THE HAWAIIAN GAZETTE
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THE HAWAIIAN GAZETTE.

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Scientific Courtship.

[illegible]

Variety.

"Madame," said a tiresome medium, "Your husband's spirit wishes to communicate with you." "No matter," said the widow; "if it's got to move spirit in the other world than he had in this, it's not worth bothering about."

Clarissa: Bills of a negro named Domingo, in one of the French colonies, who, speaking of the advantages of the Christian religion, said: "There was a time when I know nothing of God or the devil, but now I know and love them both."

A business house in Columbus has conspicuously displayed in its show-window a man's skull, and printed in large letters across the forehead these words of warning to the daily swarm of traveling salesmen: "This was a drummer."

"Mrs. Henry," said John to his wife, the other morning, "if you give me a Christian present this year, please arrange it so that the bill won't come in till the next month. It's just as well to keep up the illusion for a short time."

"March of Retirement," 1875.—Brown (behind the age, but hungry): Give me the bill of fare, waiter. Head Waiter: The what, Sir? (H—ah!)—Yes!—(In relief)Gate! Crawler! bring this—this—a—gentleman—the menu!—[Punch.

"I have said you are bosted, John, with a clear conscience but fear I have stretched a point in saying you are sober." "Shure, Sir, if you have stretched a point that far, can't you stretch it a little farther, and say that I am frequently sober?"

A youngster while warming his hands over the kitchen fire was reprimanded with by his father, who said: "Go 'way from the stove, the weather is not cold." The little fellow, looking up demurely at his stern parent, replied: "I ain't heatin' the weather; I am warming my hands."

Laura (who is still a little romantic): "Don't you think there is something very solemn about the fall of the dead leaves, Reginald?" Reginald, her husband (who has outgrown his romance)—"Very. (Pause.) Talking of dead leaves, what the deuce and all have I done with my tobacco?"—[Judy.

Zeb Crummet says old Deacon Ransom went to a circus and took his grandchild, remarking to every acquaintance he met that the boy wanted to see the sacred animals, and he couldn't find it in his heart to refuse him. Arriving at the tent, he cried to go home, and the deacon spanked him to make him go in.

Nothin' to 'im, at all events.—Pious old party: "And, Mrs. Stubbins, I've one important question to ask. Does not Satan oftener tell you that you are not a Christian?" Mrs. Stubbins—"Yes, 'ee do so." P. O. P.—"And what say you to him on these occasions?"—Mrs. S.:—"Well, I say, whether I be or no, it can't possible be none of 'is business."—[London Fun.

Cowardly Innocents.—Darby: "Wot d' yer say? a-going to water the milk, am I? Well, your mother don't do it—oh, no, not all! Joan: "No, that she don't sure-ly." Darby: "Ah, then if she don't water that there milk, tell her she did ought to have them blessed old cows of hern thatched, cause they must let in the rain!"—[Fun.

They were enjoying the sun on the post-office steps yesterday, when one of them asked: "What yer going to git your dad for Christmas?" "That's all fixed," replied the other. "Dad hates candy, and I'm going to put a pound in his stocking. He'll take a bite or two and give the rest to me, and that's the way that thing'll work.

"Benjamin," shouted Mrs. Toodles to her husband, who was going out of the gates, "bring me up five cents' worth of snuff when you come." "Snuff: Mrs. Toodles, snuff?" he ejaculated, as he paused with his hands on the latch; "no, no, Mrs. Toodles, the times are too hard to admit of such extravagance; you must tickle your nose with a straw when you want to sneeze."—[Fulton Times.

Pointed Answer.—"What am I made of?" asked a little girl fresh from her first Sunday-school lesson, as she essayed to show off her knowledge to a younger sister. "I don't know," was the honest answer. "What does mamma sweep up from the floor?" was the first speaker's next trial in the Socratic method. "Pins, needles, and hairpins," was the prompt but unexpected response.

The other day when a resident of First street went home to dinner his wife asked him why he sent a stranger to the house after his Sunday suit. "I did not," he bluntly replied. "But a young man called and said so, and I gave him the clothes," she said. There was a painful pause, and she continued: "You can't blame me." "No, I can't," he replied, "but I wish you and I knew enough to last us over night." She didn't eat any dinner, of course.

This man was seated in front of the old-fashioned fire-place, warming the sole of his left foot. An old darkey went to warm, and as he turned to go out he met another shivering nig coming in. "Needn't go dar to warm Jim." "Why so?" "Kase dat man from Cincinnati done histed his foot and hivered up the fire. 'Sides dat, it's gwine to take de mos' o' de day for him to git dat one foot warm enough to set it on de ground." And they went off.

An honest footman, anxious to explore the wonders of a traveling caravan museum, obtained a special holiday. Accordingly, taking a couple of lady friends, he presented himself at the door for admission. "No admittance to-day, Sir," said the keeper. "No admittance! But I must come in; I've got a holiday on purpose!" "No matter. This is a close day, and the museum is shut." "What!" said John. "Ain't this a public exhibition?" "Certainly it is." "Well, then, I will go in." The keeper, gauging his customer's caliber, said, very politely, "I am very sorry, but there's a funeral to-day. One of the mummies died two days ago, and we're going to bury him." "Oh, ah! Very well, in that case certainly we won't intrude," said John, hastily retiring.

The Slave Trade Discussed.

On December 22 Sir Samuel Baker lectured at Exeter on "African Slavery." He traced the origin of slavery with the view of showing that it depended on the low scale of civilization of the dominant power, and therefore that the constitution of slaves and the general suppression of the slave trade throughout the world must be a slow and gradual process. The Arabs have been slave traders from earliest history, and philanthropists who speculated on the possibility of destroying the traffic were hardly aware of its vast ramifications and of the determined hostility to be overcome. Slavery, he showed, was so interwoven with the religious creed of the Mohammedans, who were the great slave-trading nations, that it could only be abolished by the superior material force of Christian countries. As coming events cast their shadows before them, even now they saw the clouds gathering in the East which hailed the destruction of the Mohammedan power. With the annihilation of that power would commence the downfall of slavery. Sir Samuel Baker made a brief reference to his White Nile expedition, quoting the testimony of independent writers as to its results. It was a mistake to suppose that the slaves in East Africa were, as a mass, anxious for emancipation, and so believed sudden enfranchisement would deteriorate rather than improve their material condition. At the same time, slavery must be suppressed, and it was necessary, now they had determined to free the negro, that they should decide upon his future position. The Khedive, at the request of the European Powers, had taken the initiative in the matter, and Sir Samuel would suggest as the wisest course a gradual enfranchisement commencing at a certain date. He would respect Mohammedan prejudices to a certain extent, and, adopting the Hebrew system of bondage, say that at the expiration of seven years from a certain date the whole of the slaves should be set free. This would gradually educate the slaves for liberty, and give the proprietors time to make arrangements to prevent confusion on the day of jubilee. The reform thus quietly carried out would convert the slave into a free servant, for very few would leave their masters, and no actual wrong would be inflicted on the owners, as seven years' service would be the price of liberty, and would cover the first cost. In his concluding remarks the lecturer referred to the fact that already there was a powerful fleet of steamers plying to the very heart of Africa, to the remotest limit of the navigable Nile, and said that when a steamer should appear on the great Albert Nyanza, then Africa would wake from her sleep. The strides made in the last few years toward the development of Africa had been tremendous, and her past enabled them to look forward with well-grounded hope to her future, if she were guided by the control and advice of Great Britain, whose influence in Egypt, the gate-way to the heart of Africa, had been riveted by the political events of the last few weeks, occasioned by the financial collapse of the Mohammedan power in Europe. After bearing testimony to the high character and ability of his gallant successor, Col. Gordon, Sir Samuel Baker alluded to the late circular on fugitive slaves. England, he observed, was not backward in declaring the freedom of the slave, and they saw that spirit exhibited in the firm and unanimous demonstration, embracing every political opinion, which that circular called forth. It was in dependence on this British feeling as his support that he ventured upon his arduous task to suppress the slave trade. He felt that on leaving the expedition he had been the humble tiller of ground, and the seed which he had sown would, be trusted, be reaped by others until the fruit should ripen. That fruit he might not live to enjoy, but when his name should have been forgotten, the prosperity of Central Africa and the liberty of her people might be said to date from the expedition of Ismail, Khedive of Egypt, which first crushed the barbarous institution—the slave trade of the White Nile.

Individual Influence—Good Acts Never Die.

A passing observation made by a member of the Fifth regiment, some evenings ago, brought some earnest thoughts to our mind. He was speaking of casualties that might occur to the regiment on its trip to Boston, and ended with the remark: "If I am so unfortunate as never to return to Baltimore, but should sleep in a quiet grave somewhere afar from my native city, I shall not be much missed, and shall soon be forgotten." This reminded us of Thackery. In one of his latest works of fictions, perhaps the last—"Philip, or His Way Through the World," written not long before his death, he describes an officer's funeral—the woeful dirge while the body is borne to its last resting place, and the solemn rites at the grave. Then the return, the sudden change in the martial music from serious to gay, the no longer sad faces, but quick forgetfulness of the scenes just witnessed. The writer then moralizes in the saddest strain o'er the vanity of life. No sooner are we gone from the world than our place is supplied by others, and we are forgotten! And how many there are like Thackeray and the Fifth regiment officer who think and express themselves in this way. Yet how little they know of human life and character who say this. There is a story told of Dr. Adam Clark, the scholar and author of a well known commentary on the Bible, that when a child he was the dunce of his class. One day a gentleman of kindly disposition happening to be present, when his harsh teacher was telling him "that he was the most stupid boy in the school; that he would never be anything," and much more to the same effect, the gentleman's heart was touched, and going up to the little fellow and putting his hand on his head, he said: "Do not give up my boy, but try; you will yet succeed; only try." The boy looked up with a new light in his eye; his mind was aroused; he could do it; he had only to try, and from that hour he did, and success attended his efforts. Was that man's influence on Dr. Clark nothing? Yet it was only a passing remark.

Our own poet, Longfellow, tells us in his beautiful Psalm of Life, that

"Lives of great men all remind us
We should make our lives sublime,
And departing leave behind us
Footprints in the sands of time."

But it is not only the great and renowned men and women of the world whose influence lives after them. Each one in his own sphere exercises for good or evil an undying influence on those around; like a concentric circle in the water, it widens and widens into the ocean of eternity.

Another writer of romance, Charles Dickens, seems to realize this truth, and speaks of it so beautifully that we do not think we can do better than quote his remarks. In the graveyard scene in "The Old Curiosity Shop" Little Nell is watching the old sextons dig the graves, and hears them talk in their cynical way of the dead, who at first seem so deeply mourned, yet who really are soon forgotten. The careless words of the grave diggers strike a chill through the tender heart of the child, and she goes burdened with sorrow to reveal her sad thoughts to the schoolmaster, but he consoles her and tells her, "No, Nell, nothing innocent or good is ever forgotten; it lives again in the better thoughts of those who loved it, and plays its part through them in the redeeming actions of the world."

And thus it is. The influence for good or bad, of the least of us is great. The unkind and passionate word, the ignoble deed, do not end with utterance and the act, but live in the hearts and lives of those around us. We are none of us forgotten while our influence lives, and that can never die. How fortunate the man who can feel that the world is better for his having been born.—*Ex.*

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