idol out of our "system." "It is better to build schools than almshouses and prisons," has been our motto. But the schools have not lessened the number of these costly institutions for our criminals and paupers. On the other hand these have multiplied as rapidly as the schools. Thinking men scan with alarm official statistics which show a steady and startling increase in the per cent. of crime; the multiplication of divorces; the yearly increase in the great army of tramps, anarchists and communists; they see bribery at elections more openly practiced, and politics more and more a filthy pool; they see the towns and villages swarming with idle, vicious lads and young men with no visible means of support; Capital and Labor in bitter, bloody contest; and seeing all these things, is it any wonder that these thinking men are calling a halt, and questioning whether the system of schools, which at the end of fifty years of lavish expenditure, permits such a state of things, is so perfect after all.

In the education of the intellect great strides have been made in the past half century. Never before has the world seen such progress. In the proportion of pupils taught and the amount of knowledge imparted, the progress has been marvelous. But it is a serious question whether there has been corresponding progress in moral culture. Our rogues have been made shrewder by their knowledge, *but are rogues still*. The number of those who blend the knowledge of a HUMBOLDT with the ethics of a DICK TURPIN or JONATHAN WILD, has been greatly increased. That one is master of many tongues and many sciences affords no assurance that he may not at any moment stand forth an AARON BURR in lack of principle, or a Prof. WEBSTER in revolting crime. What we need and must have in education is not less heed paid to the intellect but more to the Will and the Conscience. The nurture of the soul in right principles must go hand in hand with the nurture of the mind. And to do this education must be religious.

3. In order to resist the materialism of the age, education must be religious.

Says WASHINGTON GLADDON: "Respectability, reputation, riches—these are three false gods of a bad trinity, before which all the people bow down and worship." "Certainly one of the chief evils of our time is the absorbing passion for gain. This passion has always been strong. But in the past twenty-five years it has had intenser activity than ever before. We have changed ideas of wealth: twenty-five years ago the man with \$100,000 was wealthy; the man with a million was scarcely known. Now these amounts are mere bagatelles. JOSEPH COOK says that the great West in America has for its creed, "I believe in Wheat, and Gold and Silver." I have sometimes wondered if our creed could not be put in these words: "I believe in Sugar, and Rice, and a place in the Government!"

Now against this tide of mercantilism we need to give our sons and daughters, as a breakwater, the great enduring moral considerations which Christian education instills. Religion boldly takes the balance of destiny and in one scale puts the living human soul, and into the other the whole world, with all its accumulating treasures, and shows how the world, with its mines, and stores, and stocks, and banks, and sugar, and rice, and offices, are lighter than a feather as against the human soul. Christian education will hold our sons, like the Son of Mary, upright on temptation's mountain top. Christian education will tone the whole nature of man up to concert pitch in unison with the harmonies of God's law and his providence. It will give our sons cleared vision to see that the best things, the very best, are not on sale. They are God's free gift, but are not to be bought.

4. Very briefly this last thought: On Christian Education must rest the hope of free, strong government and national prosperity. "The wealth of a nation," says BUSHNELL, "is personal, not material. It includes the natural capacity, the industry, the skill, the science, the bravery, the loyalty, the moral and religious worth of a people. The wealth of a nation is in the breasts of her manly sons." But only Christian education, as we have seen, can give these manly sons! And in these lie her strength and her defense. Look into the history of two great nations for an example: On the 14th of October, 1806, two armies of Prussia meet utter overthrow, one at Jena, the other at Auerstadt, and the nation lies in helpless disgrace at the feet of her enemies. A little later complaint comes to the capital to Chancellor VON STEIN from one of the Provinces that "property is not safe, that the people are suffering from thieves, poachers, and thieving boys," and the complainants request that a posse of police be stationed there to keep the peace and preserve property. "What are they doing with their boys?" said the great Chancellor. "This is not a matter for the police, but for the schools. What

are the schools about? What are they doing with their boys?" Then it was, in that dark hour of humiliation and disgrace, that Prussia's greatest Chancellor (not even excepting BISMARCK), VON STEIN proposed to reconstruct the Empire by the slow process of education. "Give me the boys," said the keen and far-sighted statesman, "and I will give you an Empire." A few years earlier PESTALOZZI went to Paris and sought an audience with NAPOLEON the dictator of Europe. He pleaded that France, then so powerful, should make certain her power by inaugurating an intelligent, thorough and comprehensive system of education. "I cannot trouble myself about the alphabet!" sneeringly replied NAPOLEON, the Great and the Little. Baron VON STEIN patiently, persistently wrought upon his theory. He put the Prussian children under training for the coming Empire. The teachers were chosen not alone for intellectual ability but for moral worth. Religious teaching had prominence in the curriculum, and the teacher must be a member of the Church. And the Empire came! In less than two generations that work among the children did more for Prussia than all her armies had ever done. It gave her a united Germany. It gave her a people foremost in intelligence, with a proud consciousness of power, and a proud love of fatherland. It gave her BISMARCK, VON MOLTKE and Sedan. It was the trained mind and moral power of those two generations of educated boys that made the march of the German armies so swift and fateful, and gave them the victories of Metz and Sedan. It was because NAPOLEON had "no time to trouble himself about the alphabet," that their march on Paris was so easy. It was those two generations of schooling of the German boys for power and empire that gave Germany the dictatorship in European diplomacy. There was never a more masterful stroke of statesmanship than that in all the world's history. It had been the policy of nations to conquer their empires. VON STEIN proposed to construct an empire. "Give me the boys and I will give you an empire." And to-day all Europe waits on Germany's bidding, as the result of this far-seeing policy. VON STEIN built his empire on Christian Education, an education under the molding influence of Christian teachers, and direct religious instruction.

For these reasons then I believe that education should be religious: 1. In order to give a full, round, symmetrical manhood; 2. Because mere intelligence will not make and keep men moral; 3. In order to resist the mercantilism of the age; 4. That we may have solid foundation on which to build a stable and free government.

It is a matter for devout thanksgiving to God and of gratitude to the noble and revered founders of OAHU COLLEGE, that we have here in Hawaii a distinctly Christian institution of learning.

On its desk has ever lain the open Bible. Its Presidents and instructors have been God-fearing men and women. Its atmosphere, tone and teaching has ever been and now is distinctively Christian. Its influence for good on the moral, intellectual and material life of this nation no one but God can measure.

Young ladies of the graduating class: Your class motto, wisely and suggestively chosen, tells us that you are "Builders for Eternity." When your building on earth is done, and you pass within the gates of the future, and stand before the Great Master Builder that your life-work may be tested and tried even as by fire, if you then with joy find that you have builded, not "with wood hay and stubble," but with "silver, gold and precious stones," and that you have indeed been *Builders for Eternity*, then you will see more clearly perhaps than you do now, how much you owe to OAHU COLLEGE, this loving Christian mother, for having taught and trained and made you wise "master builders."

FORT-ST. CHURCH.

The pastor being called upon, on very short notice, for an oration for the Fourth of July celebration, Rev. Dr. HYDE kindly lifted part of the burden from his shoulders by preaching Sunday morning, July 4th, a very thoughtful and interesting sermon, especially appropriate to the day.

Sunday evening, July 11th, Rev. Dr. LEICHLER, from the Basel Mission, Hongkong, gave a very interesting account of the mission work connected with that mission to a union audience.

Sunday evening, July 25th, Rev. A. D. BISSELL, Jr., pastor-elect of the Foreign Church of Wailuku, gave a very interesting address on India, and of the mission work at Ahmednagar, where Mr. BISSELL was born, his father being connected with the mission there.

When the large number of our people absent from the city is taken into account, the attendance on the services during the month of July has been very good.

The attendance at the prayer meetings July 7th, 79; July 14th, 62; July 21st, 114; July 28th, 83. Secretary FULLER, of the Y. M. C. A., led the meeting very acceptably July 14th, during the pastor's absence at a wedding.

Mr. OSCAR WHITE left by the steamer sailing for the Coast on the 15th ultimo. We regret to learn that Mrs. WHITE's health is not so good as it has been. We shall hope to hear soon of her complete restoration, and return to her island home.

The pastor and his family will spend their vacation this year again at Olinda, Maui, through the kindness of Mr. H. P. BALDWIN, Esq., the generous owner of that charming retreat. They expect to turn their faces towards that zone of low temperature, cool breezes, magnificent views, ozone and blackberries, Aug. 10th, to be absent six weeks. Meantime Fort-st. Church will be open for services, and the pulpit ably supplied.

President and Mrs. MERRITT are passengers on the out-going steamer to-day. They visit the Coast for the purpose of securing teachers to fill vacancies in the College corps of instructors. Miss CATHCART also goes to the Coast seeking restoration to health.

RECEPTION.

One of the pleasantest receptions given in Honolulu for a long time was that held in Fort-St. Church, Thursday eve. July 15th. It was given by the Ladies' Benevolent Society of Fort-St. Church, and the Woman's Board of Missions for the Pacific, and the guests were Dr. and Mrs. LECHLER of the Basel Mission, China; Dr. and Mrs. PEASE, and Misses HEMINGWAY, CROSBY, SMITH, PALMER, and CATHCART of the Micronesian mission; and Captain and Mrs. TURNER, of the *Morning Star*. The large vestry was crowded. Pastor CRUZAN presided, and made the address of welcome in behalf of the Churches; Judge JUDD welcomed the guests in behalf of the Hawaiian Board; and Mrs. BINGHAM, President of the Woman's Board spoke feelingly in behalf of that organization.

Addresses in reply were made by all the guests, except Miss PALMER. After the speeches, all of which were brief, bright, witty, wise or womanly, came an hour of sociability and feasting. The traditional "twelve baskets" were filled of the fragments of the material feast, but the fragments of the mental and social repast were too great to be gathered. July 15th, 1886, shall have "a Cretan mark."

JULY MEETING OF THE WOMAN'S BOARD.

The meeting of the Woman's Board was largely attended this month. Mrs. PEASE of Micronesia led the devotional exercises. The business of the meeting was chiefly with reference to Miss PALMER's return to Ponape.

The three new lady missionaries were present, and each said a few words of the way in which she had been led to this work. Mrs. LECHLER, who has been long in missionary work in China, addressed a few words full of encouragement and cheer.

Mrs. S. E. BISHOP, Sec.

THE BROOKLYN MAGAZINE.

The July number of this excellent magazine, as usual, is full of good things. Miss COCKE writes entertainingly about the "Georgia Crackers;" Mrs. BEECHER's treatment of "The Decollette Dress Question" is sensible and trenchant; there is a short sad story, "Perfume from a Withered Boquet;" the poem "July," is patriotic; "The Nose in Literature" is unique; and the article on "An Emperor's mode of Life" gives an interesting view of the home-life of William of Germany. The other papers are of average excellence, and the Departments peculiar to this magazine well-sustained. Four sermons each by BEECHER and TALMAGE conclude the number. (\$2 per year. 7 Murray st. N. Y.)

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.

FRAUDS.

The warm hearted sympathy and open handed generosity for which our citizens are proverbial makes Honolulu a "rich find" for "bummers." We mean that numerous class of parasites composed largely of young men who roam about from city to city under the pretense of seeking employment, but whose highest ambition really is to "kill time" and evade honest toil. Their favorite plan of operation is to concoct some soul-stirring tale of misfortune which they rehearse in a way calculated to touch a heart of stone, and then so innocently ask if you could just lend them a few dollars to relieve present embarrassment, to provide for meals, room rent, laundry bill, &c., until they secure a position that has been promised them in a few days, or until they receive some money, which will surely come by the next mail from home? then they will so gladly repay every penny with interest; when the fact is they haven't any home except the penitentiary, and they would flee the country by the first vessel on which they could "stow away" if it was certain they had got to come down to the primitive doctrine of Gen. 3:19.

Money given to this class may be well meant benevolence but it is certainly unworthily bestowed and proves a curse rather than a blessing, as it encourages indolence, and too frequently finds a short cut into the coffers of vice.

The remedy is easily applied. Test the applicant by requiring some kind of work performed, for which you will pay a reasonable sum, and then you will be able to judge more accurately of his real merit.

There is another class of young men who come to these Islands with the same amount of capital as the class to whom we have just referred, but are quite unlike them in other respects, and in justice must not be confounded with them. They have sometimes empty purses, but always ready hands, anxious to engage in anything honorable. While as christians and citizens we seek to detect and defeat the purposes of the former, let us in every way possible encourage and help the latter.

Our President, Mr. BOWEN, has been confined to his house by illness for nearly three weeks; we are glad to find he is now improving, and trust he will soon be out.

Mr. J. B. ATHERTON and wife are enjoying an extended trip through the States, visiting his old home and friends in New England.

The General Secretary expects to spend a few weeks' vacation on Maui.

ITEMS.

We have several times heard it remarked that "this was an exceedingly well organized community," but we never so fully realized the fact as during these last few months, when the number of interests demanding public attention and time to be heard has been so great that in order to find a place in the over crowded week it has seemed necessary for three successive months to put other gatherings in which we all were interested on the same evening on which occurred our regular monthly Association meeting. In a small community like ours, with only a limited number of workers, it is possible to over-organize, so that a less number of distinct organizations, with more time and more supporters for each, would be able to perform more real aggressive work.

It is with deep regret that we learned Dr. L. W. MUNHALL had given up his proposed visit to Honolulu. Definite arrangements had been made by him to come. He had secured his passage, and left his family in Cal., while he went to Denver, Col., to conduct a series of union meetings, at the close of which he was to have joined his family in S. F., and start on his voyage to the Colonies, arriving here July 22nd. The failing health of his aged mother and other unforeseen circumstances seemed to warrant an indefinite postponement of the trip.

The sixteenth Annual International Conference of General Secretaries was held in Harrisburg, Penn., the last week in June. About 275 General Secretaries and Assistants were present. It was considered the best ever held.

By the last mail we received an excellent picture of the fine building erected for the school for Christian Workers at Springfield, Mass. It is a grand institution and meets a long felt want in training laymen for Gospel work, and especially Secretaries for their peculiar calling. Mr. J. F. BOWNE, formerly of New York, has charge of the Association department. He has our thanks for his kind remembrance of his Secretary.

SUNDAY EVENING.

The Gospel Praise Service on Sunday evening is an interesting and helpful meeting. We wish a larger number of our members would come willing and prepared to take some brief part. The following are the topics for August:

- Aug. 1.—The most persistent efforts un-availing because too late. Mat. xxv: 1-13
- Aug. 8.—The hope set before us. Heb. vi: 2-20.
- Aug. 15.—The Lord encourages us. Deu. xxxi: 6; Acts iv: 23-33.
- Aug. 22.—How do I receive the Word of God? Mat. xiii: 3-9, 18-23.
- Aug. 29.—Proofs of a genuine Christian life. Jas. i: 26, 27; Mat. xxv: 31-40.

How does your religion stand the hot weather?

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.

ARRIVAL OF MISSIONARIES.

By the *Mararoa*, arriving here on the 10th of July, came Rev. E. M. PEASE, Mrs. H. A. PEASE, and two children, Miss L. E. HEMINGWAY of Springfield, Mass., Miss E. T. CROSBY of Georgetown, Mass., and Miss S. L. SMITH of Newton Center, Mass., all of them missionaries of the American Board of Commissioners for Foreign Missions, and all destined for Kusaie.

Dr. and Mrs. PEASE first went to the Marshall Islands Mission in 1877, and after spending two years on the island of Ebōn, moved to the island of Kusaie as better adapted to the preservation of health, planning to make that the center of operations for the Marshall group. There they spent five years, establishing a training school for Marshall Island teachers and preachers, and making their annual tours of visitation through the group on the *Morning Star*. In 1884 they passed through Honolulu on a visit to the United States, and are now returning to their field of labor at Kusaie. With them have come three new lady missionaries to assist in the work. Miss CROSBY will assist Dr. and Mrs. PEASE in their training school. Miss HEMINGWAY and Miss SMITH are to inaugurate a boarding school for girls, the pupils are to come partly from the Marshall Islands and partly from the Gilbert Islands. Such a school is of the utmost importance in the work of Christianizing and elevating those races. We wish them all success and prosperity in their work.

Miss A. A. PALMER, who returned to us from Ponape by the *Morning Star* in poor health, returns now with improved strength, in hopes of being able yet to continue her labors in the Girls' Boarding School at Ponape as assistant to Miss FLETCHER.

THE "MORNING STAR."

This vessel left her wharf for Micronesia on Saturday, July 24th, at a little after 11 A. M. Farewell exercises as usual, were held on board at 10 A. M., the decks and adjacent wharf being crowded with friends who had come to bid farewell to the missionaries and to show their interest in the occasion.

In addition to the American missionaries, the Hawaiian Board also sent one Hawaiian missionary, Rev. S. P. KAAIA, with his wife and child, who go to locate on the island of Tapiteuea in the Gilbert group. They were formerly for some years missionaries of the Hawaiian Board to the Marshall Islands, where they were located on the island of Arno. In 1884 they returned to these islands on account of failure of health, and have since been engaged in pastoral work at Kalapana and Opihikao, in the district

of Puna, on the island of Hawaii. Their health having become re-established, they have chosen to return to the Micronesian work again, and as there is special need of reinforcement to our Hawaiian mission at the Gilbert Islands, they have been designated to that field.

The day was one of Honolulu's almost perfect days as the *Morning Star* with her company of missionaries and a heavy freight of supplies and lumber for the missions, glided smoothly and gracefully out of the harbor, dismissing her pilot outside, and turned her bow toward Micronesia. The voyage as originally planned for her was to go direct from Honolulu to Tapiteuea in the Gilbert group, land Mr. KAAIA and the supplies for the station there, proceed rapidly northward through the group, touching only at the four other islands where Hawaiian missionaries are located, to land their mails and supplies, thence to Kusaie via the southernmost islands of the Marshall group, thence to Ponape and on to Ruk, taking all the American missionaries along to hold a General Convocation of their mission. Then return them to their respective stations at Ponape and Kusaie. She would then begin her usual work, taking Rev. Mr. WALKUP on board at Kusaie and returning to the Gilbert Islands to make a tour of visitation through that group, and return to Kusaie again. Then taking Rev. Mr. PEASE on board, she would proceed to the tour of visitation through the Marshall group and return to Kusaie again. Then, proceeding to Ponape, she would take one of the missionaries there on a visitation to the islands of Mokil and Pingelap and return to Ponape. From Ponape she would proceed direct to Ruk and take Rev. Mr. LOGAN on his tour of visitation among the Mortlock Islands and return to Ruk. From Ruk she would return direct to Honolulu, making a total voyage of 14,271 miles "as the crow flies," or nearer 16,000 miles of sailing, and occupying about nine and a half months of time.

But just as everything was ready for a start, it was incidentally discovered that the upper planking and some of the timbers of her stern were affected by dry rot, and the plan of the voyage was therefore abridged; the survey commission pronouncing her, with some slight repairs, perfectly safe for a voyage of six months or thereabouts.

As a matter of reference which may be of interest to some, we subjoin a table indicating her route as first planned, with the distance from point to point. We add also the last two distances and the length and breadth of the whole field, as they may be useful, for general information as well as future reference:

Voyage of the Morning Star as planned for 1886-7, computing the distances in straight lines from port to port.

GILBERT ISLANDS.		Geog. miles.
Honolulu to Tapiteuea.....		2,700
Tapiteuea " Maiana.....	185	
Maiana " Tarawa.....	23	
Tarawa " Marakei.....	46	
Marakei " Butaritari.....	73	327

MARSHALL ISLANDS.		
Butaritari to Mille.....	197	
Mille " Jaluit.....	127	
Jaluit " Ebōn.....	92	
Ebōn " Namerik.....	72	
Namerik " Kusaie.....	347	835
KUSAIE TO RUK AND BACK.		
Kusaie " Ponape.....	336	
Ponape " Ruk.....	445	781
Return from Ruk to Ponape and Kusaie		781
TOUR OF GILBERT ISLANDS.		
Kusaie to Butaritari.....	671	
Butaritari to Marakei.....	73	
Marakei " Apaiang.....	35	
Apaiang " Tarawa.....	6	
Tarawa " Maiana.....	23	
Maiana " Apemama.....	60	
Apemama " Nonouti.....	60	
Nonouti " Tapiteuea.....	35	
Tapiteuea " Biyaba (Ocean Isl.).....	347	
Biyaba back to Kusaie.....	648	1958
TOUR OF MARSHALL ISLANDS.		
Kusaie to Namerik.....	347	
Namerik to Ebōn.....	72	
Ebōn " Jaluit.....	92	
Jaluit " Ailing-lap-lap.....	159	
Ailing-lap-lap to Mille.....	275	
Mille to Arno.....	64	
Arno " Mejuro.....	23	
Mejuro " Molwōlap.....	75	
Molwōlap to Jaluit.....	191	
Jaluit to Ebōn.....	92	
Ebōn " Namerik.....	72	
Namerik to Kusaie.....	347	1800
TOUR OF PONAPE, MOKIL AND PINGELAP.		
Kusaie to Ponape.....	336	
Ponape " Pingelap.....	167	
Pingelap " Mokil.....	119	
Mokil back to Ponape.....	48	670
TOUR OF RUK AND THE MORTLOCK ISLANDS.		
Ponape to Ruk.....	445	
Ruk " Lukonor.....	189	
Lukonor " Saton lagoon.....	5	
Saton lagoon to Etal.....	4	
Etal to Namtluk.....	23	
Namtluk to Losap.....	87	
Losap to Numa.....	13	
Numa back to Ruk.....	53	819
From Ruk to Honolulu.....		3,600
Total.....		14,271
If she goes on to Yap, add		
From Ruk to Yap.....	920	
Back again to Ponape.....	1800	2,720
Total.....		16,991
Honolulu direct to Kusaie.....		2,919
Honolulu direct to Ponape.....		3,197

LENGTH AND WIDTH OF THE MICRONESIAN FIELD.
From Gilbert Islands to Yap, forty degrees of Longitude (135° to 175° E. Lon.), or 2,780 miles. Width, twenty degrees of Latitude, from 2° South Lat. to 16° North Lat., or 834 miles.

If all goes well, we shall look for her return in March, 1887. We consider ourselves fortunate in securing the services of Capt. H. N. TURNER as Commander. Mr. GEO. GARLAND, so long in the former *Morning Star*, goes as Mate, and Mr. C. S. COXE as Engineer.

A FULL FREIGHT.

The *Morning Star*, notwithstanding her being double the carrying capacity of her predecessor, was crowded to her utmost capacity with mission freight. Besides having her hold full, her main deck, outside of the cabins was full to the upper deck, so that there was barely room to pass fore and aft. Besides the ordinary supplies for the mission stations, she took an unusually large cargo of lumber, embracing a good sized house for the Girls' Boarding School at Kusaie, a house for Rev. KAAIA the Hawaiian missionary, a lot of lumber for Mr. WALKUP's Gilbert Island Training School on Kusaie, lumber for repairs to Dr. PEASE's house, lumber for Mr. RAND and for Miss FLETCHER's Girls' School on Ponape, and a house for Mr. LOGAN's assistant on Ruk. There were also on board two cows for Dr. PEASE, and a

number of boxes of plants, comprising both flowering shrubs and fruit trees, which we hope will do well on Kusaie, Pomape, or Ruk; these being the only three high islands yet known in all Micronesia this side of Yap where there is soil enough and water enough for them to grow. Among the plants were the first coffee and sweet orange plants ever taken to Kusaie; also chutney or sour mangoes, and avocado pear seeds planted in boxes of earth, and a pomegranate bush. Among the flowering plants were roses, plumaris, bougainvillias, pink Mexican creepers, and a variety of others. Although bananas and sugar cane are indigenous to those islands, yet a number of young banana sprouts of the Brazilian banana, and a small lot of Hawaiian sugar canes were taken along for trial as being of varieties unknown there.

The following books were also sent:

- 1500 Marshall Island New Testament.
- 300 Marshall Island Primer.
- 632 Gilbert Island New Testament.
- 90 Gilbert Is. Old Test. Bible Stories.
- 1000 " Hymn Books.
- 200 " Arithmetics.
- 500 " Geographies.
- 500 Slates and a quantity of slate pencils.

The Marshall Islands get the New Testament complete this year for the first time. Hitherto they have had only portions of it. But Dr. PEASE took home to the States with him the completed translation and revision of the whole New Testament and has been engaged during his visit in putting it through the press, as also the new Primer in that language. The Gilbert Island Bible Stories and Geographies are also virtually new books, having been prepared and put through the press during the past year by Rev. Mr. and Mrs. BINGHAM.

BULGARIA.

[We make the following extracts from the interesting paper read by Prof. W. D. ALEXANDER at the Fort-St. Church Monthly Concert of Prayer for Missions. We regret that lack of space prevents our publishing the entire paper.]

It is generally agreed that the ancestors of the Bulgarians were of the Finnish stock, and remote cousins of the Hungarians and Finns. After a long sojourn between the Volga and Don, they crossed the Danube in the seventh century, and occupied the land as far as the Aegean Sea and the borders of Albania. They seem to have mingled with the pre-existing Slavonian population, which took the name of the conquering race, while they in turn adopted the Slavonian language of their subjects, as the Franks and Northmen did in Gaul. They have become, however, a very distinct and characteristic nationality.

They were at that time a fierce and warlike race, and repeatedly carried their victorious arms to the very gates of Constantinople.

In the ninth century they were converted to Christianity by the celebrated brothers, Cyril and Methodius, who invented the Slavonian alphabet and translated the whole Bible into the old Bulgarian language then spoken, and also conducted in it all the services of public

worship. To this day it remains the sacred ecclesiastical language of the Russians, Bulgarians and Servians, while the names of the apostles Cyril and Methodius are justly held in reverence by the whole Slavonian race. After their conversion the Bulgarians made rapid progress in civilization, learning and the arts, and were one of the most promising races in Mediaeval Europe. Bulgarian missionaries were the chief instruments in spreading Christianity in Russia.

After maintaining a separate kingdom for seven centuries, (except an interval of temporary subjection to the Byzantine Empire during part of the eleventh and twelfth centuries), the Bulgarians were finally overthrown by the Turks in the disastrous battle of Kossovo in 1389, and thenceforth their history has been a blank. For nearly five hundred years they were buried, as it were, out of sight, in a worse than Egyptian bondage. Through all those centuries they had, by Mohammedan law, no rights whatever, except a partial and uncertain right to *Ulc* as an inferior and degraded class, on payment of tribute. * * *

Most of the Bulgarian nobles at the time of the conquest either apostatized to save their lives and estates or fled from the country, while the great mass of the common people remained faithful to the Church. Mohammed II, the conqueror, had the shrewdness to use hierarchies of the several Christian sects as instruments of Turkish tyranny. * * *

The Greeks have never ceased to dream of re-establishing the Byzantine Empire, and have never given up their warfare with their old enemies, the Bulgarians. At last, 1767, their intrigues so far succeeded that the Bulgarian patriarch Orenius was forced to abdicate, the Bulgarian clergy were dismissed, and their sees and parishes occupied by Greeks. Their schools and monasteries were seized and the revenues appropriated to Greek monks. But the most deadly blow of all was the proscription of the Bulgarian language and literature. These Greek bishops fleeced the peasants, set an example of social corruption, and burned all Bulgarian books and manuscripts, on which they could lay their hands. Not a school or a printing press was allowed them. Thus the poor unfortunate people were ground down by two masters, and had a double yoke to throw off, that of the Turkish government, and that of the Greek Church. The Greek Bishop and the Turkish Pasha made common cause, and the one robber took whatever the other had left. Nothing in history is more wonderful than the indestructible vitality of the Bulgarian nation through all these dark centuries of hopeless bondage.

Early in this century a glimmer of light began to appear through the darkness. Greece became free, Servia obtained partial independence, the invincible Montenegrins still "held the fort" in the Black Mountains, and Bulgarians

began to hope. They began to send their sons abroad for education, and to found local schools. They memorialized the Greek Patriarch against the scandalous conduct of his clergy, but received only curses and abuse in reply.

During the years 1840-5 a number of wealthy and patriotic Bulgarians organized a national movement, and wisely began by endeavoring to introduce the use of the Bulgarian language into the local schools and Churches. They were obliged to have the books printed and imported from abroad. No sooner, however, were the books landed than the effect was like that of a bomb shell. The Greek Patriarch immediately hurried to the Porte, and obtained an order for the confiscation of all the Bibles and other books, representing to the Turks that as they were in a Slavic language they were sure evidence of sympathy with Russia.

But the work was done; the books were in the hands of the people, and before they could be hunted up and destroyed, the desired effect had been produced. A general outburst of popular indignation took place, and the leading men openly demanded their right to the use of their mother tongue.

The Greek Patriarch denounced the movement and left no stone unturned to defeat it. But a liberal use of "buck-sheesh" overcame the opposition of the Turkish officials, permission was obtained to establish Bulgarian schools in some of the towns, and the first central school was triumphantly opened at Philippopolis in 1850.

From that time till now this educational movement has advanced with amazing rapidity in spite of persecution and opposition, the funds for the support of these schools being raised entirely by voluntary subscription. The people of Philippopolis took the lead, and in 1867 established a central college which has since grown into a university. At present every village has its school-house, generally a fine, new two-story building, forming a striking contrast with the humble cottages around it. This wonderful revival of Bulgarian national life is as much opposed to the designs of Russia as to those of Greece. The Bulgarian population in Bessarabia and Odessa are not allowed to have either newspapers or schools in their own language by the Russian government. The next step was the revival of the Bulgarian national Church. The citizens of Philippopolis as usual led the van in renouncing their allegiance to the Greek Patriarch of Constantinople, and the movement became a national one. Deputies were sent to Constantinople who demanded that by virtue of the "Hatti Humayoun" of 1856, their Church should be declared "autonomous," with its own native archbishop, bishops and synod, and an ecclesiastical seminary at Tirnova, and that permission be given them to print books and papers in their own language. Then followed a bitter struggle which lasted

nearly twenty years. * * * At last in 1870, the Turkish government yielded and issued a firman, which restored the former independence of the Bulgarian Church under an Exarch of their own choice. In February 1872 this decree was carried into effect, and soon afterwards the whole Exarchate was communicated by the Greek Synod of Constantinople.

The American Mission dates from 1858. In 1857 Dr. Hamlin and Rev. Henry Jones explored part of Bulgaria and became exceedingly interested in people. They found them physically a stalwart, hardy race, and the most industrious and thrifty farmers in the Turkish Empire. Though generally very poor, they are scrupulously neat, as Dr. Hamlin expressed it, "the cleanliest people in the world." Their simple courtesy and hospitality are spoken of by all who have travelled among them. They are distinguished for their domestic virtues, the members of the family circle being bound together by intense affection, while unchastity is almost unknown. As the Rev. J. H. House truly remarks, they show a remarkable talent for self-government in their village affairs, in which respect he says they resemble the Anglo-Saxons. As Cyprian Roberts once wrote of the Bulgarian peasant, "Though he is the most oppressed of the five peoples of the peninsula, penury has not made him vile. Still as of yore, his bearing is manly, his figure tall and commanding, his honor invincible. You may safely intrust to him any sum of money without witness; he will carry it safely to its destination."

Mackenzie and Irby twenty years ago, thus contrasted the Greek and the Bulgarian dwelling side by side in the same town. "The former is commercial, ingenious and eloquent, but deceitful, conceited, dirty and immoral; the latter agricultural, stubborn and slow-tongued, but honest, grave, cleanly and chaste."

[In carrying out the mission work the A. B. C. F. M. and the Methodist Episcopal Board divided the field, the Methodists taking the province north of the Balkans. The Bulgarian Bible of Cyril and Methodius being no longer understood, the whole Bible was revised, put in modern Bulgarian and published in 1871. The New Testament in the modern spoken dialect has had an immense sale.—EDITOR.]

The first Protestant Church was organized in 1871 at Basuko, a beautiful town in the extreme west of Bulgaria, with a native pastor. Several other Churches have since been organized, and there is a Bulgarian Evangelical Society, with its headquarters at Sophia, which works independently but in full accord with the Mission. The American Mission has flourishing schools at Samokov, including a training school and Theological Institute with sixty pupils, and a Girls' Boarding School with eighty. A weekly newspaper edited by Dr. Byington, has a wide circulation.

One of the noblest institutions in the Turkish Empire is Robert College situated near Constantinople. Nearly half of its students are Bulgarians, the

rest being Greeks, Armenians, Turks, etc. Dr. Hamlin states that "the Bulgarians have taken the lead of all nationalities in every department of study except drawing, in which alone the Armenians excelled them. They have a marked social and patriotic character worthy of all praise, * * * never being satisfied unless all are moving on together." This last trait is a national characteristic, and is the secret of their cohesion through so many centuries. Dr. Ward, a few months ago, wrote that in travelling through Bulgaria, "it was a great pleasure to me to find wherever I went, the graduates of Robert College all imbued with American ideas and masters of the English language." * *

The chief obstacle to the progress of Evangelical Christianity among the Bulgarians at present arises from their dread of any element that will produce *disunion* among them. Most of them do not see how one can be a patriotic Bulgarian and yet secede from their national Church. Besides, the whole influence of Russia is exerted against the American Mission. Russia looks with strong dislike on the Protestant movement in Bulgaria, and has all along employed her emissaries to hinder it. The most interesting and hopeful feature in the religious character of these people is their love and reverence for the Holy Scriptures.

[PROF. ALEXANDER LUEN gave a rapid graphic picture of the Bulgarian struggle for political liberty, picturing the horrible Bulgarian massacre by the Turks in 1876, and the consequent war between Russia and Turkey, which closed with the treaty of San Stefano, which made Bulgaria a semi-independent State, including nearly all the Bulgarian race; the dissent of the European powers, and the consequent Congress of Berlin, and the undoing of what had been so well done at San Stefano by giving a slice of the territory to Serbia, making that portion south of the Balkans a province subject to Turkey under the name of East Roumelia; putting South-western Bulgaria, or Macedonia, back under Turkish misrule, to become a bone of contention between Austria and Greece; and leaving only that portion of Bulgaria north of the Balkans independent, but burdened with a tribute to Turkey. The bloodless revolution in East Roumelia, last September, by which the noble people sought to throw off the odious Turkish yoke and form a united Bulgaria with Prince Alexander as ruler, was also given, with the consequent war between Serbia and Bulgaria, and the brilliant success won by Prince Alexander against great odds, and the Conference of the European Powers which followed. We give the closing paragraph of the paper.—EDITOR.]

During the Conference, England has been the strongest friend of the Bulgarians, and Russia their irreconcilable enemy. The Czar is determined not to recognize the right of the people to change their Government, and has no desire to see a free and independent state in Central Turkey. Besides, he dreads the influence of its example. The utmost that Russia would concede was that the Porte might appoint Prince Alexander as Governor of East Roumelia for the term of five years, in accordance with the letter of the Treaty of Berlin, his reappointment to be subject to the unanimous consent of the Great Powers. This has been done, and the two provinces are to be united still further as to their legislature, judiciary and tariff.

If they shall be allowed five years of peace, to consolidate their free institu-

tions, to develop their resources, and to continue the wonderful progress which they have made in education and the arts of peace, it will not be easy to divide or enslave them.

J. PORTER GREEN.

(Communicated.)

Rev. J. P. GREEN was the son of Rev. J. S. and Mrs. T. A. GREEN, early missionaries to the Hawaiian Islands. He was born at Wailuku, island of Maui, October 30, 1833. In 1842 his father's family removed to Makawao, Maui, where he, with his parents and sister, spent many bright and happy years. He attended school at Punahou, after which he studied theology with Rev. D. DOLE at Kauai. In 1860 he was elected representative to the Legislature from Makawao. He took a deep and practical interest in the affairs of the Hawaiian Kingdom. He was also a member of the Constitutional Convention called by Kamehameha V in 1864.

In 1861 entered Bangor Theological Seminary, was ordained, and labored as city missionary in Bangor. Twice he was called to serve during the war of the Rebellion—once under the auspices of the Christian Commission, to care for the sick and wounded soldiers; again as the American Missionary Association's missionary to the freedmen at Camp Hampton and Fortress Monroe.

After Mr. GREEN's return from the East he was united in marriage to HARRIET F. PARKER. In 1864 they removed to Makawao and took charge of the girls' boarding school. The building was destroyed by fire in 1869, after which they accepted a call to the Haleakala boys' school, where they remained till 1872.

During his stay on Maui he greatly assisted his father in his mission field, preaching in the various churches. After he came to Honolulu he received a license to practise law in the various Courts of the Kingdom. In this profession also he heartily endorsed the cause of the Hawaiians.

At the close of 1876 he was laid aside from active duties by an apoplectic stroke. During a great part of this time he was able to attend Sabbath School, and the services of God's house. He was well versed in knowledge of the Bible. It was ever his delight to alleviate human suffering—gifted by nature with the essential traits that constitute a nurse and physician—whether on the camp ground or in the shanty of the freedman, or in his own Hawaiian home, comforting, cheering, till laid aside. Then did the kindness of friends show itself till gratitude filled his heart to overflowing.

During the last weeks of his life he was a great sufferer. He gave precious testimony of his readiness to depart and be with Christ. With feeble tongue he ejaculated, "Oh, death where is thy sting; oh, grave where is thy victory!" He passed peacefully to his heavenly home on Sunday, the 27th of June.

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