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WAYS THAT ARE VERY QUEER

Minister Wu Ting Fang Tells of China.

ODD GLIMPSES OF LIFE IN HOMES

Curious Ceremonies at Betrothals, Marriages and Funerals.

In comparing the social customs of China with those of the United States, one is strongly impressed with the peculiar features of a Chinese community, which are so different from those seen in an American or European city. In every important town, in addition to the patrol of soldiers who do the police duty, private watchmen are employed. When a watchman paces his rounds, he beats his bamboo sticks together, to mark the coming and going of the five watches of the night. By so doing he proves to his patrons that he is on duty and not asleep, but he also frequently disturbs the slumbers.

As a discouragement to intruders and as an attempt to keep out suspicious characters, it is the rule in many cities to lock up certain portions out of harm's way at night. The streets are usually not large, and are often spanned by forbidding gates. At 10 o'clock these are locked up for the night, and the homeward way of the belated diner-out is beset with difficulties. To arouse one sleepy gatekeeper after another, and to make clear to each dreary brain one's reason for being abroad and one's earnest desire to return home, is not a pleasant pastime for a tired man.

Many of the rich Chinese are philanthropic and earnestly desire to relieve the suffering they see about them. They give freely of their wealth, but the poor are legion in China, and the task is not an easy one. Private charity, however, which is always more or less capricious, has provided most of the orphan asylums, the free hospitals and the poorhouses of the country. In China, the hand of pity often goes into the pocket of plenty to relieve cases of suffering that never ap-

pear to the American. He fortunately never hears and shudders at the leper's cry of "Unclean! unclean!"

NO BIG CRUSHES.
Conservative as my people are, it is easy to understand that they are content to keep on, day after day, at their accustomed tasks with no impatience at their monotony. They are devoid of any craving for excitement. Working year in and year out, without even a weekly rest such as that taken by Sunday observers the world over, they seldom seem to realize the need or the charm of social relaxation. When they do come together for mutual entertainment the company is always small. A social "function," with its crush of people, of the kind so common in this country, would never appeal to a Chinaman as entertaining or relaxing. The Chinese of the upper classes frequently entertain their friends at more or less elaborate banquets, but at the ordinary dinner party covers are laid for only eight people. As an after dinner bit, private theatricals are in order, and professional jugglers and comedians are frequently called in to amuse the guests. Similar affairs would be dubbed "stag" parties in America, for they are invariably characterized by the absence of women. The latter entertain each other in their own apartments as gayly and as pretentiously as they please, but men are never their guests. A woman may be the mistress of her husband's house, but she is never the dispenser of his hospitality.

SOCIAL ENTERTAINMENTS.
Social entertainments in China never revolve around dancing or athletic contests, as they so frequently do in America. Our ideas about the impropriety of the two sexes mingling socially would effectually prevent dancing from becoming a form of entertainment. Athletic sports have not found favor in our eyes, but games of chance have a strong hold on the popular heart. In the tea houses and cafes, where the club life of Chinese men is centered, gambling flourishes in many forms. It is discouraged by the Government, but there is as little hope of plucking the gaming interest from the Chinese heart as there is of suppressing the trading spirit in the Jewish breast. It is those little ripples of gambling excitement that keep the Chinaman's life from stagnating. Cards, dice, chess, dominoes, all serve to satisfy his passion. "Fantan," which is a game of purest chance, absolutely independent in its results of any skill on the part of the player, is a special favorite, which, for popularity among the sporting element, may be compared to the American game of poker.

Some of the most striking differences between the social customs of China and the United States are apparent in the various rites and ceremonies connected with the great events of marriage, birth and death. Among my people the choice of a partner for life is always left to the parents of the bride and groom. They have the interest and welfare of their children at heart and act with the judgment and

wisdom that only a parent can bring. The engagement is usually made when the young people are in their early teens—in many cases when they are much younger. Matrimonial alliances between friendly families are the most common. In some sections of the country the assistance of a professional matchmaker is called in when marriage is desired for a child of the house, especially if no suitable alliance with a friend's child is possible. The role of a marriage broker is played by women of the middle class. They go from house to house, working up the trade by telling the eligible in different families of the prospects of their first instructions. "Give me a paper on which is written the day and hour of your child's birth," Chinese women generally are superstitious, and as the marriages are always negotiated by women, it is natural that superstitious practices should be connected with their solemnization. This scrap of paper the parent goes to a fortune teller and has the horoscope of her child cast in conjunction with those of possible partners for him. If there appears to be anything in the fate or fortune of the young people that would be inconsistent with their mutual happiness, negotiations are dropped at once. It is only fair to say that these fortune tellers often hit the truth so accurately that the people's faith in them might almost seem to be justified.

BELIEF IN OMENS.
The superstitious sometimes go to the tea house and ask advice of the fool. This is done by shaking a bamboo case, which contains bamboo slips numbered consecutively and corresponding to the numbers of pages of a book in which are collected the sayings of the I Ching. On shaking the case one of the slips falls out and its number indicates the page on which will be found the saying of the I Ching applicable in this case. The keeper of the temple will take it down so that the inquirer may be at home, and say to his family: "Today I went to the temple and asked if the spirit will make a good wife for my son, and this is the reply that the spirit made me."

If all the omens are favorable, to the marriage, the engagement takes place. It is usually effected by the parents of the boy sending elaborate presents through the matchmakers to the girl's parents. Some time before the marriage, a still larger supply of gifts, usually in the form of jewels, ornaments and cakes, is dispatched to the bride's home. Marriage itself is delayed until the age of puberty, so the engagement is often of several years' duration.

The wedding festivities usually last three days. On the day previous to the marriage the girl's parents send her dowry to the home of the bridegroom. If she is rich, it will consist of a great variety of costly articles, including household furniture, clothing and precious jewelry. Early on the day of the wedding the parents of the bridegroom send a bridal chair to bring the bride to their home. It is usually a very gorgeous sedan chair, which has been reserved for the day. Musicians accompany it and the matchmakers follow, bringing more presents. Arrived at the home of the bride, there is usually at this juncture a long pause in the proceedings. The bride is in tears, and makes a great show of reluctance at the thought of leaving her home and her parents. Frequently six or seven hours pass before she

LIQUOR BRINGS ABOUT MURDER

Two Native Sailors Slay For No Reason.

JAPANESE KILLED AT LIHUE, KAUI.

Drunken Seamen From the Niibau Commit a Fearful Crime.

A tragedy was enacted in Lihue, Kauai, on Sunday last. Two drunken sailors, natives of the Niibau, murdered a Japanese laborer, waylaying and clubbing him to death. The men are now in jail at Lihue.

The news arrived by the Inter-Island steamer Ke Au Hou yesterday morning. Pursuer Sharratt secured the facts of the case from Pursuer Hapal of the Niibau to which steamer Kapaa and Umi, the men who did the killing, belonged.

While the Niibau was weatherbound at Hanalei, on Sunday about ten of the crew of the steamer went ashore. They immediately went to Lihue, met friends and proceeded to get fighting drunk. All day long they drank and towards night some of the natives began to think about returning to the vessel, and shortly afterwards the whole lot started for Hanalei in a very muddled condition indeed.

Staggering along the road towards the steamer they met six Japanese laborers. It seems that one of the sailors asked one of the Japanese for a smoke. The Japanese became frightened and ran hastily away. The sailors became angry at the behavior of the Japanese and not long afterwards they met a couple more Japanese and repeated their demand for a smoke. As in the first case the Japanese started to run away but only one made his escape. The other fellow was caught, defended himself as best he knew how under the conditions, but was very soon overpowered and knocked dying to the ground. Soon he lay there quite still—dead—murdered.

The native sailors came to their sen-

ses somewhat at the sight of the Japanese lying there in the road lifeless and their awful deed was soon realized by the perpetrators of the crime. They hastened on to Hanalei. On arriving there the two men pow under arrest, Umi and Kaapa, jumped in the water and swam out to the Niibau. The other eight lay down on the wharf and went to sleep.

While the sailors slept a native passed along the road which the men from the steamer had recently traversed and came across the lifeless body of the Japanese laborer. He communicated with the police at once and very shortly afterwards Deputy Sheriff Rice was out with a posse of men. All of the men from the Niibau who went to Lihue were arrested and lodged in Lihue jail.

An investigation was held on Monday and Umi and Kaapa, the men who swam out to their steamer, Sunday night, were arrested as a result. The other eight men were afterwards released and are now on board the Niibau. It is just possible that some of these may be re-arrested for complicity in the crime. When the authorities examined the scene of the crime they discovered heavy sticks which were probably used in the assault.

Kauai had another affair besides the murder. There was a cutting affray between two Kapaa Portuguese; one of the men was jealous evidently of account of the other's attentions to his wife. This also occurred on Sunday. During a drunken brawl the two Portuguese came to dangerous blows, one of them, the married man, drawing a knife and stabbing the other in the breast. A wound was inflicted four inches long and deep enough to expose the unfortunate man's ribs. It is probable that he will recover, however.

It is said, in the case of the murder of the Japanese, that one of the sailors took a fence rail and struck the Japanese across the abdomen, tearing through his stomach and cutting his liver.

SOLD ALCOHOL

Two Drug Companies Accused.

Hollister and Company and Benson, Smith and Company Deny Any Guilt.

Upon the complaint of High Sheriff Brown, the drug companies of Benson, Smith & Co., and Hollister & Co., were summoned to appear in Police Court yesterday afternoon for the alleged selling of alcohol to persons other than licensed physicians. They are charged with a violation of section 762 of the penal laws of 1897. This act reads: "The holders of licenses for the sale of methylated spirits and alcohol is prohibited from selling alcohol to any person but a duly licensed physician; and no greater quantity than one gallon at any one sale shall be sold to any such physician."

Sheriff Brown in his complaint against the firms says: "That he is informed and has reason to believe that the firm of Hollister & Co., and Benson, Smith & Co., corporations duly established and existing under the laws of the Territory of Hawaii, at Honolulu, Island of Oahu, have, during one month last past violated section 702 of the penal laws of 1897 by selling alcohol to persons other than duly licensed physicians, said firms having licenses as provided by section 638 for the sale of methylated spirits and alcohol."

The arrests were in reality made to test the law governing such sales and the prohibitions imposed by the laws of the Republic of Hawaii. The drug stores interpret the law under the Territory to mean that the liquor can be sold to any reputable persons other than physicians, but not in the manner that liquors are dispensed over the bar of a licensed saloon. It is the opinion of George W. Smith of the firm of Benson, Smith & Co., that the interpretation of the law under the laws of the Territory is that they have the right to sell the stimulants above mentioned to reputable persons, but not indiscriminately.

The Grand Jury is responsible for the test to be made in these cases. It is understood the High Sheriff was before that body lately and the question of alcoholic beverages was brought up. The result of his visit to the Grand Jury was a personal investigation made at the drug stores mentioned, and the subsequent issue of the warrants.

Plague is Pau in Sydney.

For sixteen days before the Mariposa left Sydney there had been no cases of plague in that city, and the vessel brought a clean bill of health from that port. She reported that the disease had been completely rooted out. The vessel was compelled to observe the rule of remaining six feet away from the wharf here, however, and until thirty days have elapsed since the last case of plague in Sydney all vessels from that port will be forced to obey the same rule.

THE SHIRTWAIST BIDS FAIR TO SUPERSEDE THE COAT AND VEST



THE dewpoint was a bad actor yesterday. It persisted in going to sleep at the 72 mark and neither praise nor protestation could induce it to change its position even a little bit. The temperature maximumed 87 1/2, which is half a degree lower than the thermometer's wicked record, but the pesky dewpoint combined with the quicksilver against suffering humanity and together they did atmospheric stunts which were a sizzling caution. On the streets the same old hot-weather scenes were witnessed. Woman-kind monopolized the soda fountains and made themselves liable to a bill for a half day's lodging; dogs sought industriously for cool spots in the pavement and men struck work, anathematized the weather man and prayed for the speedy advent of the masculine shirt-waist. The shirt-waist appears to be the only practical solution of the hot weath-

er problem and as Mr. Lyons who turns on the meteorological taps, says that the present spell may continue indefinitely, it may not be long before the Honolulu bucks will be promeneading Fort street with frills on their sleeves. Hurrah for the shirt-waist man! Down to the deepest depths with the black coat and the gladsome tessellated vest! With the adoption of the shirt-waist will be solved that perplexing problem, to shuck or not to shuck, and it may only be a question of time when a coat in Honolulu will be as scarce as a horse in Venice. Swallow-tail, cut-away, Prince Albert and morning coat; it will cause many a pang to part with them and even frills and yokes and tucks will hardly fill the place in the affections, formerly occupied by the predecessor of the threatened shirt-waist. Bring on your "gents" shirt-waists!