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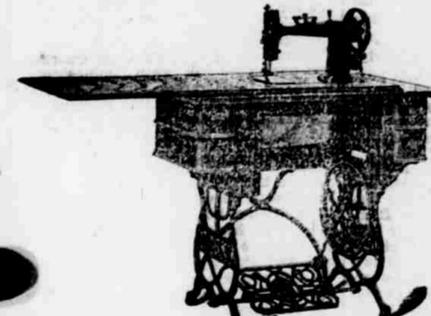
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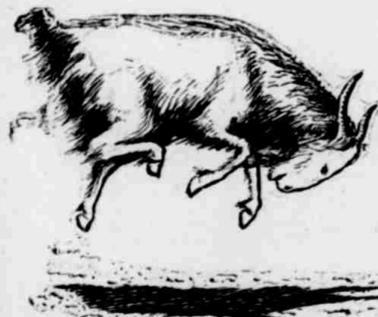
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THE FUTURE OF HAWAII

Told of in the Boston Herald.

THE POLITICAL SITUATION

Special Correspondent Gives an Interesting Review of the Conditions in the Islands.

In a letter in the Boston Herald of March 18, Herbert P. Williams, its special correspondent here, writes at length of matters Hawaiian. Mr. Williams, who was formerly literary editor of the Herald, has been in Honolulu some time. He is a keen observer and a student of affairs. The Herald's article is as follows:

HONOLULU, H. I., March 2.—The political situation in Hawaii at present is not just like anything we have in the United States, and probably not like the condition anywhere else in the world. It is a matter of great interest to Americans, partly on account of its uniqueness, partly on account of its cleanliness and the broad divisions between the ins and outs, and partly because it is at one of its most critical periods. What the future of these islands will be depends to a considerable extent upon the action which Congress will take on the Cullom bill; that is to say, on the exact form in which the bill will be finally passed. But not wholly for the conditions are too stable, the country has been too long settled, and the kamaainas, or old residents, are too fully versed in all the conditions with which they have to deal, including both soil and climate on the one hand, and natives and Asiatics on the other, to be readily thrown off their balance.

Honolulu's Great Future.

This community has a great future before it; but it has also had a long and eventful past, politically as well as commercially, and it is thoroughly well developed in the present—so well that there will be no land to be taken up by intending settlers until President McKinley raises the embargo. In fact, there are practically no opportunities here now for new people, except such as could, by their brains or their business ability, make their way in any community in the United States. As a man said to me the other day: "We don't need any more city people, but when the Government lands are once more purchasable, there will be opportunities for many good men to come down here and develop the agricultural resources and opportunities of the islands in many directions, especially in the cultivation of all sorts of fruits and vegetables, which we now import from California, having neglected them for sugar. There is a splendid market for these products here. Practically everything that can be grown in both the temperate and the tropical zones will thrive in these islands if you choose the right location, and there is every reason why we should produce our own market supplies."

Position of Respectable People.

The first thing the visitor to Honolulu finds out, when he begins to take an interest in the political situation, is that nearly all the respectable people are on the side of the Government. On the other side is the opposition, endowed as yet with no policy of its own, but animated by the desire to oppose and to criticize what does not receive its approval. It is a thoroughly good thing for a government or a party in power to have an opposition to criticize all its acts; it helps to keep its forces together, and it makes it careful to examine its own measures from the point of view of people who are disposed to object to them if possible. In the present instance it seems to have worked very well; everything is done in an open and above-board fashion, and the Government relies for public approval of its measures, not on party fealty, but on their commending themselves to the good sense of the community as a whole. If any one does not like them, his objections or suggestions will not be denied a fair hearing. Things are not done secretly, but frankly and without reservation, and the acts of the Government are as likely to be criticised from within the party as from without.

Doubtless the opposition contains some good men, who have drifted into it, perhaps, from coming into commercial conflict with the sugar factors and other big firms, or from some cause more or less accidental. But it contains no men of genuine executive ability. The formation of anything resembling a government from the men in its ranks is not thinkable. There are plenty of hungry and thirsty office seekers among them, men who hold forth interminably against the Government because they have failed to get office under it. But they have absolutely nothing to offer of a positive nature in the way either of a different policy or of a modification of the present one. They are not constructive.

Opposition for Corruption.

I wish to be perfectly fair to this opposition, but the truth is that it is a coalescence of all the disaffected elements in the community, and that its members could not agree on a policy for three days, unless it were a policy of corruption. The opposition is purely negative in its activities and its functions. The fact that the riff-raff of the community belong to it does not, of course, detract from the moral worth of the few good men who have allied themselves with it; but suitable executive or official timber is not found among its adherents. Despite its demagogues and its political mischief-makers, this opposition is of real use in its place, which is just the place it occupies, but it is a nonentity so far

as the solution of the problems of this community is concerned.

Later, in looking over the ground and talking with men of all kinds and conditions, you come upon the exceptions to the rule which I have stated; intelligent men, some of them, who do not approve of all of the doings, commercial and otherwise, of "the missionary party."

"Missionaries" Pay the Bills.

Now, "the missionaries" are those who have succeeded; everybody is a missionary here who is respectable and prosperous and pays his bills. It is perfectly natural that those who have failed to make their way in business and have become dissatisfied, should array themselves against the men of industry, wealth and position. It happens in every community, and there are always plenty of people who sympathize with the unsuccessful, and plenty of perfectly true things which may be said against the people whose combined wishes are put into operation—especially if these persons be considered individually rather than as a political group.

The situation is not one of recent origin, or of sudden manufacture; it grew up inevitably with the growth of the country. First came the missionaries proper, chiefly New England men, who brought their families and devoted their lives to Christianizing the natives. They were given large tracts of land by the ruler of the country at that time, a king who believed that it would be to the lasting benefit of himself and his people to give these white men—to whom, indeed, he had reason to be grateful—a stake in the country. Their descendants developed these pieces of land, bought others, and intermarried. They became a part of the country, and saw in it their permanent home. In course of time came other missionaries with their families, also business men, who introduced commerce and agriculture, and made a beginning of building up the islands. They laid the foundations deep and built for the future; and so successfully did they progress in other ways beside in agriculture, that the first printing press that ever entered California came from Honolulu, which also supplied the early settlers of the Golden State with potatoes and other vegetables, through the early fifties, and educated their children.

Gradually there were joined to these pioneers in the Hawaiian Islands other men from England, the United States and other countries. Through inter-marriage and business partnership, the whole community of white people all over the islands became welded together. To these have been added in recent years well-nigh all the best people who have come, since the tidings of Hawaii's prosperity went abroad; and all the families are so interconnected by relationships of various sorts that no one not a kamaaina can trace them out. These are "the missionaries," as they are still called; or, "the missionary element," "the sugar barons."

The Disgruntled Class.

A score or more of years ago small numbers of men, more or less of the adventurer type, began to come here from various parts of the earth, especially from California and the Northwest. Those who had money went into business or agriculture for themselves, or took up land, or engaged in some useful enterprise; those who had experience in some business which the community wanted, or executive ability, became the employees of the men or the firms already on the ground, or in some other way established themselves as members of the community. But many of them, had neither money, brains, experience nor ability. If places were not made for them immediately they became disgruntled, cursed the country in all the languages they knew, and spread all sorts of reports as to the character of the men here. One or two of them, unfortunately, like the late Julius Palmer of unhappy memory, had some skill in composition; and many of them talked to newspaper men with appalling results, so far as the ideas inculcated into the average American mind were concerned.

From being a disgruntled and sour man in a new country, the descent was easy to the occupation of the bar-room loafer. Nothing will try a man's mettle more surely than his behavior under just such conditions, and many of these men were not of the right calibre. Those who did not eventually drift back to the country which they had left for the country's good found congenial occupation in stirring up natives and half-whites against the ruling class. This was in the days of a vicious, corrupt and dissolute King, who gathered around himself men of a low order who were shrewd enough to impress him with their devotion.

They called the attention of the Kamaainas to the fact that in the good old days the latter had owned all the land, needed not to wear clothes or to work for their living, and had nothing to do but catch fish, make poi, go bathing and surf-riding, and have fun. It was probably by oversight that they omitted to remind the natives that in "the good old days" they had owned individually no part of the land, but had merely held it at the will of the chief. Under the lead of some of these irresponsible filibusters, Queen Liliuokalani promulgated a new constitution and introduced all sorts of abuses; these were tipped out, together with the Queen herself, in the almost bloodless revolution of 1893, which Cleveland overthrew by an unwarrantable use of the United States forces.

Best People Rule Now.

Since then the best people in the country have ruled it; and the most critical and hostile observer who really knows all the circumstances and conditions must admit that on the whole it has been ruled well. The Government has certainly tried to do the best that could be done for all parties, including the natives, over whose plight as pictured by imaginations affected by one-sided stories and the tropical climate, no end of unwise and ridiculous sentiment has been lavished. If the Government has made mistakes, it is nothing more than all governments do; and it has always meant to act for the best interests of the people who have their homes or their stake in these islands. Some of its regulations worked hardship upon people who came here with the idea of doing bus-

(Continued on Page 2.)

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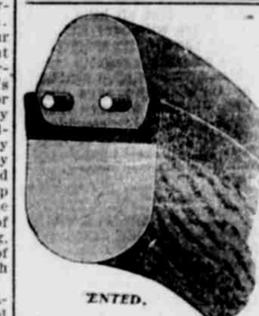
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