

HAWAIIAN STAR.

SECOND SECTION

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FREE GARBAGE, SAYS BERNDT; UP TO THE BOARD OF HEALTH, SAYS MURRAY, TO KEEP TOWN CLEAN

"We have evidence that during the work of clean-up day, rubbish ten years old was gathered up," said E. A. Berndt, chairman of the clean-up committee this morning. "One of the great lessons of the day is that there must be free collection of garbage and rubbish. It will have to be made the duty of the garbage department to keep the city clean without collecting any garbage dues from the various property owners."

"Some of the poorer people take any means to avoid paying the monthly charge for having their garbage carried away. Instead of leaving it for the garbage man to get, knowing they will have to pay fifty or twenty-five cents a month for the service, they stick it under the house, or throw it on vacant lots, or anywhere where it will be hidden or where they will not be held responsible for it. All this will continue to be done, and the rubbish will accumulate rapidly, unless a system of free collection of garbage is adopted at once."

Three Thousand Tons.
"Three thousand tons of garbage will have been gathered up by the time the work is completed. It will take four days more, with the force now at our disposal, for of course the volunteers are no longer available. We have the garbage men and some of the road men, and only the garbage and road department carts can be had, as private teams and carts are too busy."

"The rubbish collected is being burned. Much of it is consumed in bonfires in the various districts. The final residue will be burned in the Iwilei dumping ground."

"In the meantime, I want to bring out the fact that the accumulation of filth will begin again, right away, today, unless there is free collection of garbage. Tons of it will be hidden away by people who want to escape paying garbage dues."

The County View.

"The county cannot undertake the free collection of garbage without financial help from the Territory," said Supervisor Murray. "As it is now, we are furnishing the Territory with the services of our six inspectors, and the Board of Health now has sixteen. These inspectors have authority to compel people to dispose of their garbage properly, and our people have no authority. They can only collect the garbage, and this they do. They do not leave any uncollected, but they cannot, like Board of Health inspectors, enter premises and compel people to clean up."

Cleanup Not All Garbage.

"Of course a very large part of the many tons of stuff gathered on Saturday was not garbage. People took advantage of the occasion to cut awty trees, cut down old banana trees, etc., and have this and all sorts of other rubbish moved free. I find that since the piles were made in some places on Saturday, they have been added to by various people getting rid of debris that is in no sense garbage."

Up To The Territory.

"Now that the city has been made cleaner than ever before it is up to the Board of Health inspectors to see that it doesn't get dirty again. The garbage service has nothing to do with private premises. Its employees cannot enter them without permission. They will remove all the rubbish if the inspectors will see that it is properly placed for them."

"One of the great difficulties of the situation in this and other matters is that no matter how much extra work the Territory asks us to do, it carefully sees that we get no more money. Under our present finances we cannot collect garbage free. The counties have been given a lot of work which was taken from the Territory, but the Territorial Departments keep on, just as expensive as ever."

DISTINGUISHED LECTURER GIVES CHRISTIAN SCIENCE ADDRESS

There was a large gathering at the Opera House last night to hear W. D. McCrackan, M. A., C. S. B., lecture on Christian Science. The distinguished visitor came here direct from Boston. He was introduced by C. M. LeBlonde, one of the Hilo members of the Christian Science church.

The following is a summary of his discourse:
Every thinking man finds himself, sooner or later, face to face with the all-important and all-absorbing question, What is God?

In summarizing the teaching of Christian Science for the student, Mrs. Eddy, the discoverer and founder of Christian Science, gives the answer to that question in her work, "Science and Health, with Key to the Scriptures": "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life Truth, Love." (p. 465.)

Upon a correct comprehension of God depends the happiness, the peace, the true prosperity, and the true usefulness of mankind. Nay, more—and this is a point which may seem novel to many—Christian Science shows that the true health of mankind is determined by their understanding of God and His Christ. Not only is this correct and scientific knowledge proved to be beneficial to man in his daily avocations, in his home, in his business, in his individual affairs, and in his participation in the affairs of the nation, but it exerts a beneficial effect upon the physical condition of men, women and children, and heals sickness as well as sin and sorrow.

To know God and His Christ is not, therefore, merely to learn the doctrinal points in some barren and desultory theology, to set up dry pedantic postulates, but, as Jesus has said, to know God "is life eternal." As soon as man turns understandingly to the only true God, he begins to dwell in the consciousness of life, begins to be unconscious of everything which can in any way infringe upon or impair life, and to be free mentally from the encroachments of fear. He is learning to be "absent from the body," from this material penthouse, and "present with the Lord," with the life-giving Principle which is eternal and fadeeth not away.

In spite of much that is being written and preached on this infinite theme of the nature of the Godhead, one has only to watch public expression or, indeed, to search one's own habits of thought, to recognize many illogical and even dangerous concepts which need correction through careful definition.

Let us consider two of the definitions used by Mrs. Eddy in her answer to the question, What is God? namely, the definitions of God as Love and as Spirit. The apostle John makes the statement that "God is Love." Much emphasis is laid upon this reassuring declaration in current theological writing. Mankind, harassed by sin and sickness, wishes to believe this affirmation of John, hopes that it is true, and is eager for the Science which explains how it is that God must of necessity be Love, though mortal experience seems to be so full of disappointment, apprehension and worry, and culminates in disease and death. The explanation of this seeming paradox is furnished by Jesus' statement to the Samaritan woman that "God is a Spirit," or, as this appears in the Revised Version, "God is Spirit." Proceeding from this latter saying as a basis, we arrive at far-reaching conclusions, fraught with vital importance to mankind.

The Real Man.

If God is Spirit, then the real man of His creation, who is made in His image and likeness, as the Bible assures us, and therefore partakes of His nature, must be spiritual, i. e., must express and manifest Spirit. The real man's life must be Spirit, his faculties must be spiritual. Furthermore, as the image and likeness of God, the real man must be complete, happy, wholesome, and healthy. He cannot deny his parentage nor bring discredit upon his ancestry. He must be eternal and indestructible now, this ideal man, the Son of God.

Furthermore, if God is Love, we cannot conceive of Him as creating evil, and so Christian Science teaches that God is not the author of evil in

thought for an instant, else He were not wholly good and the Principle governing the universe were not wholly reliable. Evil has no origin in Spirit, no entity nor reality of God's making, and no eternity, but is always a false concept, assailing the mind of mortal man until such time as its lying nature is laid bare and its futile, transitory pretenses ceases to frighten. Evil has no standing before God. Those who dwell "in the secret place of the most High" need not fear its empty threats, but, asserting their divine rights, may rise, in the words of the apostle Paul, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

There is much comfort to struggling humanity in the conviction that God does not authorize the miseries of our earthly experience. This conviction is the first step toward the realization that these very miseries, lacking divine sanction, cannot have any real entity or existence, and must perforce have a fictitious origin and an unreal nature. God becomes fully reinstated in human affections at the same time that the so-called law of sin and death loses its supposed hold upon human affairs.

Mrs. Eddy, in her work, "Fundamental Divine Science," defines Christian Science "as the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." (p. 1.) As the student learns more about the nature of God through spiritual sense, the beneficent law of God grows in clearness and he is able to reject the discordant testimony of material sense. Then comes the demonstration or proof of harmony as normal and natural. He who follows the leadings of Christian Science not only learns the letter of its teachings, but also proves their correctness by saving the sinner, comforting the sorrowing, and healing the sick. Christian Science thus becomes a daily help for daily needs, the Comforter which leadeth into all truth, available at all times and under all circumstances.

The Discoverer and Founder of Christian Science.

It will hardly be necessary here to insist upon the fact that religion should save the sinner. Whatever may be the doctrines which divide the various branches of Christendom, all are agreed at least upon this point, that it is the natural work of religion, the business of Christianity, to save the sinner. But there is no such agreement among the various denominations upon the question of healing the sick, at least, not as yet. Jesus healed the sick, his disciples and apostles healed the sick, the early Christians for some three or four hundred years after the crucifixion healed the sick, by spiritual means; but during the intervening centuries the world has more and more relegated the healing of the sick to a special profession, using material means. Since Mrs. Eddy's discovery of Christian Science the healing of Jesus' time has been reinstated, in accordance with his unmistakable injunction to His followers, and today hundreds of thousands of men, women and children in all portions of the globe rise up to bless the name of the good and brave woman to whom they owe health and happiness, through whose teachings they have been delivered from pain and sorrow, from the fear of torment and the despair of godlessness. Special circumstances seem to have fitted Mrs. Eddy from her youth for the mission of mercy to which God called her. Born of New England parentage, in the state of New Hampshire, she grew up in an atmosphere of wholesome freedom and when a young girl received for the times, an exceptionally comprehensive education, both secular and religious. As a woman of progressive and advanced ideas, she investigated fearlessly the questions which came before the public. Especially was she interested in the healing art, and her quick recovery from the result of an accident, through the revelation of the spiritual meaning of the Bible, led to her discovery of Christian Science in 1866. In 1875 followed the publication of her epoch-making work, the

SUNDAY SAILING CRUISE IN A SMALL CRAFT IN OPEN SEA ENDS IN DEATH OF YOUNG ATHLETE

Young Edward Schieber, a well-known soccer booter and oarsman, lost his life yesterday by drowning after being capsized when about half a mile from the bell buoy towards Waikiki. With the unfortunate young man at the time of the accident was Shirley Bush, but he succeeded in swimming to the reef and wading ashore. The two young men went out in the morning in W. H. McInerney's Sea Wren and cruised towards Waikiki, Schieber being at the tiller. All went well until on the homeward run, when the boat was about a mile from shore and approaching the harbor channel. Then the Sea Wren capsized and both lads were thrown into the water. They regained the boat and scrambled onto the hull, but as the boat began to drift seaward they decided to trust to their swimming capabilities rather than remain on the upturned boat.

Both are only medium swimmers, Bush being the better of the twain, but he is not a swimmer above the average. However, he took the lead and made his way towards the reef, with Schieber following behind.

During the swim to the reef Bush noticed that Schieber was lagging and begged of him to keep up, but when young Bush struck the reef and felt the rocks beneath his feet he looked round again and could see nothing of his companion. As far as Bush knows Schieber did not reach the breakers, presumably sinking just before he reached the rough water. From that time nothing has been seen of young Schieber, though boats have been out searching for the boy.

The mishap was not actually witnessed by anyone except the two lads themselves, though Charlie Crozier, who was at the Myrtle Club boat-

house, missed the boys and picked up the overturned yacht with the glasses. He gave the alarm and went out in a rowboat, followed some time later by the launch Waterwitch. But he was too late. The boys had left the boat.

When Bush reached the shore he ran along the beach until he got a rowboat and then pulled out to the scene, but there was no trace of poor young Schieber. The boats remained searching for some time but without success.

Search Again this Morning.

This morning the Young Brothers were out again in their launch, but saw nothing of the body. Arrangements were made to have a rowboat anchored close to where Schieber was last seen in the hope that the body may rise today or tomorrow. It is feared by many that Schieber did not reach the reef because he was taken by a shark, but this theory, though quite feasible, is not accepted by most of those familiar with the waters. It is thought by some that the current would carry the body out to sea and then bring it back to the Kalihi shore, but there was practically no current outside this morning when the Waterwitch was cruising round.

Young Schieber was an apprentice at the Honolulu Iron Works and was very well thought of by his fellow-workmen and employers. He was an ardent footballer and oarsman. Last year he rowed stroke for the Myrtle's freshman crew and this year he would probably have had a place in the junior crew if one were arranged. He was only nineteen years old. He knew how to handle a boat, having been out many times previously, but just how the accident happened which resulted in the capsizing of the craft is not known.

INTER-ISLAND HAPPENINGS

Re-Dedicating Church.

WAILUKU, June 24.—The services for the re-dedication of the Kaahumanu church, Wailuku, were held last Sunday morning under most favorable auspices. The weather was perfect, and early in the morning the guests began to arrive from different parts of Maui. The Wailuku Sugar Company very generously ran a special train which brought a large number of people from Wahee for the services. Many came also by train from Paia and Paunene. A large representation of Wailuku people also helped to fill the church.

The decorations consisted of cut flowers and palms and were beautifully arranged by Mrs. Polly Kalua and other members of the Kaahumanu church. The music rendered by a large chorus was of the best. The handsome koa pulpit chairs had arrived in time to be used, but the new chandeliers for the acetylene gas came a few days too late.

Rev. I. D. Iaea of Molokai preached the sermon. Rev. J. K. Kahooni of Paia, George M. Kaualalena of Makena, R. B. Dodge and the pastor of the church, Rev. L. B. Kaumehelwa, took other parts. Mr. Charles A. Wilcox read an interesting historical sketch of the church.

In the afternoon the Christian Endeavor Society had a rally. In all, over three hundred people attended the services.

Rubber Doing Well.

HILO, June 22.—Among the passengers to arrive here yesterday on the Mauna Kea was Guy H. Buttolph, of the firm of Williamson & Buttolph, members of the Honolulu Stock Exchange. Mr. Buttolph will remain on this island for about two weeks on business. He came here from Maui, where he has been looking after some important work on the rubber plantation of the Hawaiian-American Rubber Company at Nahiku. He states that the conditions there are very encouraging and has with him some very fine samples of rubber which has been produced on the plantation.

an-American rubber plantation at Nahiku, where we have completed the installation of a vacuum drier and washing machine, for the better handling of the rubber crop. Everything looks very well and our first tapping of the trees, which will really amount to something, is to be done from now on, though we recently shipped away forty pounds of rubber to New York. We will soon commence tapping 4,000 trees, which are ready for this work and should get at least 1,000 pounds of rubber by December. This yield will be increased each year and if rubber continues at its present price, which seems to be assured, we should make a handsome profit. Wilbur Anderson now has charge of both the property of our company and that of the Nahiku Rubber Company."

Honokaa's Fourth.

HILO, June 22.—Honokaa is preparing for a celebration of the Fourth of July in rather ambitious manner and expects to gather the entire population of Hamakua together for the sports and festivities which will be prepared for them. The following committee has charge of the events and has been hard at work for some time past: Messrs. Joe Pritchard, Gus Hanna, B. Barringer, A. M. Boyle and Dr. Glaysier. A dance will be given on the night of July 3, at which a big crowd is expected, and there will be something going on through the entire Fourth. The committee has laid out a full day, with horse races, baseball and field sports of all kinds to amuse the many visitors who are expected.

Honor Kopeika's Memory.

WAILUKU, June 24.—Thursday morning, at the opening of the court, the members of the bar presented a resolution on the death of the late Judge Kopeika. Judge Kalua spoke in Hawaiian at some length and was followed by Mr. Vivas and Mr. Case, and they all paid a high tribute to the deceased. Judge Kingsbury then reviewed at some length his pleasant relations with the late judge, and

ANOTHER TOURIST WRITES IMPRESSIONS

Riverside Press: A. M. Aldrich, Jr., formerly of Riverside, but now on the island of Hawaii, writes entertainingly of that fascinating country. Describing a trip to a coffee plantation in a recent letter, he says:

"I wish you might have been with me last Saturday on a trip I made to the largest coffee plantation on the island. I left Honokaa after noon and galloped off through the sugar cane to the government road, which runs around the island, then turned toward the base of Mauna Kea and for two hours rode through the unbroken forest of koa and ohia and kukui, past Paakan and Paaulio and Kohalalele until I was about 2,000 feet above the sea when, in passing the summit of the hill, it lay before me—coffee, nothing but coffee!"

"The Louissou Brothers, two old bachelors, have 800 acres of coffee planted under the natural shade of the most immense old forest trees in all Hawaii, and where the forest is not shady enough they have planted during the last twenty years over 20,000 graviella robusta trees to add to the forestation. Rolling hills planted far as the eye can see with coffee trees four feet high and eight feet apart, their branches meeting to form almost a jungle; leaves of so dark a green as to be almost black, and polished like ebony, and every tree loaded down with big red coffee berries ready to ship. I have seen some beautiful sights, in this well-kept coffee plantation in its wonderful forest setting, with snow-covered Mauna Kea at its back and the Pacific below, is the finest thing in fruit culture I have seen yet."

Again, Mr. Aldrich, in speaking of the Hawaiian music, says:
"Tonight after dinner one by one the boys strolled up, Scotch, Danish, German and two more Americans, and we sat on the wide lanai watching the moon through the palm trees, and singing 'Au Like No Like' to the gentle strumming of guitar and

atmosphere that breaks down all racial lines and makes even her music our own. It really is a international sort of music, even though the native words still stick, for through it all runs faint suggestions of the music of all the nations that have traded along these coasts since the days of Captain Cook, whose monument ornaments the beach at Napo-poo. The old natives had only their native chants and hulaiki music, but being quick of ear and naturally musical they have built up a style of harmony typical of their own growth and history. We have music everywhere, even the little Japanese with their samosens are all out on these moonlight nights singing their plantation songs in three notes. Somehow the great world seems very far away on these quiet nights in Honokaa."

SERVICES IN PRISON.

In Oahu penitentiary yesterday the religious exercises conducted were in the hands of Punahou helpers. The Rev. W. C. Merritt made a practical address on the "Holy Book," taking from the Bible the lessons of everyday life. H. P. Kennedy of Mississippi also spoke. He is a brother of Mrs. W. A. Bowen of this city.

The Penitentiary Glee Club sang several selections, and Miss Doris R. Taylor and Miss M. C. Austin, both of them graduates of Punahou, sang solos which were much appreciated. The meeting closed with an address by W. A. Bowen. Spencer Bowen also took part in the exercises.

SUMMER VACATION.

The indications point to a large number of persons stopping at Haleiwa during the summer months. The bathing there is so good that few can resist the temptation to pay a visit to the delightful hotel. The service and cuisine appeal to particular persons. The rooms to those who want ventilation and comfort while sleep-