

Are We Forgetting Hawaii?



NATIVE WOMEN AT THEIR MEAL OF FISH AND POI



NATIVE POUNDING TARO TO MAKE POI



RIDING THE SURF



PRINCIPAL ST. HONOLULU, H.I.



WHERE THE MOUNTAIN ROAD REACHES THE GAP, HONOLULU, H.I.

THE time of their annexation to the United States much was heard of the Hawaiian Islands as the key to the Pacific, a name which, unlike most tags, seems to be a fairly accurate description. Situated between 19 and 23 degrees north latitude and between 154 degrees 40 minutes and 162 degrees west longitude, they are at the junction of the principal steamer routes across the Pacific and indeed are the only land of any extent within a radius of 2,000 miles. This situation gives them, inevitably, great strategic and commercial importance. To the north the nearest land is Alaska with the chain of the Aleutian islands, 2,000 miles away; to the east, the North American continent, 2,000 miles, and to the west, the Philippine islands, 4,500 miles. Honolulu is distant 2,100 miles from San Francisco, 2,460 miles from Victoria, B. C.; 4,700 from Manila, 3,400 from Yokohama 3,810 from Auckland and 4,410 from Sydney.

The American tourist to the Hawaiian Islands will probably take ship at San Francisco, although the steamers from Vancouver are also good. He must remember that from a United States port it is possible to sail to Honolulu only on a ship under American register, unless he has a through ticket to the Orient and plans merely to stop over. The first day or two out of San Francisco are usually cold, so that heavy wraps are essential, but as the rest of the trip is warm, rooms on the starboard side, getting the trade winds, are preferable.

After the hills of the coast range have dropped below the horizon there is almost nothing to see—a whale perhaps, or porpoises, but no land and very rarely a passing ship. But to the man who has never been in the tropics the ocean, so utterly different from the North Atlantic, is a revelation. There usually are no waves, as the Atlantic traveler knows waves, but the whole surface of the sea sways gently in great, silent, lazy swells.

The harbor of Honolulu is not large. The entrance is 35 feet deep and 400 feet wide; the inner harbor is 35 feet deep and 900 feet wide, but this width is being extended to 1,200 feet. The water is always still. Indeed, the name Honolulu means "the sheltered" and is appropriate, since there are few severe storms and no weather affects the safety of the harbor, which in consequence is usually crowded with shipping. As the steamer enters the channel people watch the Japanese and Hawaiian fishing boats, usually dories painted some bright color, that contrast with the gray tenders of the men-of-war. Near the dock the water is alive with Hawaiian boys swimming about and shouting, ready to dive for nickels and dimes, not one of which do they miss. They are marvelously dexterous swimmers and give incoming passengers amusement that is pleasanter and more unusual than looking at the undoubtedly practical but also undoubtedly ugly warehouses and United States government storehouses which line the shore.

The streets, in so far as the uneven character of the land permits, are laid out at right angles. Fort street and Nuuanu avenue running from the sea toward the mountains, and King, Hotel and Beretania streets, more or less parallel to the coast, give, as being the principal thoroughfares, sufficient indication of the street plan. All after leaving the business center pass between luxuriant gardens which are never shut in by walls, but are enclosed only by low hedges, usually of red flowering hibiscus. In many parts of the city the streets are bordered with tropical flowering trees that are a glory in the late spring months. An admirable electric car service covers the entire district of Honolulu, traversing or crossing all the main streets.

Of public buildings the first in importance is the Executive building, formerly the royal palace. This stands near the center of the city, on King street, in its own open park. It is used now as the offices of the governor and of territorial officials and contains also the chambers of the senate and house of representatives. Built in 1880 of blocks of concrete, much overornamented, to suit the king's ideas of beauty, it follows no recognized style of architecture, would be in any northern city amazingly ugly, but standing alone as it does, with no other buildings as contrast, approached on all four sides by short avenues of superb royal palms, surrounded by splendid great trees and gay shrubs, cream colored, its wide, cool galleries giving an effect of lightness, it has an appropriateness that makes it almost beautiful.

A building of real interest, constructed of brown tuffa stone from Punch Bowl and surrounded by striking gardens, is Lunallilo house. This was established by bequest of King Lunallilo as a home for aged and indigent Hawaiians, and

here about a hundred of them live on and on. Some are blind; some deaf; all are decrepit. They sit in the sun under the palm trees and talk of times 70 years ago, quarrel happily and vociferously and sometimes marry—these octogenarians and nonagenarians. They have plenty to eat, comfortable quarters, a weekly excursion to church in an omnibus, and, life having become something nearly approximate to heaven, they see no valid reason for changing their state. Not seldom do they pass the century mark and many remember, or claim to remember, the death of the first Kamehameha.

Private gardens line all the streets, their luxuriant trees and shrubbery happily masking the houses themselves, most of which make no pretense to anything but comfort. People live out of doors, and the result is that broad vine covered verandas or "lanais"—the Hawaiian term is used universally—are the most noticeable and characteristic features of many of the houses. The glory of the gardens is their palms—royal palms and dates principally, but also wine palms and fan palms—and their flowering trees. In the spring the Poinciana regia makes huge flaming umbrellas of orange or scarlet or crimson; the Golden Shower, sometimes a stately tree, is hung with its thousands of loose clusters of yellow bells; the Caecilia nodosa spreads its great sheaves of shell pink and white blossoms like a glorified apple tree; the Pride of India is a mist of lavender. But at all times of the year these trees look well, and in addition to them there are gigantic banyans throwing cool purple masses of shade; algarobas with their feathery leaves, through which the sunlight is pleasantly diluted and the insignificant flowers of which supply the tons of honey exported annually to England.

People work in Hawaii. For those whose lots are cast permanently in the islands life is not what it appears superficially to the tourist, one long, happy holiday. Nor is there here, as in so many tropical countries, a three-hour hiatus in the middle of the day, when men and women take their siesta. Hours of business are what they are in New York or Chicago, and life is planned—too completely perhaps—along northern lines. In Honolulu men go usually to their clubs to luncheon—the Pacific, the University or the City club—talk business and hurry back to a long afternoon in their offices. These clubs, it is fair to say, are delightfully arranged buildings with windows on all sides to catch any breeze. Of them the oldest is the Pacific, formerly the British club, on Alaeka street. The house has broad verandas on both floors and large, cool rooms. The University club, more especially a resort of younger men, has a pretty cottage near the Hawaiian hotel. Its membership includes a large number of army and navy officers, graduates of West Point and Annapolis, as well as men from American, English and German universities. The City club, much more inclusive in membership, is in a business block in the center of the town. There are also of course, as in all American cities, lodges of various orders, Masons, Odd Fellows, Elks and Red Men.

While men are lunching at their clubs their wives give luncheon parties or go out to luncheons—a form of social entertainment which would seem more suited to a cold climate than to tropical midday. In the late afternoon the Country club in Nuuanu valley or the Pacific Tennis court near the Executive building or the various athletic fields and the bathing beaches at Waikiki are the meeting places of society. At night there are dinners, dances and bridge par-

ties occasionally and much more amusing moonlight surfing and swimming parties. There is no particular social season in Honolulu. More people are out of town in summer, but on the other hand that is the time when boys are at home with their friends from American colleges, and they must be entertained day and night. This, therefore, is the time to see more of the distinctively Hawaiian forms of amusement.

The ancient dances, or "hulas," are not often seen, both because the art of dancing is being lost and because many of the dances, in the motions, which make them up and in the words which accompany them, are, from a civilized point of view, indecent. Some of them are occasionally given in an expurgated form at the vaudeville theaters or certain selected dances, as "entertainment after private "luau," and no opportunity to see them should be neglected. They are often marvelously graceful—more so than are the Arab dances—Jand with the monotonous beat of their musical accompaniment are very poetical and quite in a class by themselves.

Of good theaters the islands are destitute. An occasional series of mediocre performances at the Opera house in Honolulu brings out the whole population. Of interest to tourists who have never been in the Orient, however, there are the Chinese and Japanese theaters with their interminably long plays, often gorgeously costumed and probably well acted. Nor is there naturally much opportunity to hear good professional musicians.

For the women of the place housekeeping is none of the easiest. Servants are all Orientals, admirable as far as they go, but with inevitable limitations. The Chinese are faithful, good cooks, and immaculately clean in their work. They are in general preferred to the Japanese, even though during the Chinese, New Year, for three days in January or February, they all depart on their annual holiday. During these days no bribe could make them work. They also at that time have the habit of giving to the families for whom they work expensive and usually hideous presents, which must be prominently displayed for months after. An amusing part of the Chinese New Year is the necessity for men of calling on all the Chinese merchants of their acquaintance—ceremonial calls where they are regaled with queer, cloying sweetmeats and champagne. The Japanese are filling the ranks now as house servants, since under the United States immigration laws the Chinese population is gradually dwindling. They are far less reliable, but are often excellent cooks, and Japanese maids in their bright kimonos are picturesque about the house. They can be taught almost anything, and once taught never forget, but unfortunately the knowledge acquired is often of the parrot variety. For example, a lady gave a luncheon and before the guests arrived showed her new Japanese maid exactly how to serve each course and what plates to use. The following week she gave another luncheon exactly like the first, but omitting one course. Her Japanese maid served it perfectly, except that when the time arrived for the course which was left out she brought in all the plates and then carefully removed them empty.

Because of the lack of literature there is no way to get any permanent impression of the charm of Hawaii except by a visit. Its history one can read and can appreciate if one is able to adopt in the reading a sympathetic point of view. The fact that thoroughly American ideals pervade all phases of island industry, of modes of living and of social intercourse may be accepted and theoretically believed. But the Hawaiian flavor, with which these ideals are subtly impregnated and that insensibly affects all who have lived there, is something indescribable, something which seems to emanate from the misty hills, the whispering waters, the exquisite vegetation, the low voices of the people. All this may be grasped only through the senses. The eyes must see from the shores at Waikiki the bright carpet of water beyond which Diamond Head so proudly stands at the gateway of the world beyond. The ears must catch the melody of Hawaiian song and the swish of the wind in the palms. The scent of stephanotis and plumeria and ginger must strike one as it steals through the hibiscus hedges around secluded gardens. The whole body must respond to the tender caress of trade winds that have blown across a thousand miles of warm ocean. Only this is full knowledge—and the sense of this no words can convey.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

LESSON FOR NOVEMBER 9.

ABSTINENCE FOR OTHERS' SAKE.

(World's Temperance Sunday.)

LESSON TEXT—Rom. 14:7-21.
GOLDEN TEXT—"It is not good to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Rom. 14:21.

Paul was in Corinth, a city of luxury, learning and licentiousness when he wrote this letter to the believers in Rome, a letter of profound logic and ethics as well as a profound study in psychology and philosophy.

I. None of us liveth to himself," vv. 7-11. Paul begins this chapter by giving a caution as to doubtful disputations, "Judgments upon thoughts," whether it be in the matter of eating herbs or meats, or in the observance of set days. Who are we but fellow servants (v. 4) of God? About such things as habits and observance of days we must each be assured in our own minds, (v. 5), but while that is true yet, "none liveth to himself" (v. 7), for "we are the Lord's" (v. 8). He is the universal Lord, both of the living and the dead, (v. 9). What folly, therefore, for any believer to set himself up in judgment upon his brother.

Four Things Suggested.
II. "Give an account to God," vv. 12-18. Verse 12 suggests four things: (1) A universal summons, "each one of us," great and small, obscure or famous, each one must appear, none overlooked, none excluded, none excused. (2) A particular summons, "each one of us," not en masse, but as separate units. (3) A purposeful summons, "to give account," not of others but each of himself. It will not be "blind justice" that shall await us there, but a holy God, one who knows all, sees all, every thought and imagination of the human heart (Gen. 6:5) and whose judgment will be righteous. (4) A rightful summons, because of its source, "before God," and shall not the Judge of the whole earth do right? No excuse because of the failure of others will avail, no subterfuge be acceptable, "strict justice" will condemn. Man-made laws and ordinances as to what we eat or what days we may observe will then be revealed in the white light of the God whose name is love. In the light of such a prospect how pertinent therefore that we turn (v. 13), from judging others and look well to our own conduct, lest that conduct become a rock of stumbling to other and weaker brethren.

Another Law.
III. "Follow after things which make for peace," vv. 19-23. To follow that which shall edify is to exercise the "law of liberty." James in his epistle (1:25, 2:12) tells us to look into this law and to continue therein for by it we shall be judged, yet there is still another law, "the royal law" (2:8, Matt. 22:36-40), the fulfilling of which will settle every question of man's relation to man. We should so use our liberty that it be not evil spoken of or become a rock of stumbling to any. Whether or not the kingdom of God be in us, or we in the kingdom, depends not upon the scrupulous observance of ordinances either as to eating, or the observance of days, but rather in the manifest righteousness of our lives and in having peace in our hearts, ch. 15:13, being filled with "joy in the Holy Spirit" v. 17. Therefore, if to eat meat shall cause my brother to stumble or to be made weak (v. 21) "I will eat no flesh for evermore," I. Cor. 8:13.

All of this leads up to the true principle of total abstinence as revealed in verse 21, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth or is offended." This does not alone apply to the Great American Juggernaut, the commercialized liquor traffic, which, according to the United States Supreme court, has no legal ground upon which to stand. When the members of the church of God in this "land of liberty" shall each be governed by this principle it will not be long before the liquor problem any many other questions that are troubling us will be settled. The real question will not be "Is it wrong?" but rather, "How will it affect my brother?" All meats are clean, we know that, Acts 10:15, but we also know that many cannot eat, cannot participate in our acts, with a clear conscience because in so taking part there comes before the mind of the weaker brother the evil associations and practices which so frequently accompany such acts or such eating. Our indulgence, no matter how innocent and entirely harmless it may be to us, is therefore not to be thought of. This settles the drink question, the tobacco habit, dancing, card playing, theater going, and all "questionable amusements."

For once teach a temperance lesson not on the ground of the harrowing effects of this awful traffic, but try to show that temperance is largely the result of selfishness. Show how less selfishness in our social relations would help to keep men away from the saloon. Less selfishness in money would keep us from accepting bloody tax money. Less selfishness on the part of churches by activities during the week would keep children and young people from growing familiar with and finally embracing the monster vice. Many ancient authorities insert after Ch. 14, Ch. 16:25-27.

FRUIT LAXATIVE FOR SICK CHILD

"California Syrup of Figs" can't harm tender stomach, liver and bowels.

Every mother realizes, after giving her children "California Syrup of Figs" that this is their ideal laxative, because they love its pleasant taste and it thoroughly cleanses the tender little stomach, liver and bowels without griping.

When cross, irritable, feverish or breath is bad, stomach sour, look at the tongue, mother! If coated, give a teaspoonful of this harmless "fruit laxative," and in a few hours all the foul, constipated waste, sour bile and undigested food passes out of the bowels, and you have a well, playful child again. When its little system is full of cold, throat sore, has stomach-ache, diarrhoea, indigestion, colic—remember, a good "inside cleaning" should always be the first treatment given.

Millions of mothers keep "California Syrup of Figs" handy; they know a teaspoonful today saves a sick child tomorrow. Ask at the store for a 50-cent bottle of "California Syrup of Figs," which has directions for babies, children of all ages and grown-ups printed on the bottle. Adv.

Hard to Reach Her.

A good planter's wife, "befo' de wab," was teaching a jet black house girl, just fourteen and fresh from the plantation, the alphabet. Betsy had learned the first two letters, but always forgot the useless letter "C."

"Don't you see with your eyes, Betsy? Can't you remember the word 'see'?" said the mistress.

"Yassum," answered Betsy, but she couldn't. Five minutes later Betsy began again bravely: "A—B—" and there she stopped.

"What do you do with your eyes, Betsy?"

"I sneed with 'em, mist'as." And this ended for that day the effort to "educate" Betsy.

GIRLS! GIRLS! TRY IT, BEAUTIFY YOUR HAIR

Make It Thick, Glossy, Wavy, Luxuriant and Remove Dandruff—Real Surprise for You.

Your hair becomes light, wavy, fluffy, abundant, and appears as soft, lustrous and beautiful as a young girl's after a "Danderine hair cleanse." Just try this—moisten a cloth with a little Danderine and carefully draw it through your hair, taking one small strand at a time. This will cleanse the hair of dust, dirt and excessive oil and in just a few moments you have doubled the beauty of your hair.

Besides beautifying the hair at once, Danderine dissolves every particle of dandruff; cleanses, purifies and invigorates the scalp, forever stopping itching and falling hair.

But what will please you most will be after a few weeks' use when you will actually see new hair—fine and downy at first—yes—but really new hair—growing all over the scalp. If you care for pretty, soft hair and lots of it, surely get a 25 cent bottle of Knowlton's Danderine from any store and just try it. Adv.

Dame Partlet, the Advertiser.

The following paragraph from an article by Andrew Lank may prove profitably suggestive to those who have wares to sell and are shy about advertising them: "When a goose lays an egg," said Mr. Lang, "she just waddles off as if she was ashamed of it—because she is a goose. When a hen lays an egg—ah, she calls heaven and earth to witness it! The hen is a natural-born advertiser. Hence the demand for hens' eggs exceed the demand for goose eggs, and the hen has all the business she can attend to."—Youth's Companion.

"CASCARETS" FOR LIVER; BOWELS

No sick headache, biliousness, bad taste or constipation by morning.

Get a 10-cent box. Are you keeping your bowels, liver, and stomach clean, pure and fresh with Cascarets, or merely forcing a passageway every few days with Salts, Cathartic Pills, Castor Oil or Purgative Waters?

Stop having a bowel wash-day. Let Cascarets thoroughly cleanse and regulate the stomach, remove the sour and fermenting food and foul gases, take the excess bile from the liver and carry out of the system all the constipated waste matter and poisons in the bowels.

A Cascaret to-night will make you feel great by morning. They work while you sleep—never gripe, sicken or cause any inconvenience, and cost only 10 cents a box from your store. Millions of men and women take a Cascaret now and then and never have Headache, Biliousness, Coated Tongue, Indigestion, Sour Stomach or Constipation. Adv.