

SATURDAY PRESS SUPPLEMENT.

HONOLULU, H. I., MAY 24, 1884.

Late Foreign News.

Yellow fever is now raging in Panama.

France refuses to recognize the Iglesias government in Peru.

The revolution rumors in Mexico have been authoritatively denied.

There is a general movement among English landlords to reduce rents.

Russia has just negotiated a £75,000,000 loan, for railway building.

Rich placer diggings have been struck in Montana, on the Yellowstone.

An "anti-boss" club has been started by some San Francisco Democrats.

A Siamese embassy is in Washington, studying machinery and agriculture.

The Italian International Exposition was opened in Turin, on the 26th ultimo.

Santo Domingo has passed a law guaranteeing free trade with the United States.

Professor Virchow urges the compulsory examination of both German and American pork.

The Oriental Bank, of London, has failed. There is very little American exchange involved.

A bill legalizing marriage with a deceased wife's sister passed the English House of Commons on the 6th instant.

A sum of \$250,000 has been appropriated for the improvement of navigation in the Sacramento and Feather rivers.

The Mexican Government has modified the recently passed obnoxious "stamp act" so as to give general satisfaction.

An outbreak of slaves in Vargan, Brazil, is reported. Don Pedro's "gradual emancipation" is not all smooth sailing.

The decrease of the public debt of the United States during April was \$5,232,075; decrease since June 30, 1883, \$87,064,474.

The extra session of the California legislature has closed. Nothing of importance accomplished. It was a bad legislature.

Elder Gibson will be pleased to learn that "a Mormon missionary has been condemned to one month's imprisonment in Vienna."

Two southerners threaten to fight a duel about some flowers that were given to one of them, a long time ago, by Mrs. Jeff Davis.

The failure of Grant and Ward (Grant meaning General Grant's sons) does not effect the general's income from the Grant "fund."

Gladstone's African (Egyptian) policy was upheld by vote of the British House of Commons after an exciting debate on the 12th instant.

Many house painters of San Francisco struck or \$3.50 a day on the 15th instant. The strike was settled by allowance of the wage asked for.

The powder magazine at San Antonio Point, in the harbor of Havana, Cuba, exploded on 29th ultimo, killing 29 and wounding nearly 100 persons.

The Essex has reached Yokohama, having on board Captain Morris and the crew of the American ship Ranier, lost at the Marshal Islands recently.

Kate Castleton the actress whose "Pop" has taken San Francisco by storm was married early this month to Manager Philipps of the "Pop" combination.

Spain has proposed to sell Cuba to Mexico. The latter country wants to pay in bonds. Spain wants the United States to guarantee those bonds.

The forest fires have begun early this year; in New York and Pennsylvania, nearly half a million dollar's worth of standing timber was destroyed early this month.

A very fishy story comes from Pittsburg, Pennsylvania, to the effect that a Pittsburger has invented a process for making solidified whiskey—to be used like plug tobacco.

The Corwin, a United-States revenue cutter, has gone to Alaska, to explore a large river discovered last year by Lieutenant Story. A land exploration is about to be undertaken.

Another tariff bill was introduced in Congress on the 11th instant by Hewitt of New York. If passed as drawn it will reduce revenue from custom duties about \$60,000,000 a year.

Russia, Germany and Austria are discussing common measures looking to the supervision of the production and sale of dangerous explosives. England and France are not invited to participate.

The vicinage of Dayton, Washington Territory, was visited by a cyclone late last month, which destroyed many lives and a vast amount of property, but passed by the town of Dayton, doing no damage.

The corner stone of the new Old Fellow's Hall in San Francisco, to be erected on the southwest corner of Seventh and Market streets, was laid on the 14th instant with imposing ceremonies.

It is reported that King Humbert has commissioned Ismael Pasha, ex-Khedive of Egypt, to confer with England, Austria and Germany, with a wish to place Italy on an equality with the French in the Egyptian discussion.

An Arab journal affirms that El Mahdi demands \$500,000 ransom for General Gordon, the sum to be paid within three months. As General Gordon was safe in Khartoum at last advices the Mahdi seems rather ahead of his certainties.

Friendly relations between France and Morocco are ruptured, on account of the refusal of the authorities of Morocco to dismiss the Governor of Wazan at the demand of the French representative. The French legation hauled down the flag.

Baron Von Eisendecker, who has represented the German Government at Washington for many years, has received a dispatch informing him of his transfer to Baden, and the appointment of Van Alvenstelen, now Minister at the Hague, to succeed him.

A dispatch from Berne, Switzerland, dated May 11th, says: "The general elections resulted in a full conservative victory. All the government measures, including the one providing for an increase of salary of the minister to the United States, were rejected."

The Pall Mall Gazette, in an article under the head-line, "Disgrace and Something More," says: "the Government, after having compelled

General Gordon to commit his Khartoum friends to support him, now suggests the climax of a canness, that he shall abandon his friends."

The North German Gazette of Berlin, commenting upon the recognition by the United States of the African Association of Congo, asks: Who and what is this Association? Its statutes are not published, and it is not even known whether it possesses any corporate rights. Who is the Association in the eyes of the law? From whom has it acquired its rights?"

The English Government has sent an order to Cairo directing that the recommendation of Captain Molinex, in his recent report to survey the Upper Nile, which was that railway be constructed by the English Government, beyond Wadyhalfa, be executed. The plant for the road will be sent from Cairo at the earliest practicable moment. The construction of seventy miles of the road will be hastened, so that it may be made available for the autumn campaign.

France has gained more in Tonquin than she claimed. The Official Journal publishes the text of the Franco-Chinese convention. China engages to recognize the present and any future treaties that may be made between France and Anam. In view of the conciliatory view taken by China and the patriotic wisdom of Li Hung Chang, France abandons all claim to indemnity for losses suffered during the troubles between the two nations. China consents to freedom of trade between Anam, France and China, for the establishment of which a treaty of commerce will shortly be concluded.

A Washington dispatch dated May 10th, says: "The revenue reformers were defeated in the House to-day, and the enacting clause of the Morrison tariff bill was struck out by a vote of 159 to 155. This vote ends the tariff agitation for the next twelve months at least, renders an adjournment of Congress by the 25th of June probable, and overturns the Democratic programme for the Presidential campaign on the free trade idea. Forty-one Democrats voted with the Republicans to strike out the enacting clause of the bill. Four Republicans—Nelson, White, Straight and Wakefield of Minnesota—voted with the Democrats to further consider the measure, and two Republicans—Anderson and James—who voted originally to take up the bill, returned to the party fold and supported the motion to strike out the enacting clause."

When the Alameda left San Francisco a financial panic prevailed in New York. The Villard failure last winter, followed by the Keene failure and the failure of Grant & Ward last month, has resulted in some heavy calls on leading New York stock operators and heavy runs on prominent New York banks. On the 13th instant the failure began. A San Francisco paper says: "Those who remember the failure of the Bank of California can realize the situation. The cases are nearly parallel. A wild panic ensued and houses fell like leaves in Vallambrosa. O. M. Bogart & Co., an old house, dealing more largely in mercantile paper than in stocks, whose line of loans was probably never less than \$2,000,000, went overboard. Hatch & Foote, who must not be confounded with Fisk & Hatch or with Rufus Hatch, followed suit. Nelson Robinson, son of Daniel Drew's old partner, a young man who started with \$500,000, and

Donnell, Lawson & Co., a very conservative house, which was the New York agent for nearly all the banks in Wyoming, Montana and Idaho, were next to go. A swarm of small concerns followed. As usually happens, the stock exchange became paralyzed. It was impossible to sell anything. Men failed yesterday who are perfectly solvent, simply because the prevailing alarm was such that they could not realize on their assets. It will be observed that whereas in 1857, in 1869 and 1873, the panic was precipitated by a scarcity of money and abnormally high rates of interest, nothing of the kind marked the panic yesterday. Money is and of late always has been very easy and very cheap in Wall street. The difficulty is not to get money—it is to get securities on which people will lend."

Interview with Consul Meuel.

The reporter who interviewed Mr. Hermann Meuel, German Consul at Tahiti, recently here in transit, obtained the following notes. There are in the whole group of islands about 40,000 and on Tahiti about 8,000, and among these about 500 Chinese, who in his opinion are a benefit to the country, as they serve as middle men, gathering up produce in the country and selling to the merchants, doing menial work and carrying on small businesses that are useful. The opium monopoly there is in the hands of a Chinaman who pays \$17,000 license. He thinks the best way for this government to manage the opium question is to grant a license, but put it at \$150,000 per year, which he thinks would be paid. Mr. Meuel is also president of one of the largest business houses in Tahiti and he states that they with other business houses are trying to secure a steamship line between Tahiti and Honolulu and have it connect to the O. S. S. Company, and thereby bring Tahiti into communication with these islands and secure more rapid transit to the coast, and instead of making the voyage of 4,000 miles in 40 days, as it is now, they could make it in 24 days. The French government, to which Tahiti belongs, has offered a subsidy of \$30,000 per annum for this proposed line. Mr. Meuel brought by the schooner Gustav 96,000 oranges and 21,000 coconuts and has purchased a cargo of sugar and molasses to send back.

Mr. Meuel would like to send by the Gustav a load of Portuguese laborers if he could secure them, as there are not enough Chinese in Tahiti to do their work and no more are allowed to be brought there. Mr. Meuel, wife and three children went by the Mariposa on Thursday to San Francisco, and from there they will proceed to Europe to be gone six months. His intention is to purchase a full line of machinery in Glasgow for a large sugar mill in Tahiti.

An old resident of Tahiti, now in Honolulu, tells a different story. For fifteen years he lived in Tahiti and had ample opportunity to study the effect of Chinese competition in the trade of Papeete. He says the steady underselling of Chinese traders has driven white merchants to the wall; that it has been going on for the last twelve years, or since the breaking up of the cotton plantations of 1872, which cut off a large share of the export production of the country and at the same time released from labor contracts several hundred Chinese, who immediately went into local trade. He says that in the last twelve years the profits of white merchants have declined to practically nothing. He sees the same inevitable result here unless Chinese immigration to these islands be so controlled that Chinese shall be prohibited from engaging in trade.

THE JAPANESE GULLIVER

(Continued from April 25th)

Wassabiyaue, who, pressed his hands and spirit, and every change of circumstances and of latitude, had now, beginning with the Land of Pinnal Youth and Life, perambulated every country that the universe contains, but without meeting with anything particularly extraordinary. He, therefore, thought of visiting the paradise presided over by Mada, and which lies one million degrees to the west of our earth, but desisted on account of the place having already been sufficiently described by Shiyaka ["Buddha"]. The Dragon Palace he gave up in like manner, because the boy Urahina's experiences have probably left but few novelties for any later traveler to discover. He determined, therefore, to extend his travels beyond the limits of this universe, seeking lands of which neither Shiyaka nor Confucius had ever heard any report, and then to return home, and put to shame all such as were puffed up with the notion of their own universal topographical information. So, bestirring his stock once more, he started to pass out of this world by the farthest boundary of the Southern Ocean, and flew straight on until he had been a good three months upon the road. By and by, the rays of the sun and moon waxed faint, then it seemed every day as if the sun were on the point of vanishing altogether; and, by the end of the fifth month of the journey, their flight had led them into regions of absolute darkness, where daylight was no longer to be distinguished from the night. The work began to utter cries of doubt and distress, and the courage ebb'd out even from Wassabiyaue's dauntless heart, as there arose within his agitated breast the thought or the possibility of being swallowed up alive in the Hades of Darkness. "But no," cried he, "I am to pass out of this universe, of course I must expect to reach the limit of the space illuminated by the rays of sun and moon. Once I shall soon arrive in some other world. One effort more, good stock, 'one more effort'! And the land, apparently understanding the words addressed to it, shook itself and flapped its wings, and sped like an arrow, flying and diving and flying for four months more at least, though, to be sure, it was not possible to keep tally of the days in a region where the distinction of day and night was all unknown. Then it began to grow light again, and they arrived within the limits of another world.

Wassabiyaue, feeling himself, as it were, born afresh, determined to fly down and inspect the country at his leisure. So, perceiving a broad road running through a large bamboo thicket, he sat down to rest, and closed his eyes for a few moments to collect his thoughts, which thus he found them were again, and found them to be him. What was not his astonishment to find, on close inspection, that what he had at first taken for a bamboo thicket was nothing but a corn-field, where every stalk was the height of one of our largest Japanese bamboos! "A good wheat country," said Wassabiyaue to himself, and continued his walk along the path. But he had only to go a few furlongs to discover that it was not the wheat only, but anything and everything that was of a size exceeding the power alike of eye and mind to comprehend. The *hibiscus syriacus* in the hedge dividing field and field had stems so thick that one of them was as stout as Wassabiyaue could encompass. As for the phloxes, *campanula* and *myrica aspera*, they were beyond all powers of description, while even the most ordinary little tree would be some a hundred and fifty, and some a hundred, feet in circumference; and the dandelions and horse-tails by the roadside were nearly as tall as a native of Japan.

It was, indeed, a land where the mountains, the hills, and the vegetation exceeded tenfold anything to be found even in China or India. Wassabiyaue, dumfounded, but never the less walked on for two or three leagues, till he came to what was apparently a large town, every house in which was higher than the hills containing the great images of Buddha, and had attached to it a godown that was as high as a castle. Evidently the most insignificant hills were higher than Fujiyama, the gutters beneath the eaves of the houses were deeper than the river Yodo, while there were dust-heaps the height of Higashiyama, and the ponds that might have been taken for important lakes. Look where he might, everything was strange, and everything exceeded in size the power of Wassabiyaue's eyes to discern and of his imagination to comprehend. He simply stood aghast, and the idea struck him that he might himself have shrunk in size. But no! an attentive survey of his person showed him still to be a man of some five foot four or five, and only less than the most astonished.

So there he stood, and after a while there came out of the houses a crowd of people, none of them, whether men or women, less than fifty or sixty feet high, while some of the tallest men reached the height of seventy feet, and even the young urchins of nine or ten, with their heads still half-shaven, were at least twenty or thirty feet. The crowd gathered round Wassabiyaue, and eyed him with wonder and amazement. "What an extraordinary tiny creature!" they cried, as they picked him up between their finger and thumb, and made him stand upon their hand, and turned him up to the light on one side and then on the other: "Where do you come from? Are you a human being or are you an elf? What has brought you here?"

To which Wassabiyaue, stretching his legs wide apart as he stood in the hand of one of them, and bawling out at the top of his voice, made answer: "You must know that I am a native of Great Japan, and that I have arrived here on a journey round the universe. If you desire me for my small stature I will show you what feats can be performed by a being-man brought up in the school of Yohisubune," and he laughed a scornful laugh to make believe that he was not afraid.

At this they all smiled, and declared him to be the queerest and dearest of little creatures. They had heard, they said, in a vague manner of the existence of countries called China, India and Japan, but had never yet seen any one of anything or anybody coming from those countries; and every one of them would have taken him home and kept him as we keep pet birds. But one extraordinary man with an unusual head, called Doctor Kawachi, picked him up, and putting him in his left hand, and covering him up carefully with his right hand, as a child who has caught a fire fly, carried him off to his house.

This dwelling was evidently neither that of a merchant nor of a peasant, but more rather the aspect of a retreat, inhabited by a scholar retired from public life. Judged by the standard of the country, it was small. The owner entered the door and a half-lit room, about the size of a metropolitan tenement of the Monto sort, where, over a desk some thirty-six feet eighteen, he spread a piece of druggist's and then, placing Wassabiyaue upon it, took up a grain of rice about the size of a Japanese moon-melon, with a pair of chopsticks about as thick as a palatine hammer's pole, and began feeling him. Wassabiyaue, finding this rather painful, and in front of his nose, as it felt, the white as if he had been turned into a young sparrow; and it was this that he took his food, morning and evening, during the whole period of his residence in the country.

Attracted by the report of the extraordinary creature caught by Doctor Kawachi, crowds of people, both men and women, young and old, kept pouring in daily from the neighborhood to obtain a sight of it. They would try making the little thing stand in the palm of their hand or on their head, and would discuss its various peculiarities. "Certainly," they would say, "it is a wonderfully tame. What? It requires no made-up food, no lamp-sauce? Why? It is content to feed on a grain!" Wassabiyaue did not relish being made a toy in this manner. But it was useless to be angry and there was no good to be expected from resistance in dealing with such giants as the people were. And so the days and months slipped by.

Meanwhile, Wassabiyaue was busy observing the character of the land, and of its inhabitants. He could see that everything was ten times bigger than in China or India; that the seasons were regular and propitious; the harvests abundant, the people prosperous; that, in short, it was a perfect land, endowed with every advantage. But, at the same time, he noticed that this nation had no philosophy, no moral code, no system of government, and that they were not only ignorant of the religious teaching of Confucius, Buddha, and Shintau, but had not so much as words for ideas of benevolence, righteousness, propriety, and wisdom, and, in short, that they were a nation without knowledge and without learning. The men simply worked in their fields and gardens, and manufactured various implements, which the women busied themselves weaving and spinning. Beyond that, there was nothing; and when, from time to time, they would meet together for the purpose of conversation, no personal discussions, no differences or contentions, but they simply talked about things in general. So Wassabiyaue felt a thump to himself, as he turned the matter over in his mind: "It would seem as if this foolish country were superior to the rest in nothing, but size, unimpaired, as it is, by such empty-headed folk. It is nothing more than a great overgrown asparagus of a country. Diminutive as I am, why should I not, with my knowledge of the doctrines of the sages, aspire to the glory of becoming a guide to this nation, and of instituting and conducting a beneficent form of government, as did Kokuasaya in the country filled with this idea, one day, when a great crowd had assembled, strode up to his table and addressed them all in a loud voice as follows:

"Though born in Japan, I have, to say nothing of visits to China and India, spent the last thirty years in traveling through the whole of the Three Kingdoms of the North, and have made myself acquainted with the features, both physical and moral, of every one of them. Now, from my observations of this country, I gather that, while it exceeds all others in the dimensions of everything it contains, you, its inhabitants, know nothing of the moral and religious duties of mankind. What an enormous and lamentable distinction is this? In the world, from which I come, there is nothing but is comprised within the limits of the path of duty, Take Chinn. Her three primordial sovereigns and five ancient emperors opened out the path, towards which it was successively the endeavor of such men as Lao Tze, Confucius, Chwang Tze, and Mencius to lead all mankind. In India, the blessed Shiva, Manu, preached the doctrines of retribution, heaven, and hell; and in my own native Japan we have our grandeur Iseami and Iseami, the great Goddess Amaterasu, and all the other gods and goddesses, who have condescended to teach us all simplicity. From our obedience to such teaching spring the peace our land enjoys, and the prosperity and cheerful labor of the people who has man any profit in being born into the world as a human being, if he remain ignorant of benevolence, righteousness, propriety, and wisdom. From this day forward, I will commence explaining to each and all of you the doctrines of philosophy and religion."

And explain them he did, from his eminence on the table, beginning with the model governments of Ghyat and Shiyun, Bin and Bu, and the Duke of Shiyu, these passing to the philosophical systems of Confucius and Lao Tze, and including with an exposition of the doctrines of Buddhism, standing on tip-toe and shouting the while, as was but necessary when addressing such giants as were his audience. Moreover, with all the vast treasures of experience which he had gathered during the thousand years of his peregrinations, his unequalled acquaintance with all knowledge ancient and modern, Wassabiyaue felt no shame or hesitation in holding forth before so uncultivated an audience, but, on the contrary, kept dilly pouring forth such masses of words and arguments as should have drawn an assenting nod even from a stone image. But, for all this there was not a single individual amongst the crowd who seemed to be in the least persuaded. On the contrary, far from

The Garden Section of the "Garden of Eden"

It is seventeen miles, in a northerly direction, from Kapa to Kilauea, and is a most interesting and beautiful garden. The road runs through the plantation, taking a circuitous course over a rather barren highland, with tracing air and a commanding view. We do not consider it quite safe for a stranger to travel further north than Kilauea on wheels, as some of the grades are very steep, and the road in some places is washed into deep channels. At a point seven or eight miles north of Kilauea commences a series of picturesque scenes of green mountain, deep forest and ocean views that beggar description and delight the heart of every beholder. From the point spoken of to the northeast corner of the island, around to Hanalei and on to Hana, the road is in constant contact with the sea, the succession of charming prospects. It is the perfect stretch of land on the island. At one time table lands dotted with timber, affording grateful shade to a turf so velvet and rich that it appears like a green lawn. The different shades of green on the smooth surface, produced by shadow, and the cleanly, bright eye, cattle grazing here and there, present a scene of quiet pastoral beauty which vividly reminds one of the forest parks and oak lands of England. Then follows a commanding view of deep valleys, from the top of perpendicular walls enclosing them, and their flat bottoms regularly laid out in taro and rice patches, looking like a map of the United States. Then down a gentle decline to a sparkling stream, crossed by a bridge and clothed by vegetation which would be called a "miracle of arrangement" if affected by the design of man. For twenty miles does the northwest slope of Kilauea arouse the liveliest enthusiasm in the breast of the visitor, and looking at the beneficent endowment of nature all surrounding, and the rich verdure, clad hills and valleys, he is willing to award to the "Garden of Eden" the palm for beauty and call it the Emerald Isle of the Pacific.

The valleys to cross in the twenty miles are the Molokai, Hanalei (the most beautiful of all and which has been the theme of several able descriptions, Miss Bird's being the most flattering and highly colored), Waipaho, Waipaho, Waipaho, Waipaho, and Hana. At Hana Point the Pali range is reached. The harbor or Kilauea (a landing for Kilauea) where we embarked on the steamer James Makee, is about one and a half miles from the mill. It is a rough landing as a general thing, and sometimes really dangerous for all except the expert man-of-war swimmers. It is here that the superiority of the natives as boatmen, and sometimes as swimmers, is evident. They ride the most prodigious sea with their boats, gaily, and enjoy the "run" which the surf gives them toward the beach, yelling furiously. The boat steers or captain of the boat's crew is an expert swimmer of wide intelligence. He stands up on the thwart of the boat, even if she is on her beam ends, and directs her course with the utmost coolness and grace. When the boat reaches the landing the display of skill made by making fast, is a marvel. As swimmers the kanakas are very expert, and they are not in the least danger if the boat turns over and throws them in the surf. They will swim under water for a considerable period and thus avoid the "breakers" of the water. At the landing of Niihau, when it is too rough for the boats to approach the shore, a native will be dispatched to swim with an interchange of messages. The stranger thus appears a perilous undertaking—swimming a great distance in a heavy surf with a good prospect of being dashed on the rocks. When the man has been out of sight for two minutes, the stranger, in his heart, gives him up for lost, but he has only gone down to smoother water and presently soon "floats up serenely," presently to be seen scampering up the beach, the first visitor to the island in a month, perhaps, —McKenney's Hawaiian Dictionary.

conceding to agree with him, they would talk of him as people do of a cat, smiling and saying to each other: "What a queer little creature it is!" It performs better than a lap dog, and is more amusing than a parrot, saying such a lot of sentences, but not being taught them. Mind you take care of it, and don't kill it by overfeeding."

Vaguely, therefore, did Wassabiyaue, for the space of six or seven days, estimate to them the blessed doctrines of Confucius and of Buddha. He might as well have tried driving a nail into iron or applying the ax to a piece of earth, and driven to despair, could only explain that their simplicity was as gigantic as their stature. One day he said to Dr. Kawachi: "Great traveler as I have been, I have seen no country to exceed this in size and natural advantages. Yet nowhere else do I see a land, however small and contemptible, but looks back with reverence to ancient sages and teachers, prizes the social virtues, and possesses some system of government. Nowhere else does there exist a nation so moral as this nation of the west, its distinction of right and wrong—in fact, ignorant and uneducated altogether. Thinking that, as a foreigner, I had brought me to your shores, I might reach your countrymen those doctrines by which alone men become reasonable creatures. I have done my best to expound them. But apparently you do not understand my discourse; for not one of you acknowledges himself convinced. Whence this unaccountable persistency?"

To this trade the Doctor made no answer save a slight bow of the head. But as Wassabiyaue kept repeating his question over and over again, he smiled gently, and, stroking Wassabiyaue's head, replied: "It is not generally discreet or wise to tell little creatures like you the whole truth, for you are very likely to understand me. I will tell you all about it. Listen to me attentively: 'Well; for the greater to comprehend the lesser is easy; for the lesser to comprehend the greater is hard indeed. The inhabitants of your world understand nothing of the existence of ours in this place, neither may they understand our intellectual power. But the inhabitants of our world, who live down to the very women and children, have no difficulty in understanding your intellectual grasp. Moreover, when one of a lower degree of intelligence observes the conduct of one possessed of a higher degree of intelligence, that conduct appears to him mere foolishness. You, with your diminutive stature of five feet, your pattering feet through the thick spaces of ninety thousand miles square, and your gazing visits to the Three Thousand Worlds, are naturally hindered by your arrogant assumption that you are acquainted with the length and breadth of the universe and by your narrow views as to the natamot reverence due to the doctrines of your sages, from comprehending what is truly great. Beings of wide intelligence, who live up to the end of a business from its commencement to its termination, are able to discern the end of a business from its commencement, forgetful of the cold of winter when the heats of summer are upon them, careless of summer heat during the winter cold, and want of the power of reasoning from what is known to what is distant, who fall into the commission of wickedness. In your world, the intellectual powers of the inhabitants are as limited as the space in which they dwell—void of knowledge unless specially taught, ill at ease in the dress of antiquity, untruly except under direction, difficult to please to virtue, easy to persuade to vice. Wherefore, Heaven has caused a kind of benevolence named sages to be born, who should lead the bewildered race on to better things. But each of these busybodies has his own special privileges. The method of Lao Tze and Chwang Tze was that of the simile, and their doctrine was rooted in approval of human nature as it is. Conclusion spread out a great net called by the various names of benevolence, righteousness, propriety, and wisdom, forbade the indulgence of individual caprice, and drew men toward the path of duty by practical instruction. The point which Shiyaka thoroughly took in, was the existence in mankind of deep-seated evil passions; and he brought people into the true path by laying hold of their imaginations with all manner of tales, delightful and terrible, in fact, in this? In the world, from which I come, there is nothing but is comprised within the limits of the path of duty, Take Chinn. Her three primordial sovereigns and five ancient emperors opened out the path, towards which it was successively the endeavor of such men as Lao Tze, Confucius, Chwang Tze, and Mencius to lead all mankind. In India, the blessed Shiva, Manu, preached the doctrines of retribution, heaven, and hell; and in my own native Japan we have our grandeur Iseami and Iseami, the great Goddess Amaterasu, and all the other gods and goddesses, who have condescended to teach us all simplicity. From our obedience to such teaching spring the peace our land enjoys, and the prosperity and cheerful labor of the people who has man any profit in being born into the world as a human being, if he remain ignorant of benevolence, righteousness, propriety, and wisdom. From this day forward, I will commence explaining to each and all of you the doctrines of philosophy and religion."

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an extensive iron foundry is being built in Japan.

Mechanical.

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