



**THE PACIFIC OCEAN,**  
 ITS SHORES,  
 ITS ISLANDS, AND  
 THE VAST REGION BE-  
 YOND, WILL BECOME  
 THE CHIEF THEATRE  
 OF EVENTS IN  
 THE  
**World's Great Hereafter.**



**EDITORIAL JOTTINGS.**

CANTON, April 12, 1884.

It was very kind on Dr. Hyde's part, to take charge of the *Friend*, during the editor's absence, in China, when the latter did not promise to furnish either letters or editorials. It seems so natural however when the month comes around to prepare "copy" for the printers, that we should hardly feel at our ease, without doing something in the editorial line.

*Our passage.* Thirty-six days brought us to Hong Kong, on board the good ship *Ceylon*, but the fog detained us two days before we could obtain a pilot, when we entered the beautiful harbor of Hong Kong. The whole passage was really delightful. We did not experience, over one or two days, of head or unfavorable winds. Captain Barstow and his officers, we found to be most kind and accomodating. During the entire passage, we never heard a word of profanity or an order given in a coarse or rough manner, but the discipline of the ship was excellent. The *Ceylon*, although remarkable for years, having been running since 1856 or 1857, is still a most sea-worthy vessel. We did not hear the "pumps" once on the voyage, hence we inferred the vessel was sound. We held religious services every Sabbath.

*The "Spartan."* This vessel, which left Honolulu ten days before us, only arrived four days in advance of our arrival. We called on board the morning after our arrival, and found the master, Capt. Crosby suffering severely from rheumatism. and had not been on shore. We regretted to hear him report, that although every effort had been made to ascertain the fate of the boat

containing his son and companions, lost off Formosa, all hope had been given up.

*Hongkong.* We remained but two days in this city before ascending the river to Canton, but during those days we made the acquaintance of German, English and American missionaries, all earnestly engaged in the mission work. Sabbath evening we attended worship at a small chapel, where some most excellent ladies of the London Missionary Society were in attendance, serving tea, coffee and cakes to any who were inclined to partake before the services commenced. We heard a most excellent sermon from the Rev. Mr. Eitel, formerly of the London Missionary Society, but now superintendent of the government schools at Hongkong. To our surprise, we found Mr. Greeley, manager of the hotel, but formerly of the Hawaiian Hotel, in Honolulu. While there, Aubrey Robinson, Esq. of Kauai, arrived per the steamer from San Francisco.

*The passage up the Canton River.*— This we found to be most delightful. We almost fancied we were ascending the Hudson, in a "North River Boat." The day was foggy and rather cool, so that a fire was very comfortable. Before reaching the landing, the fog cleared away, and we obtained a good view of the cultivated fields and the fortification now in process of construction. Our son met us on landing, and we now are enjoying the kind hospitality of the Rev. Dr. Haffer's family.

Up to this date, no news has been received from the *Morning Star*. Rev. Mr. and Mrs. Logan, having heard of the non-arrival, have planned to remain in the United States till the steamer of June 15.

**RAMBLES IN CHINA—NO. 6.**

*Two Country Trips.*

I.

**A RUSH AMONG THE HAKKAS.**

By this time anyone on our islands who has had anything to do with the Chinese, must know that there are two distinct clans or classes among the immigrants who flock to our shores. These are the *Pux Hakkas* and the *Puntes*, both Chinese, but speaking different dialects, and differing from each other in certain other respects. The name of the former signifies "stranger" and that of the latter "native of the soil." The Hakkas came down from the northern and central parts of China, probably a few centuries ago and hence are regarded by the Puntes as intruders. There are estimated to be about nineteen millions of inhabitants in the province of Quantung and of these it is thought, about six millions are Hakkas, the remainder being Puntes, and a still third class called *Hoklos*, residing in the vicinity of Swatow, of whom, however, only a very limited number have ever come to our islands. The Hakkas occupy a number of districts in the neighborhood of Canton and Hongkong, in the eastern and north-eastern parts of the province. Their most important center is in the prefecture of Rayingchan, above Swatow. Most of the Hakka people who immigrate to us come from the districts lying near the ocean and not far from Hongkong. A most successful mission work is being carried on among these people by two European societies, whose headquarters are in Basel, Switzerland, Berlin and Germany. The former of these has a line of stations starting from Honkong and its neighborhood and running up through the province in a northeasterly direction. The readers of the *FRIEND* are undoubtedly already

familiar with the name of the head of the Basel mission in China, Mr. Lechler, who for nearly forty years has labored so earnestly and successfully here. This gentleman has been my companion and guide in a recent and most interesting trip I have been privileged to make among the Hakkas. We were able to visit three flourishing stations of the Basel mission. In all China I could not have found a more genial companion, and his intimate acquaintance with the people and work which he has watched over from its beginning, rendered the conversations which we had "by the way," full of interest and profit. Leaving Hongkong one breezy morning, in the early part of this month, we steamed across the narrow passage lying between that island and the mainland of China, landing near the city of Kan Lung or "Nine Dragons." The British have also a rocky point near here which has been ceded to them, and which enables them to hold the important harbor where the ships of all nations lie peacefully at anchor—just before landing a large black rock on the lonely, desolate shore was pointed out to me where once a youthful emperor of the Lung dynasty, fleeing before his enemies, passed to mourn over the calamities which had befallen him. Later, taking ship his prime minister, went with him out to the open sea and there clasped in each others arms they leaped into the ocean and were drowned. At Hongkong we left British rule and foreign civilization behind us. After a few words and a cup of tea in the shop of a man who has a brother in Kohala, we prepared to cross the mountain. The "chair" which took me over was borne by two Coolies, and a most primitive affair and tested all the joints and muscles of my body in a most searching way. My bearers had straw sandals on their feet, which reminded me of those, one sees on the statues of Grecian heroes, but there was very little else about these men to suggest a likeness to the warriors of classic days. We were fairly now among the Hakkas. The Cantonese dialect which I have been hearing in this city is rarely spoken in the region where we now are. Truly this is a land of "burden bearers." Men and women and children, passed us in a continuous stream bearing great baskets and bales and parcels of every description. But they all seemed cheerful and always looked up with a pleasant word and

smile. Passing the crest of the mountain and descending on the other side, we found ourselves in a hilly country stretching away in long blue reaches, with still bluer bays running in here and there. Ferns and creepers of a familiar and well-known form gave me a cordial greeting in the pleasant way such dumb growths have of expressing themselves. I thought of their graceful cousins far away in our islands, who have been my companions and friends in many a mountain ramble.

A little boat takes us off to the awkward old junk lying in the still waters of the bay, and we soon form a part of the mass of Chinese humanity in which all individuality seems blotted out, as we lie hopelessly packed together in the "black hole" of this vessels' interior. But our Anglo-Saxon birthright after a time asserts itself and we take refuge on the deck, where we pass a comfortable night. As the evening comes on and the shadows fall over the waves, a little group gathers about us and the old missionary talks of the power back of the stars and waves and all created things, who is our Father, and tells of that Saviour who died that eternal life might be given to all men who believe. A man hears I am from "Taan Heang Shan," the "Fragrant Sandal Wood Hills" (the name which the Chinese give our islands) and immediately establishes a friendly conversation. He has lived seven years at Ewa, Oahu, and thinks of going back there again and has much to relate of the land which has a climate, where one need not fear the heat nor the cold. Early the next morning we are making our way up from the white sandy beach where we have landed, to the interior. On the shore we notice a temple to the "Goddess of Mercy," which Chinese fishermen and sailors are accustomed to worship. She was (I think the story runs thus) a native of the province of Fuh-him, a virgin of whom many wonderful tales are told and who was deified centuries ago. The morning proved a most delightful one, full of the health and sweetness of the country, and almost before we were aware, we found ourselves at

#### A COUNTRY MISSION STATION.

It was indeed a hearty and cordial welcome we received from the good missionary brother and his wife. To them our coming was most providential. The past few days had been most trying and exciting. In the neighboring dis-

trict difficulties had arisen between the mandarins and the people, some of whom were in open revolt. Reports had reached the valley where our friends reside that an armed force, formed of members of the revolutionary "Triad Society" was soon to march through their region. The Chinese were much terrified and the native Christians and attendants were anxious that their foreign teachers should get to a place of safety, before the enemy began their march of destruction and pillage. Fortunately we were able to calm their fears, and to tell them that the reports had been much exaggerated, and that there would be no necessity for them to leave. In the charming valley of Khi Chong we spent a day and night. Here the young missionary, Mr. Kammeu has put up a comfortable mission house, laboring upon it with his own hands. Its fair, white walls rising among the thickets of bamboos, and the surrounding gardens with blossoming shrubs, and the home-like look of the place are nice and in marked contrast to the uncared for and comfortless homes of the Chinese. Within and without it preaches eloquently the principles of Christian neatness and order. What delightful homes we found with these Christian friends! Their home lies in the center of a broad and fertile valley, bounded on all sides by partly wooded hills. At the time of our visit the wheat fields were turning a golden brown. This crop gives place to the rice, which will soon be planted. Wherever the eye turns it rest upon the grey and weather-stained houses of the Chinese, grouped together in little villages. The people are very poor, and hence many have to emigrate. Back of the villages, in groves of trees, which are left in order to retain the good influence of the dragon which there abides in some mysterious way. The houses are of brick and stone; narrow passages serve for streets. Signs of heathenism may be seen at every turn. At the doorway are often shrines. In the principal room is the ancestral tablet, which receives the worship of the family. Bits of colored paper and tinsel give a little color in the otherwise cheerless dwellings. Fire-vermilion or orange colored papers over the doorway calls down the "five blessings," (health, wealth, many children, long life and peaceful death) on the inhabitants of the dwelling. Often we may see a stone of a



curious form, set up to be worshipped, before which incense sticks are lighted. Here, using the lower part of his dwelling as a chapel, the faithful missionary gathers together his congregation. At this point there are a number of Christians, and some miles distant there are similar little companies, gathered out of the darkness of heathenism, which he visits from time to time. Only those who see the work as it goes forward, can truly appreciate its difficulties and trials and hindrances, and also, its joys and rewards. In a walk off among the hills we noticed a large number of huge jars scattered here and there over the hill-sides. These contain the bones of the dead, awaiting final entombment. First the body is buried for three years. Then the bones are taken and placed in jars until some "lucky place" is pointed out where it will do to bury them. This important and delicate task is entrusted to the geomancer, or "Wind and Water Professor," who cheats the poor people as much as possible, and gets all the money he can out of them before he hits upon an auspicious site. The hills all over this part of China are cut up with tombs of stone and mason-work, built in the form of an immense horse-shoe. My friend told me that the region in which I was visiting was much troubled by the raids of tigers, which last year carried off fifteen of the inhabitants. Near the mission house is an immense great quadrangular building inhabited by the clan called *Pau*. It is quite the custom in China for a family thus to live together for generations in one vast establishment if they have the money. This building had four towers, and presented something of the appearance of an ancient castle. Within it was in a most deplorable and dilapidated condition. The family seem to be in reduced circumstances, but desire to keep up the name of being the great people of the district. In one of the towns we found two of the family who are "literary graduates," and who have become Christians. Near by is the ancestral hall of the family. This we did not visit, fearing lest the people would attribute any calamity which might come in the future to the visit of the foreigners. In one of the villages we found friends of Chinese on the Islands. When the day was over, we gathered first with the Chinese for evening prayers, and then our friends sang certain "spiritual songs" in the beautiful

language of their native land, set to the music of the great masters of melody, who have filled Germany and the world with sweet sounds. May God's richest blessing rest upon this Christian mission home and those who dwell within its walls, who have consecrated their lives to the grand and glorious work of preaching and living a gospel of joy and hope among this heathen people.

## LILONG AND ITS SCHOOLS.

From here our way lay over the hills, past villages and towns of the Hakkas. It is a struggle for existence, and the people have but little on which to live; and yet the homes and streets are full of healthy children, paradoxical as it may seem. The women work side by side in the fields with the men, and are strong and energetic. I asked them if they would like to go to the islands with the men if they could get free passage, and I received a most hearty affirmative reply. I have now been over the principal districts of China, from which our labor comes, and I am convinced that a fair proportion of able-bodied, healthy women, would gladly avail themselves of the opportunity to come, if aid could be given them and their children. As it is, the men get together with considerable difficulty the fifty dollars which is necessary for the passage money, and which is a great sum here. Then to pay in addition sixty dollars for the wife and a number of dollars more for the children is, in many cases, an impossibility. The present policy of allowing great companies of men to come in upon us without their families is most unwise and short-sighted. The married man with wife and children is the only normal colonist! We spent a night on the way with one of the native Christian preachers in one of the villages, at his little chapel. In the morning a number of the Christians came in for a service, which Mr. Lechler conducted. It was touching to see the simple, kindly manner of these people. One of the villagers was formerly in Kau, and worked there for Mr. Whitney. The village of Lilong, nestling among the hills of the Sin-on district, is one of the most important stations of the Basel Mission. Here are a flourishing Theological Training School, with some twenty young men, instructed by Rev. Mr. Schaub, and a fine Boys Boarding School, at present in care of Rev. Mr. Piton. If any one needs to have his faith in mission work

strengthened, he should read the story of the struggles of the early Basel missionaries to get any foothold in this region, and then come here and see what has been accomplished. For a long period they were driven from place to place; but ever hopeful, confident not in themselves but in their Leader. Now a large and spacious mission and schoolhouse and chapel and outhouses, surrounded by a beautiful garden and shaded by fruit trees, may be seen here. Within goes forward day by day a busy, active life. The best of instruction is being given by the best of teachers full of love for their work. I was much pleased with the young men of the Training School, who, in most cases, have been brought up from infancy in Christian houses. It is a beautiful and inspiring sight when they are gathered at their recitations or religious exercises. God grant that these fine young men may become true and earnest workers among their countrymen. We spent a Sabbath in this delightful place. The people gathered from the neighboring village for worship, and the church was well filled. Nearly all had friends in the Hawaiian Islands, and came to greet me most cordially. In the village we made many visits. In one house we found an old Chinese woman, over ninety, who, for years, has been a true and consistent Christian. She has a grandson at Kohala. We stopped at one house after another to take messages for husbands, brothers and sons in the far-away "sandal-wood hills." More delightful hospitality than that which the kind German missionaries and their wives showed, it would be difficult to find anywhere. As I saw these cultured, gifted gentlemen, trained according to the best standards of European scholarship, bringing their powers to bear upon the Christian education of this people, leading them up to a higher level of life, opening up a heavenly vista before them, I felt that (though some might think their talents wasted in this lonely country village of China) they had chosen wisely and well a work which angels might delight in.

## CHONG HANG KANG.

Not a very musical name, perhaps but that of a pretty mission home, nevertheless, when Mrs. Morgenroth gave us a cordial welcome one morning. Here the roses bloom luxuriantly, showing the care of some skillful and loving gardens,

and he, I fancy, is the Missionary himself, who finds time from his Hebrew and Chinese and busy life of shepherd of a scattered flock to tend and prune. From the village near at hand many men have gone out to work in our sugar and rice fields. A comfortable looking home, which one sees on coming into the village, has just been built by a man who has recently returned from Honolulu. An old blind woman, with wrinkled face asks me about her boy in that far land. A young mother, with a brood of little ones, wants me to take her out to her husband living there. We went to our house, where a pretty little Chinese woman has brought joy and happiness. A young man, who not long since returned from our part of the world, chanced to meet a young woman, of whom he asked the way, or some similar, simple question. So much did this Chinese damsel please him, that he takes many a hard-earned dollar which he has brought back with him, and pays it down for the object of his choice, and with her family's permission gains her hand to reign in his house a happy wife. It seems to have been quite a case of love at first sight. A very unusual thing in China—when the whole affair is generally managed by a "go between." Here at Chong Hang Kung is another mission-house chapel, where a company of Christian's gathers.

#### PRIMITIVE SUGAR MAKING.

We had some delightful walks through the farming country. I remember one day on our way homewards, we passed through great spreading fields, with here and there clusters of ancient trees, banyans, I think. The land was most carefully tilled. From time to time, we passed patches of sugar-cane, which is raised here in this part of Chin, both for the sugar and for eating. The cane, all which I have seen, is as a general rule, small and poor-looking, but quite sweet. By the way-side as we saw one of the sugar mills in operation we stopped to examine this most primitive method of making sugar. The "hands" received us most courteously and we were allowed to inspect everything. The cane was piled up in great heaps ready for the "grinders." These were under a mat-shed, and were worked by four oxen or buffaloes, who patiently marched round and round in a circle, running the rude frame work which kept in motion two huge stones which ground and crushed the cane. The juice was then taken to the boiling-

shed, when it passed through a considerable boiling process, in the last kettle being rigorously "beaten" by a Chinaman, who had a hot and trying place, I thought, calling for no little muscular effort. Clean-looking mats were spread at one side and here the hot syrup was poured-in very thin layers, and allowed to cool. The great sheets of sugar were then cut up into regular little squares and packed neatly away into jars. We received a liberal supply of this Chinese sugar, and I must confess, that it tasted far better than I had expected. The gulf which separates this ancient process from the methods adopted in some of our splendid mills in the Islands, seems very wide indeed!

#### IN HONGKONG.

The last night of the journey we spent at a Chinese store, which is mainly carried on by the Halha Christians in a large Market-town. They have a sort of branch-business in Honolulu. We were most kindly entertained.

#### II

#### THE PROVINCE OF HEANG SHAN.

Following quickly upon the trip of which I have spoken above came another. Into the Heang Shan district, from which I returned only a day or two since. This fertile and populous region lies to the south of Canton City, bordering upon the ocean. At its southern most point is the Portuguese colony of Macao, on land ceded long ago by the Chinese to that nationality, which was for many years the only point where foreigners in China were allowed to live. The people of Heang Shan and Puntis, are very energetic and enterprising. Large numbers have emigrated to America, Australia and to our own islands. The majority of Chinese scattered over our group are Heang Shan men. Most of the leading Chinese merchants in Honolulu are from this region. In Hong Kong many wealthy shopkeepers and compradoes have come from there. Though they have for generations had to do with foreigners, there has been scarcely any Christian work among them. That terrible evil, the Macao Coolie Trade, though now removed, has caused a hatred and distrust of foreigners which will not for a long time be eradicated. Agents used to be sent through the district to lure the simple country people down to Macao, where they were kidnapped and sent off to dis-

tant lands, as laborers. The horrors of the long ocean voyage, where they were treated rather like brute-beasts than rational beings, the dreary years of exile and of enforced labor, made a sad page in the history of human suffering and wrong. The upper part of the district is intersected by numberless river-branches and canals which renders travel here exceedingly easy. Towards the southern point it is more hilly. As I have told you before of the charms of boat-travel in this part of China, I need not again describe this feature of our journey. I was again fortunate in having as companion, the Rev. Mr. Noyes, whom I accompanied in a former excursion, of which I have already written you. We found the country beautiful with the coming of spring. The jute-fields of mulberry shrubs were mantled in tender green. Busy workers filled the rice-swamps, preparing for the fruit crop. The orange trees, which we saw, were white with blossoms and full of sweetness. Birds sang brightly among the trees, and animated the advent of this most beautiful of the seasons. Our way led through the heart of a vast population, where men till the soil here as for long generations, their ancestors have done. It was an especially interesting trip for me, because I saw so many Chinese friends whom I have either known before, or to whom I was known, or who were in some way linked to our Islands. I shall always find a deeper sympathy for the thousands of Heang Shan people, who dwell among us, because I have seen their homes here, and know something of their life from which they have come.

#### CHINESE HOSPITALITY.

We directed our boat man to take us first to the District City, called *Sheuk Kii*,—a large and flourishing place—lying along the river bank—and at the foot of a hill, from which rises a lofty pagoda,—which can be seen from a considerable distance and makes an excellent land mark. These pagodas are thought a great deal of by the Chinese, who appear to believe that they will bring good luck in some way or other. At this place there is a chapel, and a little company of native Christians, under the charge of the English Church Mission, I think it is the only Christian station in all this populous region. *Sheuk Kii* is the principal point to which the Chinese return from our Islands, and then



branch off to their native villages. Great passenger-junks ply between here and Hongkong and Macao. One of my Chinese friends, had given me directions how to find him. So I despatched my letter to him. Through the rain and darkness, he came, a number of miles to find us and the next day guided us to his native village among the hills. Since his return from Honolulu lately—he has put up a nice new home for his old parents and his family where they live most comfortably. I was interested to see here and there how foreign ideas had crept in. In one of the rooms he had a good, generous window, which is unusual in Chinese homes, where it is feared such an aperture will make a good place of entrance for evil spirits. He had framed photographs to ornament his walls; among them I noticed a very elaborate frame, containing the pictures of King Kalakaua, and the great Chinese statesman Li Hung Chang. We were treated with the utmost kindness and cordiality. My hosts father was a reverend and courteous old gentleman of some eighty years, who seemed very bright and alert, and impressed me much by his gentle and refined manners. My friend belongs to the Au Leung clan, whose ancestral tablets to the 24 generations could be seen in the spacious Ancestral Hall in the village. Nearly all the people of the village belong to this class. The present Chinese consul in New York is perhaps its principal representative just now. His house stood near my friends. Crowds of people came to see us and stare at the foreigners. The majority of them had never seen white men before. Everything about us seemed to interest them even to the *gold filling* in our teeth which seemed especially to impress them: Followed by a chattering throng of boys, inquisitive but good natured, we made the turn of the village, and visited the old Ancestral House where bright eyed lads were studying the classics of Confucius and Mencius and shouting at the top of their voices—with the tablets of their forefathers looking down upon them. Back of the village rises a hill, covered with beautiful trees. On all sides stretch away vast rice fields, from which the people obtain the “staff of life.” A dinner was served up for us in fine style, one Chinese dish being especially good, duck stuffed with lotus seeds and pearl barley. After exchanging

many friendly expressions, we parted from our kind friends, taking with us the memory of a very pleasant visit.

#### AN INTERESTING WALK.

One long day's walk of many miles, enabled us to pass through village after village from which people have gone out to the Hawaiian Islands or other parts of the world. It was very strange every now and then to have a man look up from his work in the field, or run out from a shop to greet us in English or Hawaiian, and to ask us where we were going. Many new homes at different points had been built by these returned laborers who had earned enough abroad to give their family thus a decent home. The dwellings are all of one story with a main room in the center where the family all gather and side rooms where they sleep. There is very little that is attractive about these villages, and you wonder sometimes how human beings can live, as some do here. Those who go abroad get many ideas, which in time cannot fail to be felt here. Our way lay through great rice districts with distant glimpses of hill and wood land, and at one time we sighted the open sea along the coast. I was touched by the cordiality of the reception which these returned from the Islands gave me. Just at the present time when there is considerable opposition manifested to foreigners here in China, it was doubly pleasant to find the people so glad to see us. As we entered a village some one would shout, here is the “man from the fragrant Sandal wood hills” or something of the kind and people would run from all sides to have a look. Of course they would sometimes call us “foreign devils.” But then one gets used to that here. We were into the homes of the people, and had a capital opportunity of talking with them. The country seems most fertile, but the population is immense and has to overflow, as we see, into other countries. We visited the homes of some of our well-to-do Honolulu merchants, whose families are here, and were most courteously received. Altogether it was a “red letter day” in my travels in China.

#### LIGHT IN THE DARKNESS.

During this same day's excursion we saw two Hawaiian women who are living here, married to Chinese. They were delighted to see me and I was equally glad to say “aloha” to them. One of them spoke English excellently which she said she had learned in a Honolulu school. They both were

dressed in Chinese fashion and looked well and healthy and told me that their husbands were kind to them. But one especially longed to get back to the islands. She comes from Kau where she said she was a member of the church. I was very much touched with a little incident which occurred during our visit in the village where she is living. I heard there was one Hawaiian woman there and sent for her to come and see me. We had a little talk in the street and I was preparing to say “good-bye” and go on my way, when she asked me if my friend and I would be willing to go to her house and offer a prayer. I need scarcely say that we readily complied. We were followed by a crowd of curious Chinese—who must have wondered at it all. The woman took down a large Hawaiian Bible, which she had brought with her across the ocean, and read in her own musical Hawaiian language, part of the 14th chapter of the Gospel of John, while the tears gathered in her eyes, and I felt something of the same kind coming in mine, as I listened to her. Then Mr. Noyes offered a prayer in Chinese, and I followed in Hawaiian and as we finished a Chinaman, her husband, who had just come repeated the Lord's prayer in English, to our great surprise. May we not hope that He whose ear is ever open to the supplications of His children, will hear our prayer and bless this woman in the land of her exile? I felt that the seed sown in Hawaii was bringing forth fruit in this distant heathen land. Here in the midst of heathen darkness and surrounded on every side by evidences of idolatrous worship, she, whose ancestors were pagans in another land acknowledged the true God.

#### OUR DUTY.

As I journeyed through the land and visited the homes of the people, and saw in heathen temples in ancestral halls, by roadside and in mountain grove, the evidence of worship of false gods, I felt more than ever the weight of the duty which devolves upon us in our Christian land, to which thousands of these Chinese go. Shall they come back here as heathen as they left, to worship the same gods their fathers worshiped, to burn incense before the Gods of War and Wealth at the shrine “of the Goddess of Mercy,” and bend before the tablet of Confucius? Shall they take the money which they have made in a Christian land to build new temples and gild and ornament new shrines, as I fear is now too frequently the case? These are questions which are forced upon one here from day to day. Our duty is plain and simple. So far as it lies within our power, God calls us to give the light of the Gospel to those who come to us from this land. Our duty is at the same time a high and holy privilege.

F. W. DAMON.

Canton City, March 28, 1884.

Among the strange developments of our times, the drift of popular sentiment has been most strangely shown in the wonderful enthusiasm aroused in England over Henry George's treatises on some questions in political economy. His first book, "Progress and Poverty" was well written, but its popularity cannot be assigned to such a subordinate matter as its clear and pleasing style. The truth is that it takes up one of the perplexing social problems of our age, the unequal distribution of wealth, and he proposes a remedy which may be criticized as visionary and impracticable, but which most certainly falls in with the popular sentiment. George would get rid of our present difficulties by making everybody rich: how? by abolishing all individual property in land. And the real truth is all men cannot be rich; for the food, the basis of all wealth, which the land can raise is limited by fixed physical law. And, again the remedy George proposes, holding land in common, is going back to an old feudal system which was abandoned because it did not meet the requirements of modern civilization. What is the remedy? Consider the occasion of the unequal distribution of wealth, and it is evident that it comes from the fact that all men do not wear a uniform value for labor given, but that some men know how to direct labor better than others; they make their own and others labor tell from their skill in organizing and manipulating it. It is done now for selfish ends and purposes, for greed and ostentation. Let it be for the good of the community, for the love of our fellows, and while the inequalities of society will not be removed, the diffusion of the benefits of wealth will be secured.

MARINE JOURNAL.

PORT OF HONOLULU, H. I.

ARRIVED.

Eureka, Am Bktn, Lee, from San Francisco	April 29
Hope, Am Bk, Penhall, from Port Townsend	" 30
Sir William Wallace, Brit Bk, Brown, from New Castle, N. S. W.	" 30
W. H. Dimond, Am Bktn, Houdlett, from San Francisco	May 1
Elsinore, Am Bk, Jenks, from Departure Bay	" 2
D C Murray, Am bk, Berry, from San Francisco	" 2
Malay, Am bktn, Carter, from Newcastle, N S W	" 5
W G Irwin, Am bgtn, Turner, 12 days from San Francisco	" 6
Caibarien, Am bk, Hubbard, 20 days from San Francisco	" 6
Kitsap, Am bktn, Robinson, 21 days from Port Gamble	" 7
Hesper, Am bk, Ryder, 52 days from Newcastle, N S W	" 7
John Smith, Am bktn, Kustel, from Newcastle N S W	" 8
Mariposa, Am s s, Golding, from San Francisco	" 8
Abbie Carver, Am bk, Pendleton, 130 days from New York	" 9
Gustav, French schr, from Tahiti	" 11
Australia, Brit s s, Ghest, from Sydney	" 11
Compta, Brit bk, Rich, 31 days from Burrard Inlet	" 18
City of Sydney, Am s s, Dearborn, from San Francisco	" 18
Consuelo, Am bgtn, Cousins, 16 days from San Francisco	" 19
Alameda, Am s s, Morse, 6 1/2 doys from San Francisco	" 22
Beulah, Am tern, Wilson, from Nanaimo, via Mahukona	" 22
Remijo, Nic bk, Howard, from Newcastle, N S W	" 24
Spica, Ger bk, Schafer, from Bremen	" 26
C O Whitmore, Am bk, Calhoun, from Departure Bay	" 26

DEPARTURES.

Clas Hanson, Am sch, Sprague, for San Francisco	April 28
Burmah, Brit bk, Watt, for Valparaiso	" 29
Alameda, strn, Morse, for San Francisco	May 1
Dora Bluhm, Am tern, Bluhm, for San Francisco	" 4
Eereko, Am bktn, Lee, for San Francisco	" 7
W H Dimond, Am bktn, Houdlett, for San Francisco	" 8
Hope, Am bk, Penhall, for Port Townsend	" 10
Australia, Brit s s, Ghest, for San Francisco	" 11
D. C. Murray, Am bk, Berry, for San Francisco	" 15
Mariposa, Am s s, Golding, for San Francisco	" 15
W G Irwin, Am Bgtn, Turner, for San Francisco	" 17
City of Sydney, Am s s, Dearborn, for Sydney	" 18
Compta, Br. bk, Rich, for Calcutta	" 19
Gustav, French schr, Fuldner, for Tahiti	" 19
Caibarien, Am bk, Hubbard, for San Francisco	" 20
John Smith, Am bktn, Kustel, for Port Townsend	" 23
Elsinore, Am bk, Jenks, for Royal Roads, B C	May 24
Hesper, Am bk, Robinson, for Port Townsend	" 24
Kitsap, Am bktn, Ryder, for Port Townsend	" 24
Malay, Am bktn, Carter, for Royal Roads, B C	" 28

PASSENGERS.

ARRIVALS.

From San Francisco, per Eureka, April 30—Mrs A G Bulkley and 2 sons, A Morroff.  
 From San Francisco, per W H Dimond, May 1—Miss O L Sawyer, Miss C M Sawyer, Mrs L Horgs.  
 From San Francisco per D. C. Murray, May 2—Mrs' Dr. Tucker and child, C. F. Smith, K. Humphreys.  
 From Newcastle, N S W per Malay, May 5—Henry Baker.  
 From San Francisco per Caibarien, May 7—A. L. Jewell, Capt. W. G. Goodman.  
 From San Francisco per W. G. Irwin, May 7—Miss B. Fanning, Col. Sam Norris, H. Resing, A. Manson.  
 From San Francisco, per Mariposa, May 8—Dr J Mott Smith, Ex-Gov F F Low, wife and servant, Miss F Low, W M Newhall and wife, J N Goldsmith, Mrs M Hayley and child, Mrs S P Wagstaff, Miss M Wagstaff and maid, Mrs I O McMorris and daughter, Mrs D A McKinley, Miss I McKinley, E. Peck, M Fracht, H H Webb, G E Chisalm, Mrs R H Stretch and child, W Kindall, Miss F Barnard and maid, Miss A E Watson, W Lidgate and wife, Mrs J D Tallant, Miss N Wright, G Bowser and 34 steerage.  
 From the Colonies, per Australia, May 11—J Tremlet, R Greenhaig, and 4 steerage.  
 From San Francisco, per City of Sydney, May 18—Mrs J M Caverly and daughter, Ah Ching, G A Wilcox, Mrs Wilcox and 2 children, S Allered, J S Hyde, T Filley.  
 From San Francisco, per Consuelo, May 19—Mrs J R Moffat and daughter, Mrs Triary, J W Gardner and wife, J Hanson.  
 From San Francisco, per Alameda, May 22—H R H Princeps Likelike and maid, Mrs G Beckley and son, Col C P Lauka, H F Poor, E C Macfarlane, R W Irwin, H P Woods, wife, child and servant, Miss Breeze, Miss F Luck, Miss J Pratt, L Allmark, A B Scrimgeour, Mrs A Magnin and daughter, Mrs B J Wright and 3 children, Mrs J F Smith, Mrs D Bates and daughter, Mr and Mrs M P Robinson, Mrs W E Dean, F A Briggs, T G Gruenhaven, H G Smith and wife, G C Tewksbury, G Girdwood, L A Dickey, Rev W T Turman, Rev H Macy, J D Ramsey, Mrs May, 2 sons and maid, T R Walker, wife, maid and child, Mrs M L Nelson, W S Bartlett, W A Hohe, W L Dean, C R Beamer, J R Morris, Mrs E M Viereck, E S Hull, H L Emery, Miss Martin, J C Gale, A Wilson, wife and infant, W Notley, G Beasley, W Ekman, K McGregor, J Cunningham, A J McCarthy, and two Chinamen.  
 From Bremen, per Spica, May 26, R. Poppe, C. Wolter.

DEPARTURES.

For Valparaiso, per Burmah, April 26—J Neuman.  
 For San Francisco, per Charles Hanson, April 28—L A Stockley, J K Kelley.  
 For San Francisco, per Alameda, May 1—A W Kirkland, A C Crane, Mrs A A Conger and daughter, M Hyman, wife, child and servant, Miss H McKay, Mrs L B Coan, Capt Shulpham, wife and maid, Miss A Paris, S E Fuller, CR Lloyd and wife, J H Walker, H J Levey, Mrs G Levey, G D Dornin and daughter, L A Chase and wife, M Mowrier, P d'Aubende, Mrs Capt Sears and 2 children, W M Greenwood, P O'Neil, Rev W P Alexander, wife and daughter, J E Everson and wife, E Wery, J O Wilson, A G Miller, F C Lewis, M Anderson, D McKenzie, C G Hardy, O Anderson, J S Bjirk, J F Judge, wife and child, A Kennedy, Lan Cao, Chui Hui, W Forrester, J Perry, wife and child, W McCleod, Pau Yup Chan, S T Alexander, Mrs H A Scott and 2 children, Mrs T C Lowrie, W P Toler, Mrs W C Wilder and son, G F Holmes, W J Brodie, Mrs P Lewis, son and daughter, F M Lewis, Mrs J Hayselden and 3 children, Mrs J McCord and 2 children, Mrs D W Harrier and child, Mrs B Cartwright and son, D Noonan and wife, Miss M St Claire, W Morosco H Morosco, J Sherman, C Sherman and wife, G Scott, A Hudson, P B Arnold, W H Dimond, F La Mondue, R Schule, J Winchell, G Thompson, D Dwellay, J Golindo, M S George, M Conway, R J Birdell, C Weis, A Bajano, S Ludackorske, S Freeze, H Bryan, Ah Poo, Chari, Ahi, Ahe, Kokone, J W

Wilson, E M Jewell, A D Wilder, M Wadley, C H Woolmington, H Farley and servant, W Greig, T R Lucas, J B Atherton, Ah Fawn, So Won, S Adams, jr, N Giugland, J Drew, E Curling, H Cook, Ah Sang, P von Nordek, F Clavi, Ah Fook, Ah Wai, Ah Suen, Chy Young.

For San Francisco per Dora Bluhm, May 4, H. Peterson, wife and 4 children, Capt. A. Erickson, E. A. Elseausen.

For San Francisco, per Eureka, May 7—C Balkey, H P Johnson.

For San Francisco per Mariposa, May 15—Miss C McIntyre, P Ludwig, Mrs P Roe and daughter, Miss H Foster, W C Bixby, H M Jarvis, F Green, Mrs Jno H Saper and 3 children, Chas Brenig and wife, Fred Smith, Miss N Wright, Mrs J D Tallant, H Muel, wife 3 children and servant, Cap E A Roblins, N S Sachs, Rev Dr J K McLean, Gov Wm Hale, wife and son, Hon C R Bishop, H Cornwall, B Schmidt, O Chong, Ah Hong, H Mouke, R W Wright, R Schrader, H Schalke, A Couchock, A Conchin, J Bradley, C J Silva, Geo H Saxe, P Bartelmas, Wong Lai Sam, L Jurrs, R J Wilkins, Pai Tan, A Hooper, T P Goodwin, Kin Chong San, J Davis, H C Woodlee, O Hermanson, F Voyer, J Borine, J J d'Oleucas, Bey Lacy, Ah Sick, T J Etgall, Chung Mu, Chung Chan, Ah Sam, J Hank, Levy Ah Lin, Chin Gou, E F Marshall, E Bose, Mrs L B Kerr and 2 children, Ln Tai, A W Bolster, F Buford, T Moss, R Sheehy, J K Porter, W Ramsey.

For San Francisco per D. C. Murray, May 15—G W Hewson, J Oleson, wife and 4 children, T Poosen.

For Australia, per City of Sydney, May 18—Mrs T A Dudoit, E J Castello, E Davis, J W Birchley, W Keifer, J C Searle, G Neumann.

For Tahiti, per Gustave, May 19—J Boy, Buchin a Jubnai, J Peres.

For San Francisco, per Caibarien, May 20—J Sarl, W H Lentz.

BORN.

In Honolulu, May 1st, to the wife of C. J. Fishel, a daughter.

MARRIED.

AHRENS—HAPAL—At the residence of Mr. J. L. Richardson, Waianae, May 3, 1884, by Rev. A. B. Forbes, Mr. August Ahrens to Miss Louisa Hapat.

DIED.

PFLUGER—On the 30th of March, at Gries, Tyrol, Anna Elizabeth Pfluger, 47 years of age, widow of the late J. C. Pfluger.

GULLIXON—In this city, on the 4th inst, Oliver J. Gullixon, a native of San Francisco, aged 23 years, 227 San Francisco papers please copy.

KUAEA—In this city, on the 15th inst., Rev. Matthew Kuaea, a native these islands, aged 60 years.

BOLLES—At Honolulu, May 10th, 1884, Benjamin F. Bolles, aged 70 years, a native of New London, Conn., and a resident of these islands since 1846.

SIMONDS—At Sonoma, California, May 13th, of heart disease, Nathan Simonds, a native of Lexington, Massachusetts, aged about 66 years; father of Mrs L. La Pierre, Mrs. G. Hoag, and J. P. Simonds of this city.

CLIFFORD—In this city, May 22nd, O. G. Clifford, aged 68 years, and a resident of these islands since 1843.

DARLING—In this city, May 20, Mrs. F. S. Darling.

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 Times, June, 1882.*  
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[A CARD TO THE PUBLIC.]  
**MR. TREGLOAN**  
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# Young Men's Christian Association, Honolulu.

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To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This Page is Edited by a Committee  
of the Y. M. C. A.

## STANDING COMMITTEES.

INVITATIONS—C. M. Cooke, chairman; Rev. A. O. Forbes, Dr. J. M. Whitney, E. Dunscombe, A. L. Smith, J. Cassidy.

ENTERTAINMENT COMMITTEE—J. B. Atherton, chairman; B. F. Dillingham, Dr. C. T. Rodgers, J. A. Kennedy, Geo. Koch, M. H. Jones, Jas. Nott, jr.

CHINESE—F. W. Damon, chairman; J. B. Atherton, Rev. C. M. Hyde.

The regular monthly meeting was held in the lower hall, May 15. The new president, P. C. Jones, Jr., read the list of standing committees, which was approved. The secretary read the director's report, recommending G. Splakman, W. H. Baird, C. Crosier, T. C. Morris, J. H. Reist, S. J. Chapman, T. May, and they were voted in as new members. The collection amounted to \$8.90, and many also paid the annual membership fee of two dollars, now due from every member of the association. Prompt payment from all would be of great help to the treasurer. The annual report for 1883 and 1884, as printed in the supplement to the Friend was distributed among the members. Any others wishing copies will find them at the rooms, as also copies of the Constitution. The appointment of the new janitor, Adolph Geering, was approved. The committee on hotels and shipping was authorized to prepare a special card of invitation for their use. The reading room committee reported the list of periodicals now received and kept on file, and it was voted to add to them the Magazine of Art, Science, S. S. Times, S. S. World, Temperance Advocate, Our Animal Friend, Christian at Work; The Methodist, The Standard, The Churchman. P. C. Jones, Jr., offered to furnish the Youth's Companion, Gospel in All Lands, Missionary Herald; Judge Judd the Nation, and Good Words; T. H. Davies, Esq., the London Mail, (tri-weekly edition of the London Times); C. M. Cooke, the Scientific American. The committee were authorized to put up book shelves for books of reference in history travels and Bible study. Sunday school teachers are especially invited to use these facilities for the study of their Sunday school lessons,

and those who report at monthly concert can have access to the various publications on our shelves that give information in regard to countries and people in connection with the various missions. The same committee were authorized to put up sink, shelves, and cupboard in the room opposite the reading room. J. T. Waterhouse, Jr., presented to the association a set of crockery, plates, cups, saucers, pitchers, and the gift was accepted with acclamation.

Judge Judd introduced Hon. J. W. Kalua, a member of the legislature now in session, a member of the Young People's Christian Association of Wailuku, Maui. He made an address in Hawaiian, which was interpreted by Judge Judd. He had accepted an invitation to attend this meeting of the Honolulu Y. M. C. A., for he wished to learn the object and methods of the association. The Hawaiians were too fond of disputation, and their Young People's Associations were not doing all the good he hoped and wished to see them attempting and accomplishing. He had leaned much, had been delighted with what he had seen and heard, and hoped that at the convention to be held soon, the Hawaiian Associations would be reorganized on a similar basis, with a regular Y. M. C. A. constitution. Judge Judd hoped that this might be accomplished, and moved the appointment of a committee to represent this at the coming convention. Hon. A. F. Judd, Rev. A. O. Forbes, W. O. Smith, Esq., were appointed as this committee. The President made a brief address, urging the different standing committees to organize for such work as soon as possible, and said he should call for reports at the next meeting. Adjourned with prayer by the Rev. J. W. Kalua.

Rev. Dr. C. T. Mills, who died at Mills Seminary, April 20th, will be lovingly remembered by many in the Islands, as the efficient and successful President of Oahu College, for several years. He was born at Paris, N. Y., May 14, 1819; graduated in Williams College in 1844, and at Union Theological Seminary in ———

He married Miss Susan L. Tolman, of Ware, Mass., and they went in 1848

to Ceylon, as missionaries of the A. B. C. F. M. He had charge of the Batticotta Seminary till ill health compelled his return home in 1853. He was elected President of Oahu College and filled that office most acceptably and effectively from 1860 till 1864. He brought up the College from a state of dependence on the American Board to a self-supporting basis, and displayed in the management of its affairs the business tact and organizing ability which made him so successful in subsequent years in California. He was for awhile Principal of the Young Ladies' Seminary at Benecia, Cal., but in 1871 established the Mills Seminary, in the town of Brooklyn, California, adjoining Oakland on the East. He and his wife have devoted themselves to this Seminary, which they have put into the hands of a body of trustees, a chartered corporation which has the legal title to the property and the general oversight of the Institution. Mills has been quite absorbed lately in developing the new town of Pomona, devoting his share of the avails of that property, to the better equipment of Mills Seminary. A debt of \$40,000 had been all paid, and plans were nearly perfected for building a Library and Art Room. What seemed a slight injury to his right arm developed into serious trouble, which necessitated the amputation of the arm near the shoulder. It was at first thought the trouble was over, but the physical system had passed beyond the point of possible recovery, and he gradually sank away till the end came. In these last days of weakness, he said of himself, "I cannot think and reason, but I can love and trust." So with faith in a righteousness not his own, and love greater than death, he ceased from his labors, and entered into rest. He was emphatically a worker and his works do follow him, (works that will be constantly deepening and extending his influence in the Christian education of generations after generations).

The Central Pacific Rail Road Company, on May 15, shortened the time from Ogden to San Francisco to 39 hours. This completes the fast mail system between New York and San Francisco, and shortens the time 24 hours over the old arrangement.