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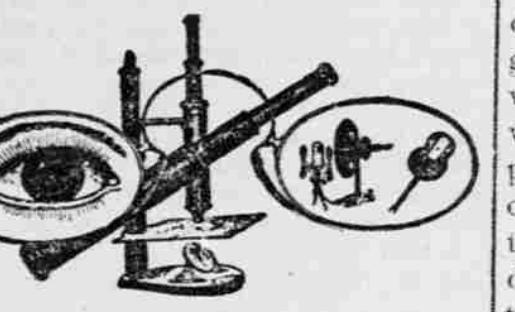
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28-32 HOTEL STREET.



Thumping the keys of a piano is not music, and putting successively various lenses before the eyes is not an examination, even though certain improvements in vision are obtained. Anybody can test your eyes—you can do it yourself, but the scientific use of lenses involves something more than experimenting. Few can examine eyes and do it intelligently and satisfactorily—quite a difference between eye-tests and eye examinations. Did that fact ever occur to you?

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HONOLULU IRON WORKS COMPANY.
Machinery, Black Pipe, Galvanized Pipe, Boiler Tubes, Iron and Steel, Engineers' Supplies.
Office—Nuuanu street. Works—Kakaako.

CHINESE CITIZENSHIP IN HAWAII

By Doremus Scudder.

Years ago Mr. Bryce, in his "American Commonwealth," drew attention to one of the most notable features of our National life by pointing out the fact that the Union, with its many self-governing communities living under different local laws and widely variant conditions, necessarily constitutes the most extended and favorable field in the world for political and social experimentation. As a consequence, dogmatic assertions and ipse dixits are apt to fare hardly, for what is taken for granted in one section may elsewhere have been submitted to a concrete test with a result flatly contradictory to the vaunted opinion. A case much in point is that of the widely prevailing sentiment against the Chinese immigrant laborer in the United States. Throughout the mainland a mental image of this type of Chinaman has been formed, and has become such a fixture in the make-up of many Americans that it will require almost an intellectual cataclysm to destroy it. Like the man made to pass before a concave mirror, the Chinaman among us has been forced into a situation where he is compelled to look as he does, and then we triumphantly exclaim, "See what a squat, flattened-out caricature of humanity the poor creature is!"

An editorial in The Outlook of April 23, 1904, gave the following excellent picture of this conception of the Celestial: "It is said in defense of our political antagonism to the Chinaman that he is not a genuine immigrant; that he does not settle down to make a home; that he never does make and never can make an American citizen; that he despises our customs and manners and maintains his own; that he is clannish, and insists on living in communities of other Chinamen; that his sole object is to make enough money to get back to China, there to live in comparative affluence; that he is incapable of learning either to speak or to think in English—in other words, that he is not a human being, as Americans count human beings."

Meantime, with the growth of this sweeping deduction in the minds of continental Americans, far out in the mid-Pacific an experiment has been conducted under totally different because more nearly normal conditions. One of the commonest experiences in Hawaii is to hear a mainland American exclaim, "Your Chinese are a totally different class from ours on the Coast." Exactly, but why different? Not because they came from other provinces of the Celestial Empire, nor because they are representatives of a different social status. The so-called "low-down Cantonese" and "riffraff of Hongkong"—as a matter of fact a very large proportion were poor, honest farm folk—came to Hawaii as contract laborers, just as they flocked to California, precisely the same sort of people, in many cases relatives and friends, some staying here, others going on to the American mainland. The only difference is that Hawaii gave the Chinese a fair chance, while America did not. On the one hand, freedom to be himself and to develop naturally, on the other, repression and cruelty, spell out the contrast.

This Mid-Pacific Territory has a definite and most valuable contribution to make to the Mainland in the shape of a correct estimate of this man from eastern Asia. Take up the points in the anti-Chinese indictment quoted above, and what has Hawaii to say concerning them?

IS THE CHINAMAN A GENUINE IMMIGRANT?

A fair answer to this question must take cognizance of the fact that two classes of immigrants come to the United States: first, those who seek this country with the definite purpose of settling here and becoming citizens; second, those who desire to better their condition, and after acquiring a competence to return to their native land. Many of the latter carry out their intention, and constitute for America a very useful element, tending to bring our Nation into ever closer relations with foreign countries, and to introduce our products to oversea markets. Probably, however, a very large proportion of this second class fall in love with our institutions, become rooted here, and never return.

The Chinese belongs under this second head; he comes intending to go back to China. Other things being equal, it should be expected that, owing to the greater difference between his civilization and ours, it would require longer time for him to realize the full attractiveness of life in America than for Europeans. But, unfortunately for the purposes of our problem, other things are not equal. The immigrant from Europe meets first of all a welcome. An open door awaits him. In the second place, the right of citizenship is freely accorded him; nay, for the sake of his vote this sacred privilege is often pressed upon him. Furthermore, he finds here an elaborate machinery designed to make him a landholder; the broad West invites him at mere nominal cost to take up an estate out rivaling in extent and richness the holdings of scores of petty lordlings in his native country. Finally, no unscalable social wall bars his progress; if not his children, his grandchildren freely enter the most exclusive family circles through the closely guarded gate of marriage.

In the case of the Chinese all is changed. His welcome is jeers and stones. I well recall a scene often enacted before my eyes in San Francisco during the later sixties, when I was a child. Oriental steamer day frequently came on Sunday, and the Chinese immigrants were carted in open express wagons through the very center of the city to Chinatown. Regardless of the peaceful nature of the day, kept far better than now, knots of boys and young men gathered on the street corners to revile the newcomers with oaths, while they compelled the wagons to run a gauntlet of flying missiles, which prophesied the sort of treatment every Celestial might expect in free America. Only the other day in Philadelphia, the City of Brotherly Love, a cultured Chinese gentleman, long resident there, informed a lady, who expressed surprise because his wife and daughter remained too closely at home, that he did not dare allow them upon the streets, fearing not only insult but even violence.

As soon as the Chinese had resided long enough in the country to learn to love it and desire citizenship, the right was denied them. No effort is made to induce them to become landowners, and as for the social realm, ostracism is so much a matter of course that no one dreams of any other possible treatment. If the Chinese is not a genuine immigrant, whose fault is it?

Hawaii's answer is, "Certainly not the Chinaman's." First of all, the Chinese never encountered stones and oaths from the Hawaiian. He began coming as early as 1802, brought over at the instance of the most enlightened monarch these islands ever knew, Kamehameha the Great. Up to 1852 very few drifted hither, but then the demands of the sugar industry began to be felt, and the Chinese were introduced in respectable numbers as plantation laborers. Two sets of statistics of Chinese immigration were kept in two government departments. There is quite a discrepancy between them. The larger totals are probably the more correct and are therefore selected. These show for ten-year periods, up to the year of annexation, 1898, arrivals of Chinese in the islands as follows:

1852-1861	674
1862-1871	1,629
1872-1881	14,867

1882-1891	18,723
1892-1898	19,837
Total	55,730

Of this sum total the Chinese Consul estimates that 30,000 represents the number of separate immigrants; those coming a second or third time, travelers, etc., making up the rest. This seems an underestimate. Comparing the various data available, probably the figure 40,000 for the total Chinese immigration to Hawaii would not be far out of the way.

These men were brought here to work in the fields, were expected to go back to China, at times the agreement stipulated their return in three years, and no inducements whatever were held out to them to identify themselves with the country. They were, however, treated with uniform kindness and justice, were allowed to acquire land, were subjected to no social ostracism, enjoyed the privilege of intermarriage on the same terms as all other foreigners, and were permitted to become citizens. As a consequence, the Chinaman in Hawaii blossomed out remarkably in the role of a man of the world. Though not encouraged to settle, he did occasionally take up land. By 1901 no less than 1,115 Chinese in the Territory were paying taxes on real estate to the assessed value of \$1,200,084, while 12,926 taxpayers of this race were rated as owning personal property to the amount of \$3,287,802. One Chinaman has acquired some 3,000 acres of land in these islands, where real estate is notoriously owned or controlled by a few men and a handful of large vested interests.

During the monarchy no less than 752 Chinese became naturalized in Hawaii, and today there are more than three hundred voters of this race. From July 1, 1896, up to August 31, 1905—the only period for which accurate statistics are available—524 marriages were recorded in which a person of Chinese blood formed one of the contracting parties. Only in 195 of these, 37 per cent., were both groom and bride of this race; 193 Chinese are recorded as having married Hawaiians. Inter-marriages also took place between Chinese men and Porto Rican, Portuguese, Japanese, Greek, and half-white women, part-Chinese marrying Americans, Scotch, German, Spanish, and English. Some of our best families have thus come to possess a strain of Chinese blood. Our Chinese-American citizens, whether of pure or mixed stock, are as proud of their country and exercise their franchise with as great conscientiousness as the descendant of Pilgrim Father or Virginian Cavalier. Hawaii's experience demonstrates beyond question that the Chinaman is a genuine immigrant. To make this evident in every State of the Union all he needs is half a chance.

DOES HE SETTLE DOWN TO MAKE A HOME?

The National Census of 1900 showed the total Chinese population of this Territory to be 25,762, living in 3,247 homes, of which 393, or 12 per cent., were owned. The aggregate of homes for Caucasians was 6,482, with 1,840, or 28 per cent., owned. Place this showing beside that made by other immigrating peoples in many mainland cities, and the Chinaman shines by happy contrast. It would be a pleasure to conduct the average honest opponent of Chinese immigration to some of these homes which are scattered all over the islands, point out the evidences of civilized tastes therein displayed, recall the fact that the owner came here as a laborer, and then ask him to compare what he sees with much that he can recall of Greek, Armenian, Polish, and Italian homes elsewhere in the United States. A few Chinese dwellings in Honolulu are among the best in the city. Hawaii's experience is that the Chinaman is a remarkable home-maker. It is because of this fact, and also because they are such kind husbands and good providers, that so many Hawaiian women have been glad to intermarry with Chinamen.

DOES THE CHINAMAN DESPISE OUR CUSTOMS AND MANNERS AND MAINTAIN HIS OWN?

To ask that a newcomer from a foreign country lay aside all his inherited and acquired habits and customs as soon as he enters the United States as an immigrant is demanding an impossibility. No immigrant does this. Visit Little Italy, Little Russia, and all the other little foreign countries in New York City. Everywhere the immigrant, entirely apart from language, finds it hard if not impossible to conceal his nationality, however ardently he may strive to Americanize himself. In few cases doubtless does the thought of making himself over again into an American ever occur to him. But with his child it is different. The new environment makes an American of him whether he will or not. Now, the glory of the Chinaman is his stability of nature. It is some day bound to place him very near the head of the human race. The great difference in custom existing between him and us emphasizes his adherence to what he has been taught. Still, he changes. The first generation does learn, on occasion ever growing more frequent, to substitute trousers and shirt for the shapeless bag clothing of China. Way back in the sixties in California, beaver hat and Prince Albert coat were donned on Sunday by my father's Chinese cook. To declare the Chinaman despises our customs because, forsooth, he cannot at once comfortably adopt them, implies a claim to insight generally supposed to be confined to the Divine Being. The truth is, he does not despise them. Give him time, treat him rightly, and he gently changes into something suggesting the American. His boy and girl, like the children of all foreigners among us, leap the fence at a bound and become among the most ardent lovers of Old Glory and nattiest wearers of tailor-made goods that we have.

America has heard much of the fearful vices propagated by the Man from Asia. It were well if she should realize that many of her own sons in the Orient have proved more virulent plague-spots there than Chinese will ever become in our country. It is not the man who differs most from us in habits that we need to fear as much as he who is nearest like us. All the reforming forces of our civilization center upon those who strike us as most foreign, and as a result they change, not we.

At the reception given in the Chinese Consulate here to Prince Pu-Lun on the latter's way to St. Louis last year, a bevy of young Chinese ladies, speaking pure English and dressed in faultless American costume, served the guests with all the grace possible to their Anglo-Saxon sisters. Some time ago Honolulu's leading daily contained the following advertisement:

NOTICE.

My wife, Chun Ahfung, having left my bed and board, I will not be responsible for debts contracted by her in my name.
(Sig.) MARK KUI.
Honolulu, April 1, 1904. 6756.

The wife as well as the husband in this notice is Chinese. Honolulu's crack short-distance sprinter is En Sue, a full-blooded Chinese, born here a citizen of the Union. Our Mills Institute for Chinese young men boasts its football and baseball teams, every mem-

(Continued on page 6.)

WOMEN AND GIRLS

Who suffer every month from Cramps, Backache, Headache, Vomiting, Dizziness or Fainting Spells should know that if a few doses of the Bitters were taken at the first symptom they would save all this unnecessary suffering. Always keep a bottle of



Hostetter's Stomach Bitters

handy and you'll always enjoy good health. Thousands of other sickly women have found this true. It also cures Insomnia, Poor Appetite, Sleeplessness, Indigestion, Dyspepsia, Constiveness, Biliousness or Malaria, Fever and Ague. We hope all sickly men and women will try it at once.

1906

Another mile-stone past in the years of time, Ring out the old, ring in the new with merry chime. Forget the past, rekindle the bonds of friendship sweet. With smiling face and outstretched hands the New Year greet.

Aloha Nui!

Stanley Stephenson,
THE PAINTER,
New Signs for the New Year—88 Signs

NOTICE.
ANY WOMAN OR GIRL NEEDING help or advice, is invited to communicate, either in person or by letter, with Ensign L. Anderson, matron of the Salvation Army Woman's Industrial Home, No. 1680 King street.

8 YEAR OLD
Kona Coffee

We still have a small supply of OUR GENUINE EIGHT-YEAR OLD KONA COFFEE which we are selling in six-pound tins for \$1.75, freshly roasted and ground and delivered to your home. If you enjoy really good COFFEE and who does not? Then try it. Order by 'phone Main 217.

M. W. McSHESNEY
& Sons, Limited.
QUEEN ST., COFFEE ROASTERS.

BEGIN NEW YEAR RIGHT by Ordering Your New Clothing from **GLOBE CLOTHING CO.** 64 Hotel Street. Prices Right.

Kimonos, Silks,
ORIENTAL GOODS AT REDUCED PRICE AT
SAYGUSA,
1120 NUUANU ST., NEAR HOTEL.

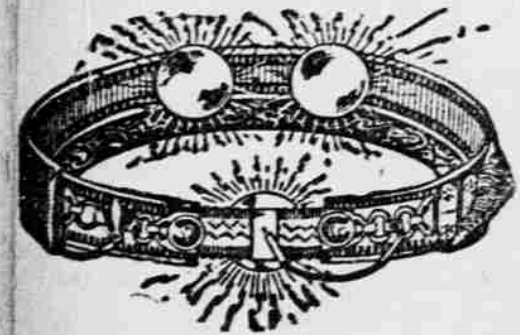
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Nuuanu Street, one door above Pauahi. P. O. Box 822.
SHIRTS OF ALL KINDS, KIMONOS AND PAJAMAS MADE TO ORDER AND ON SALE.

Use Novelty Mills **EXCELLENT FLOUR**
CALIFORNIA FEED CO., Agents

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WORLD'S NEWS DAILY.

Electricity Cures Men



Here is the way to get back your vigor, to cure the "come and go" pains and aches in your back and shoulders...

DR. M. G. McLAUGHLIN, 906 MARKET ST., SAN FRANCISCO, CAL.

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Grand Reopening Monday, Jan. 15, '06

RICHARD BUHLER

NATIONAL STOCK COMPANY

"Turned Up"

"The Half White"

BOX OFFICE OPEN THURSDAY MORNING.

POPULAR PRICES: 25c., 50c., 75c.

JOHN NEILL, Engineer,

Dealer in NEW AND SECOND-HAND MACHINERY. Repairing of All Kinds.

VISIT THE ZOO

A trip to the Zoo, at Kaimuki, is enjoyable to children and parents alike.

Besides the wonderful collection of animals and birds there are other delights too numerous to mention.

ADMISSION 10 CENTS.

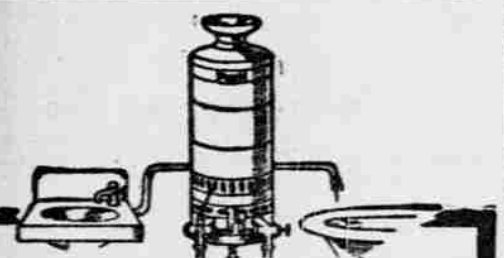
EAGLE CLEANING AND DYEING WORKS.

Fort Street, opposite Star Block. LADIES' AND GENTS' CLOTHING CLEANED AT LOWEST PRICES.

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Queen and Alakea Sts. THE FINEST MEALS, WINES, LIQUORS, ETC. TO BE HAD IN THE CITY.

CAMARA & CO., Props



RAPID BATH HEATERS

Can be installed anywhere. All they require is gas and water. HOT WATER in plenty for toilet and bath at a second's notice when you have the Rapid.

Sold and installed by BATH the Plumber Phone M. 61, 165 S. King St.

THE WAGES OF SIN

Police Department Report for Last Six Months.

The police department's report of activities for the past six months is out and contains much of interest to the general public and the student of men and matters.

That the wine is still gazed upon when it is red and the beer when it is brown is evidenced by the fact that 489 arrests for drunkenness were made from July to December, inclusive.

The county benefited to the amount of \$1233 through this indiscreet bibbling, the price of 13,930 long, cold beers.

Every district has contributed except Koolauloa, which is remarkable to anyone ever having occasion to visit the windward side of Oahu, down whose legend-bearing gulches, Okole-hao is reputed to pour in the wet season, like spring freshets.

Most arrests, 96, were made in November, the melancholy days evidently

driving the community to strong drink.

December, with 70 charges, brings up the rear, beer money presumably having been dumped into the Christmas presents channel.

Eleven hundred and eighty-four arrests for gambling were made in the county and 821 convictions obtained, \$4853 in fines and costs being imposed. Of this amount \$2612.75 was paid. Bail was forfeited to the sum of \$689.

In August 149 arrests were made, the dog days evidently affecting police vigilance. In October, when the Advertiser's gambling exposures were made, 299 gamblers were locked up. A reaction set in in November, however, only 115 dalliers with fickle fortune being hauled in during the 30 dank, drear days.

The report deals separately with "having che-fa tickets in possession," which evidently isn't considered gambling but the same thing under another name.

One hundred and sixteen arrests were made for having the tell-tale tickets in possession, but the astute prosecutors were only successful in securing 56 convictions. The total amount imposed was \$2360, of which only \$379.80 was paid.

Thirty-three arrests were made for selling spirituous liquor without a license and 20 convictions obtained, \$1,368.50 being imposed. The county hasn't seen the color of a cent of this cash, however, every case having been appealed.

Altogether 2990 arrests were made during the last half of 1905, the convictions numbering 2044.

Fines and costs imposed totaled \$14,529.50, of which \$5829.70 was "dug up." Those who were charged but who preferred not to come into court to face the music, contributed in all \$1511.

Chinese students are carefully chosen, and represent the best in their country." It was a singular and totally unexpected corroboration coming from the heart of New England on the Atlantic, five thousand miles from our similar experience in the mid-Pacific.

Passing, then, from the indictment made against him, what further testimony has Hawaii to present as to her experience with the people of this nationality? At they very outset care should be taken not to minimize the fact that the Chinese, like many others who come to us, are ignorant of sanitation and that the less intelligent of them require patient tuition to make them healthful members of the social whole.

Again, Chinese will gamble. This is beyond question their worse vice. But a police force uncursed by graft can keep this evil well in hand, if it will, as was clearly demonstrated in Honolulu under the reform administration of High Sheriff William Henry, lately Chief of Police.

Outside of gambling and illegal liquor-selling (another offense traceable to grafting by the authorities), the Chinese do not figure largely in the criminal courts. Out of 1,481 arrests for drunkenness in the year 1903-4, only three were of Chinamen. Being a lover of peace, few crimes of violence are charged against him. He is a good taxpayer. Ninety-two per cent. of his children attend school, and throughout the public schools of the Territory they are ranked as the best pupils.

Economically considered, the Chinese must be rated a remarkable asset. He is patient, saving, industrious, temperate, and thoroughly reliable. The president of one of the leading banking institutions in Honolulu remarked to me one day as I sat in his office, "I cannot explain how it is, but I can take a young Chinese out of Mills Institute into my bank and he will do anything I tell him in any branch, learning quickly and proving reliable, while it takes a white young man much longer, and he will make many more mistakes. They are a wonderful people."

As a family man the Celestial is a decided success. He loves his family, cares for his children tenderly, strives to give them the best advantages he can command, and rarely figures in the divorce court. If American housewives only knew what an ideal domestic servant he makes, there would be a feminine clamor for the repeal of the exclusion laws that even Congress would heed.

Hawaii's experience suggests the reflection that the Chinese immigrant laborer may prove a valuable asset to the Union in the problem of racial amalgamation. This may at first seem a singular point to urge, but it is of no little interest to us out here in the mid-Pacific. It is conceded by everybody that the cross between the Chinese and Hawaiian gives to this Territory one of its best elements. He is beyond compare above the half-white. So marked is this contrast that thoughtful men have been led to ponder seriously the problem presented. It may not be flattering to our New World pride, but it seems true that the Chinese has, through his centuries of development, reached a far more stable plane of evolution than the Anglo-Saxon. Match the latter ("finest product of the ages" though he be) and the Polynesian; the white heredity goes to pieces. The result is a creature weaker, less reliable, and more fickle than either parent.

The Chinaman is really needed by us in our preparation for the great industrial future now dawning upon the world. It should not be overlooked that the Anglo-Saxon has survived out of ages of martial conflict. But the era of war has almost passed, and the next great one is to be one of industrial struggle. The man whom the past has made industrially fit is bound to be the survivor here. No one can study the Chinaman without realizing that nature has expended her ingenuity in fashioning him into a consummate economic fighter. In some respects he represents the summit of the evolutionary process. He can give all other nationalities odds and yet win. He has done it wherever he has gone. Because of this rare power he is hated in America. The only thing that prevents his dominating the industrial world is the double fact that the age of warfare has not wholly ended and that as a nation the Chinese has not fully awakened out of his sleep of complacency.

But the giant is already rubbing his eyes. The boycott is the handwriting on the wall to the rest of the world. In a trice, as history counts time, China will have learned our secrets. Let her spell out the meaning of the words "modern machinery," and an industrial revolution beside which that of classic economic history will seem a pygmy will be precipitated. Think of China's inexhaustible stores—coal, oil, gas, iron, and the sister metals. Picture the boundless industrial possibilities of that land of mountains and stored-up power. Add to all this the marvelous workman who knows no fatigue and has not yet begun to dream of ten and eight hour days. Who is to train America to survive in the inevitable encounter? Who but the man whom nature has so rarely equipped with industrial powers? Not exclusion, not isolation, but closer association, is the demand of the exigency facing Anglo-Saxondom. Let the contest begin on our soil, where it can be somewhat controlled, where we can give the Chinese workman some of the ideals of our labor movement in exchange for a few of the qualities he has to spare. Such close touch will help make the two worlds of China and America kin.

This is not a plea for indiscriminate admission of the Chinese into our country or to our citizenship. It is, however, unquestionable that we as a Nation cannot continue to isolate the eastern Asiatic from the rest of the world and treat him either as an enemy of civilization or an inferior. For he is neither. He will contribute to the development of the World State and of the rounded human nature of the future some elements of as great value as any which the Anglo-Saxon is to give.

The demand is for equal treatment of immigrants from all foreign lands. Perhaps the simplest test for incoming laborers would be that of Massachusetts for the franchise—the ability to read in English the Constitution and to write legibly one's name. This would work hardship in many individual cases, but it would solve our difficulties and help mightily towards the evolution of a world-language. To this, add strict regulations for the exclusion of those of criminal tendencies who are now being dumped in such numbers on our shores by foreign authorities; make due provision for travelers and the like classes; hedge naturalization about with a strict examination in civics under some such Commission as that for Civil Service; and little cause for anxiety would inhere in the programme of justice to the man from China or from any other land.

Three Cardinal Virtues

"The road to wealth, if you desire it, is as plain as the way to market," said Franklin. And he points the way with much homely advice.

BE HONEST. WORK HARD. INVEST WISELY. This is about all there is in the Franklin Philosophy. It is enough. Let us invest your money for you. We can do it to the best possible advantage. You make money and we'll make it more for you.



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