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On October 1st, 1898, and continuing until further notice, Savings deposits will be received, and interest allowed by this Bank, at four and one-half per cent. per annum.

The terms, rules and regulations of the Hawaiian Postal Savings Bank will be adopted as far as it is practicable to apply them, and the CASH RESERVE of \$50,000 required under the Postal Act will be maintained.

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Honolulu, Sept. 7, 1898.
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They all belong to the elite, Their blood is blue—supposedly; Though some have known the smell of meat, And some sold socks composedly. Their daughters make a rare display— The mothers in complicity— With costumes cut decollete, Regardless of publicity.

The intermission curtain drops— A thousand glasses stare at them; While half as many naughty fops Their printed names compare with them.

The "gallery god" looks smiling down, Informing all the neighbors that: "The fat girl in the ermine gown Is Miss De Vere Von Taborstadt.

"That bald-head, seated by the rail, Who parts his hair so tastily, Once languished in the county jail For getting rich too hastily, The red-haired girl in salmon pink— Her maiden name was Ogleman— Has been divorced three times, I think, And now has hooked a nobleman."

So, while the tongue of scandal wags, The exhibition flourishes; And, as the gossip never flags, The interest never perishes. They cannot miss this scrutiny; But we will grant, in charity, There is one thing they fail to see— Their manifest vulgarity. —N. Y. Life.

The Question of Labor in Hawaii.

The Hawaiian planters, in their conferences with the Cullom Commission, insisted upon a law permitting, for all time, the importation of cheap Oriental labor for the cane fields. It is said that they were emphatic in the statement that, without such labor, they could not go on with the production of sugar. In other words, if deprived of the cheap coolie their business must stop.

We hope that Senator Cullom and his associates were not deceived by such obvious tomfoolery as this. For years the Hawaiian planters, resident and absentee, have been making larger percentages on the money invested than any other community of capitalists in the world. Per capita the white Hawaiians are to-day the richest people on earth. Only a fortnight ago one of the newer plantations in Hawaii announced a net profit for the year of \$800,000, and the gross annual income of them all—not a great number in the aggregate—rarely falls below \$16,000,000 gold. The land of the planters having been purchased or leased, and the American market being free to them, nothing is easier than to pile up money in stacks, though the payment for labor in cash and keep has averaged about the same as in the cane fields of the United States or even in the farming country of New England and the Middle States.

Under such circumstances if the rate for labor were doubled—by no means a necessary result of the exclusion of coolies—there would still remain enormous profits to the planter. Were it trebled he would make more money on the invested capital than the average merchant, miner or manufacturer in California or fruit-grower. According to common report at Honolulu profits of sugar-growers have gone as high as 80 and even 120 per cent. These totals might be divided by five or even six without driving the sugar industry to the wall. It would still be better off than any other form of agricultural production on the mainland.

But the planters, having got used to coolies, want to keep them. That is natural enough, but it is not a consideration that appeals to people over here. Nor will Americans sympathize with their aspiration to maintain Hawaii as a rich man's paradise. The manner in which this is done is to use coolies, not merely in the cane fields, but in the trades and small retail enterprises to crowd out white men who might, if per-

mitted to stay, outvote the sugar party in the affairs of the islands, secure the Government, amend the labor laws, impose a fair rate of taxation upon the sugar estates and throw open the public domain. In their opposing attitude the Hawaiian planters resemble their prototypes, the slave-holding aristocracy of the South. They have no use for "poor white trash." Given their baronial acres, tilled by coolies and just enough white men to do their police work for them, and they are content. So long as the coolies are in hand they can keep the obstreperous and independent white at a distance. If he comes as a laborer he is confronted with a glutted muscle market; if he comes as an artisan, a skilled Japanese is set up in the same business to underbid him; if he wants to be a merchant, an Asiatic, with planter backing, drives him away. That is the Hawaiian fashion of managing things, but it is not the American style, and we do not believe that Congress will engraft it upon the American system.

The planters can till their fields with white labor under the profit-dividing system now being tried near Honolulu and still make fortunes; they can also do it by employing white farm hands directly; and for the general good of Hawaii they should be compelled to take some such course by the passage of laws discriminating against Asiatic labor in favor of the kind employed in this country. Otherwise Hawaii will be an anachronism in the American form of government.—S. F. Chronicle.

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BY AUTHORITY.

IRRIGATION NOTICE.

Holder of water privileges, or those paying water rates, are hereby notified that the hours for irrigation purposes are from 6 to 8 o'clock a. m. and from 4 to 6 o'clock p. m.

II. Holder of water privileges on the slopes of Punchbowl above Green street, and in Nuuanu Valley above School street are hereby notified that they will not be restricted to the irrigation hours of 6 to 8 a. m. and 4 to 6 p. m., but will be allowed to irrigate whenever sufficient water is available, provided that they do not use the water for irrigation purposes for more than four hours in every twenty-four.

ANDREW BROWN,
Supt. Honolulu Water Works.
Approved: J. A. KING,
Minister of Interior.
Honolulu, H. I., Sept. 7, 1898.
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