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THE FRIEND.

FEBRUARY 1, 1861.

☞ We learn from a letter published in the *New York Observer*, that a Presbytery has been organized upon the Island of Maui! By a rumor which has reached us, we also learn that ecclesiastical bodies have been organized upon Kauai and Hawaii, but whether these bodies have assumed an Episcopal, Presbyterian or Congregational form, is not reported. The question has sometimes been asked what ecclesiastical form the missionaries adopted in the management of their churches? We have answered, *Apostolic*—i. e., they have governed according to circumstances and as necessities required, combining principles common to the Episcopal, Presbyterian, and Congregational forms of church government.

☞ As we were passing along the Esplanade, on the day the steamer sailed for Hilo, a large crowd had assembled, to witness the departure of Captain Spencer, for Hilo. Before our arrival the steamer had pushed off into the channel, but we saw the doughty Captain, as Irving would have styled him, swinging his cap, and bidding his friends good-bye. May he experience as good success at Hilo as in Honolulu, and in addition, may he succeed in starting as good a plantation as a former ship chandler of Honolulu is now proprietor of, in East Maui. The sugar which Captain Makee is now sending to market, equals any which has ever been offered for sale.

☞ It is encouraging to know that while fine specimens of sugar are offered for sale from new plantations, the oldest plantation on the islands, (viz., at Koloa,) is not exhausted, but continues to furnish an excellent article for the market.

LADIES' STRANGER'S FRIEND SOCIETY.—The next meeting will be held at Mrs. Gregg's, the 7th inst. A full attendance is requested.

CARD.—We would gratefully acknowledge the sum of \$57 75, from the commander, officers and crew of H. B. M.'s ship *Alert*, for the support of the Home and the gratuitous circulation of the *Friend*, the same having been accompanied by the following note :

H. B. M.'s ship *Alert*, }
HONOLULU, 25th of Jan'y 1861. }

REVEREND SIR:—As a mark of respect for your well known exertions in the establishment of a Sailors' Home at this port, and your unwearied interest in the welfare of seamen generally—permitting no distinction of nation or creed—the officers and crew of the *Alert* beg you will accept the enclosed small donation in aid of the funds to the Home, and any publications connected therewith.

H. B. PEARSE, Commander,
H. M.'s S. *Alert*.

REV. S. C. DAMON,
Seamen's Chaplain.

ROBINSON CRUSOE IN HAWAIIAN.—The editor of the "*Hae Hawaii*," is translating the life and adventures of Robinson Crusoe into the native language. His paper of January 23d, contains the 10th chapter. Perhaps our readers would be glad to learn how the name of Robinson Crusoe reads in Hawaiian. Here it is :

LOPIKANA KULUKO.

If Cook had lived and made his discoveries a century earlier, perhaps Defoe would have fancied Lopikana Kuluko among the goats on Hawaii, instead of Juan Fernandez!

☞ No little difficulty has been experienced in years past, by those persons upon the islands, who have wished to procure marble monuments, and head-stones. We would refer our island readers to the advertisement of Mr. Donlen, marble worker. He has executed some pieces at his shop, which equal the very best which have ever been imported from England or the United States. We do not hesitate to recommend him as an excellent workman. His work, when carefully examined, will prove a sufficient recommendation.

FREEWILL OFFERINGS.—For support of the Bethel, from Mr. Goddard, \$5; Capt. Krogius, \$2 50; Capt. Klinkofstrom, \$1. For gratuitous circulation of the *Friend*, from Mr. Goddard, \$5; Capt. Krogius, \$2 50; Rev. Mr. Coan, \$3, and Capt. Klinkofstrom, \$2; and also from the latter, \$2 for the missionary society.

YOUNG COLLEGIANS.—It is exceedingly pleasant to receive occasionally catalogues and addresses from young men belonging on the islands, who are members of American colleges. We would acknowledge a catalogue from Mr. J. A. DALY, at the college in Oakland, in California, and another from Mr. W. F. SNOW, now member of the senior class in Harvard University, Cambridge, Mass. From the latter, we have also received a most beautifully printed pamphlet of 150 pages, containing "Addresses at the Inauguration of Cornelius Conway Felton, L. L. D., as President of Harvard University." This pamphlet also contains an oration in Latin, to which we find the following note appended: "On account of the illness of the orator, [Joseph H. McDaniels,] the oration was read by his classmate, William Franklin Snow."

Yale College now numbers among its under graduates, a LYMAN, a JUDD, a WILCOX, a COOK, and a THURSTON, from the Islands; and Williams' College, an ALEXANDER and an ARMSTRONG; while several young men have recently graduated from American Colleges, who belonged upon the Islands. Among these, we have noticed the names of a MACINTOSH, son of the editor of the *Sandwich Island Gazette*, published at Honolulu more than twenty years ago, and also of a JARVES, son of the first editor of the *Polynesian*.

DR. RICORD.—

"The renowned Dr. Philip Ricord, of Paris lately retired from the clinical chair, which he has held for thirty years in the *Hospital du midi*. He is an American, and was born in Baltimore, Dec. 10, 1790."

The above mentioned physician is uncle to John Ricord, Esq., late Attorney General of the Hawaiian Kingdom. We learn from our fellow townsman, Dr. Stangenwald, that he attended Dr. Ricord's Lectures in Paris, and has now in his possession the Doctor's certificate.

CHIROGRAPHY.—Mr. Eugene D. Durand, is now executing specimens of hand-writing, equaling the exactness and beauty of copper-plate. The printers must work cheap and well, or like one of old, their occupation will be gone! Mr. Durand's writing upon visiting cards is really remarkable. His table stands in Mr. Flitner's shop, where visitors may examine the nice workmanship of the watchmaker and jeweler, as well as that of the beautiful penman.

New Book.

THE MORNING STAR—History of the Children's Missionary Vessel, and of the Marquesan and Micronesian Missions; by Mrs. Jane S. Warren. Published by the American Tract Society, 218 Cornhill, Boston.

This volume, of three hundred pages, embraces lively sketches of the several trips of the *Morning Star* to the Marquesan and Micronesian Islands. It is beautifully illustrated with cuts and maps. The cuts representing the coral islands, Apaiang and Ebon, are admirably suited to convey correct ideas of coral islands in general. One neat little engraving represents Rev. Mr. Kekela's house on the Marquesan Islands, and another, the Rev. H. Bingham, jr's residence upon Apaiang. We should have been glad to have seen engravings illustrating the beautiful scenery of Strong's Island and of Ascension. These latter are high and mountainous islands, most strikingly contrasting with the low coral islands—Ebon and Apaiang. These may be reserved for a second edition, or for a volume, which it is to be hoped, ere long, will appear from the pen of Dr. Gulick. In his recent lectures upon the Micronesian Islands, published in the *Polynesian*, he has furnished the most abundant evidence of having collected a great number of facts relating to that part of the world, while his style is exceedingly lively and well adapted to popular reading. We hail, with joy, every new contribution to the list of publications spreading before the reading community facts and incidents connected with the great missionary enterprise. This is the great work of the 19th century, viz., to obey the command, "Go ye into all the world, and preach the Gospel to every creature." A recent German writer, after referring to the religious conflicts of past ages, remarks that now "a nobler thought has found expression—the conversion of the heathen; a sublime design, with the fulfillment of which is probably connected the new development of human culture. Not insignificant are the signs of the times."

But to return to the book which we are noticing. It is a volume well designed to circulate among the thousands of shareholders who purchased stock five years ago in the missionary packet, the *Morning Star*. On page 255 of this book, our attention was arrested by a cut representing the savage people of Apaiang eating up the contents of the mail bag, which contained among other packages, copies of the *Friend* and *Polynesian*! We think, however, that the artist has been led to commit a grave ethnographical blunder. The natives of Apaiang are represented with the *crisped hair* of the negro races of Africa! This is however a trifling matter. We commend the book to the perusal of our readers, and hope soon that it will be offered for sale at Mr. Whitney's Book-Store.

Philology.

We commend the following extract from a letter written by Professor Tyler, of Amherst College, Massachusetts, to those missionaries who are laboring to reduce the languages of Polynesia to a written form. Prof. T. has edited some of the ancient classic writers, and his reputation stands high as a scholar.

"Occasionally a copy of your paper has reached me, and interested me much, especially when it has contained something about the languages of the Pacific, and illustrative of comparative philology. I shall feel under great obligations to you if you will continue to send me any thing, bearing on this, to me, specially interesting department of human research, to which I am proud to know, that American missionaries, and missionaries from Amherst, have so largely contributed."

We shall always be glad to publish articles upon this subject, when forwarded by missionaries in the South and North Pacific. The article published in the *Friend* of February of last year, upon the "Ebon and Ponape dialects compared," was particularly interesting. We wish other missionaries would prepare similar articles. In due time we hope to hear from the Rev. H. Bingham, jr., at Apaiang, for the language of those islanders, we are informed, is quite different from those of Ebon and Ponape. We should also be glad to hear from our friend, the Rev. A. C. Garrett, who writes us, from Vancouver's Island, under date of Nov. 17th, that he is laboring among the aborigines. I have learned, he remarks, the "Chenook jargon, and can now speak it with as much fluency as anybody. I am also engaged upon some of the native languages, so that when I can speak them, I hope to be the happy and honored medium of preaching among them, Jesus and the Resurrection."

Although the languages of Polynesia may not contain works of philosophy and science, still a philosopher will delight to trace out the peculiarities of these languages and dialects. The Hon. G. P. Marsh, late U. S. Minister to Turkey, in his "Lectures upon the English language," recently published in New York, refers in more than a single instance to the Polynesian languages, for the purposes of comparative philology. The various nations of the earth are coming into such close contact, and mingling so much together, that the peculiarities of their languages must necessarily be contrasted and compared. Professors of languages, linguists and scholars, are always glad to receive contributions upon this subject from the humblest and most remote sources. Mr. Marsh has devoted years to the study of the Icelandic language, and those of Northern Europe. He was uncle to J. W. Marsh, Esq., late of Honolulu, whose general scholarship and knowledge of languages were so highly creditable.

WE MUST DECLINE.—Mr. Wylie has forwarded for translation and insertion in our columns, the following works, published in Chinese:

Translation of Herschell's Astronomy—3 vols.
Loomis' Algebraic Geometry.
Differential and Integral Calculations—3 vols.
DeMorgan's Algebra.
Compendium of Arithmetic.
Monthly Serial for one year.

We have no doubt these works contain a vast amount of useful information, but much prefer copying from the originals, than translating from the translation. It affords us however no small amount of gratification, to glance our eyes over these volumes, although we cannot translate a single character. We here behold the fruits of a missionary's toils, to enlighten the people of China. These translations were all made by one man, Mr. A. Wylie, a Scotchman, connected with the London Missionary Society, at Shanghai. We were first made acquainted with the labors of this distinguished missionary translator, by the Rev. Mr. Wood, of the U. S. steamer *Powhattan*. (See *Friend*, for April 2d, 1860.) These volumes were forwarded by Mr. Wylie of Shanghai, to his namesake and fellow countryman, Mr. Wylie, the minister of Foreign Relations. The following extract we are permitted to copy from the letter accompanying these Chinese books:

"It may interest you to know that the last named (serial) has been reprinted verbatim, by a censor of the Press of Miaco, the Metropolis of Japan, with the exception of the articles on christianity, which are all carefully excluded. I have been told that the other works are also being published in Japan, but have not seen them yet. There is considerable call for them in that country. I have also translated Euclid, which has been engraved by a Chinese, at his own expense, the blocks being kept in his house at Sung Keang, and that city having been recently taken by the Insurgents, his house was burnt down and I suppose the blocks of Euclid must have been consumed; so that the limited number of copies printed off and put in circulation now become rarities, and I am unable to send you a copy. Not being ordained to the ministry, I have been induced to take up this somewhat less attractive department of mission work, believing that though only of secondary importance, yet that it will not be without profit under the Divine blessing for the advancement of our calling in this dark, but still most interesting empire."

It is an interesting fact, that the Chinese and Japanese, are advanced to a degree in mathematical science, that they can appreciate works, the titles of which we have copied. As we have before stated, in our notice of Captain Mungero, in the June No. of the *Friend*, of last year, the work upon navigation by Bowditch, had been translated in Japanese. These and other translations must now be exerting a powerful influence in modifying the opinions and enlightening the minds of the inhabitants of those vast empires.

☞ We should never remember the benefits we have conferred, nor forget the favors received.

Luther, Calvin and Knox.

To A CORRESPONDENT.—We have received a note from which we copy as follows:

"I think it [Thanksgiving sermon] would have been better, had it not contained the following, viz:

"I can appreciate the missionary zeal of even Catholics, although I would protest against their errors, with all the fire of a Luther, the calm philosophy of a Calvin, and the stern independence of a Knox."

"Do you mean the fire of Luther, when he apostatized from his old faith, because the sale of indulgences was taken away from his order? or his fire when he made a Nun break her vows to God and take a vow of wifeship to himself? or his fire against idolatry, when he inveighed against keeping the Christian Sunday as the Jewish Sabbath? or his fire, when having imbibed too much strong ale, he threw his inkstand at the Devil, whom he thought he saw on the wall?"

"Secondly—Do you mean the calm philosophy of Calvin, when he saw the bloody head of Ser-vetus struck off at his suggestion?"

"Thirdly—Do you mean the stern independence of Knox, when he excited the mob to pull down the cathedrals, abbeys and churches, by exclaiming, 'Pull down the nests and the rooks will fly!' or when he insulted the beautiful Queen Mary, and all her sex, by preaching in her presence against the damnable regiment of women?"

In reply to our correspondent, we say, we meant "the fire of Luther," when in the beautiful language of Edward Everett,

"He took into his hands not the oaten pipe of the classic muse; he moved to his great work, not

—'to the Dorian mood
Of flutes and soft recorders—"

He grasped the iron trumpet of his mother tongue, (the good old Saxon, from which our own is descended, the language of noble thought and high resolve,) and blew a blast that shook the nations, from Rome to the Orkneys. Sovereign, citizen, and peasant, started at the sound; and in a few short years the poor monk, who had begged his bread, for a pious canticle, in the streets of Eisenach, no longer friendless, no longer solitary, was sustained by victorious armies, countenanced by Princes, and what is a thousand times more precious than the brightest crown in christendom, revered as a sage, a benefactor, and spiritual parent, at the fireside of millions of his humble and grateful countrymen."

We meant "the calm philosophy of Calvin," when, under the age of twenty-five, knowing that the sword of persecution was unsheathed, he could sit down and calmly pen his "Institutes of the Christian Religion," which have done so much to advance the cause of civil and religious liberty, during the last three hundred years. These "Institutes" were dedicated "To His most Christian Majesty, Francis, King of the French."

We meant "the stern independence of John Knox," which led the Regent of Scotland to utter that noble and proud eulogium over the grave of the Reformer, as his body was about to be lowered—"There lies he who never feared the face of man."

We would suggest to our correspondent that the next time he looks at the sun, not to weaken his eye sight by an overstraining to discern the spots upon its disc, but enjoy its refreshing light and heat. Let him think

how many the sun enlightens, and how few are injured by its spots! Just so, when he contemplates the character of those great lights of modern history, let him not dwell upon their defects, which are but trifling compared with the brilliancy and splendor of their noble deeds.

Four Natives of Lifu arrived at Home.

We would again call the attention of our readers to the "four natives of Lifu," noticed in the *Friend*, for January 1st, and for October 4th, 1859. These natives of an island in the South seas, had been kidnapped and brought away from their native island. It affords us pleasure to announce, that after being taken to Ascension, the Northern whaling seas, Honolulu, and the Navigators' Islands, they were safely landed again upon their native shores. In the March No. (1860) of the *Samoan Reporter*, published at Samoa; at Navigators' Islands, we find the following paragraphs, relating to these four Lifians. The paragraphs are copied from the narrative of the fourteenth trip of the missionary bark *John Williams*, to Western Polynesia.

"The four natives of Lifu to whom I have already referred as being on board our vessel, now rejoiced to find themselves once more on their native shores. There is a tale connected with these four young men which makes us ashamed of our country. They say that they were decoyed from their island by a sandal-wood vessel from Sydney, upwards of three years ago. They had gone on board to sell some things, were batted down in the hold, and let up on deck next day, when their island was all but out of sight. They were nearly a year on *Espiritu Santo*, cutting and cleaning sandal-wood, and were then taken to Ascension, and sold for pigs, yams, and firewood. They were rated according to age, &c., and fetched from two to five pigs, and a proportionable quantity of yams, and firewood, for each man.—There were ten of them in all. After a time, six managed to run away, and escaped to Hongkong, where five of them died. The remaining four might still have been in slavery on Ascension, but for the kind help of the American missionaries there, together with Capt. Thompson, of the whaling ship *China*. The captain brought off two of them, and the other two were redeemed, partly by their own earnings, and partly by the missionary. They were then taken to Honolulu. The Rev. S. C. Damon and others kindly attended to them at that place until another generous American captain (Captain Manchester, of the *Morea*,) took them to Rarotonga, there to await the arrival of the *John Williams*. One of them speaks English well. Mr. Williams, the British Consul at Samoa, has taken down the deposition of the young men, and will report all to the proper quarter. In the course of our voyage, we have traced the name of the Sydney vessel, and also that of her captain and supercargo. The Lifu people had long given up these four young men as dead; and their

restoration was no small addition to the joy occasioned by the arrival of the missionaries. Two of them are of high rank in the bay where we anchored, and it was affecting to see how the people clung to them, listening to their tale, and following them wherever they went."

"We have read books called *Histories of England*, under the reign of George the Second, in which the rise of Methodism is not even mentioned. A hundred years hence this breed of authors will, we hope, be extinct."

We met with the above remarks of Macaulay, several years ago, in his celebrated article upon history published in the *Edinburgh Review*. They have often been recalled to mind when perusing that class of newspaper scribblers, and writers of books of travels, who pretend to treat of the state of things in India, China and Japan, but ignore the influence of Protestant missionaries. Such writers, if they do not entirely overlook missionary influence, speak of it in a patronizing and supercilious style. "Those men," they affect to say, "are a very good sort of people, they mean well, and may do some little good, but as for their efforts ever producing any thorough revolution in the public sentiment of those vast nations upon religious subjects, is absurd." Events however are beginning to transpire in those countries which clearly show that missionary influence is most potent. The leaven of the Gospel is gradually diffusing itself abroad. The principles which the insurgents of China have adopted may be mixed up with error, but still there is enough apparent to show that a vast under-current is setting in the direction of a new order of affairs. We commend to the careful perusal of our readers the statements of the English and American missionaries, published in another part of our columns, respecting the state of parties in China. We would also refer to the translations of Mr. Wylie, as worthy of more than a passing thought. In Huc's *Travels through China*, we recollect to have read remarks indicating that he regarded the efforts of Protestant missionaries, whom he sneeringly styles *Methodists*, as utterly futile and unproductive of good. Huc may be a very clever writer of a book of travels, but from some of his inferences, we should altogether dissent. It is our confident impression that we should prepare our minds to hear of great, vast and widespread revolutions throughout all those Asiatic nations.

DASHAWAYS.—The election of officers for the ensuing term took place last month, and the following members were chosen:

CAPT. J. M. OAT—President.
WESLEY BURNHAM—Vice-President.
GEO. W. MILLS—Secretary.
JAMES A. BURDICK—Treasurer.
CHAS. W. HART,
MOSES C. HUMPHREYS, } Investigating Committee.
GEORGE CROCKER,

THE FRIEND.

FEBRUARY 1, 1861.

A Hawaiian in Lima, 1832.

We have frequently, in conversation, heard the remark, that a Hawaiian, by the *soubriquet* of Col. Stevens, once visited Peru, in South America, but until recently we have never met with any narrative of that visit. The following interesting letter, we are confident will be perused with interest by many of our island readers. The name of the writer we scarcely need mention, for no one but Consul General Miller could possibly have written such a letter. He had visited the Sandwich Islands, the previous year, and hence had but just returned to Peru when Col. Stevens visited Lima, in 1832. There is no doubt that it was chiefly through the General's kindly interest in the Hawaiian military chieftain, that such distinguished honors awaited him at the Republican Court of Peru. Several notices of Col. Stevens also appeared in the *Mercurio Peruano*, a newspaper then published in the city of Lima. We would merely add that the person to whom we now refer, died in Honolulu, a few years since.

A recent writer in the November number (1860) of the *North British Review*, referring to the state of the South American Republics, speaks of General Miller as "a brave Englishman, who served some of the South American States in their wars of independence."

Extracts of a letter dated in the "Bahia del Callao," May 1832.

The North American brig *Convoy* arrived here on the 29th ult., direct from the Sandwich Islands, having on board John Kivini, one of Tamehameha's suite. The moment he heard that I was afloat in the bay, he came on board to see me, and manifested much concern on learning that I was not allowed to land. I gave him a letter of introduction to the Minister of Foreign Affairs, and wrote the following harangue for him to translate into his own (the Owyhean or Native) language, and deliver to Gamarra, on being presented at the Palace:

"Excellent Sir:

"May Jehovah bless us:

"Tamehameha the 3d, King of the Sandwich Islands, has often heard much of the riches and splendor of Peru, and of her wars to free herself from tyrants. The names of your Excellency of San Martin, O'Higgins, Sucre, and Bolivar, are not unknown to our Isles. Some foreigners even told us that we were descended from the same family as the Children of the Sun, for we, like them, were idolaters until the Christian Religion was introduced among us. Therefore, His Majesty, my master, desirous of knowing the truth, has sent me to the capital, to see and learn all I can.

"When I return to my native country, I shall not forget to make known how well I have been received here, all the fine things that I have seen, and especially the honor that has this day been

conferred upon me by being presented to Your Excellency.

"This is my say, and may Jesus our Lord bless Your Excellency, and every one of us.

(Signed,) "JOHN KIVINI."

John Kivini is 23 years of age, understands a little English, and can read and write, and cipher as far as long division. His person is exceedingly well formed; his gait is graceful, and a suit of gay military clothes made at Lima, become him remarkably well. He has been introduced in due form, and made his speech to Gamarra, and dined with him, having received calls from the Government people, most of the general officers, civil employees, and a great many private individuals. A major has been named to teach him the sword exercise, agreeably to his own wishes, and he never misses going to the Theater. You can scarcely conceive how much public attention has been engrossed by this South Sea "Lion," the favorite theme of conversation at Lima now being about the Kanaka Prince, as he is called, for, although I only styled him Chamberlain, the Limenos insist upon his being of Royal blood. It is amusing to hear the strange inquiries made about the Sandwich Islands, and attendant remarks. Yesterday, a young Limeno said to a gentleman on board, "Pero amigo digame V., en que parte del mundo estan las Sanvich Islas quen dira que ese principe andaba desnudo en su Pais; es tan blanco y mejor mozo que un Colombiano—mas Dios solo sabe todo!" But, my good Sir, pray tell me what part of the world are the Sandwich Islands? Who would suppose that this Prince went about naked in his own country; he is as white and better looking than a Colombian. "God alone knows all things." The women are not less inquisitive to know all about the stranger. Some of them, it is said, have declared that they would rather have him for a husband than the President of the Republic.

Some philanthropists have conceived a plan for the encouragement of voluntary emigration from the South Sea Isles to the coast of Peru, and thus augment its population and improve the race by intermixture. Long articles have been published in the newspapers, setting forth the advantages that would arise by establishing a friendly intercourse with His Majesty Tamehamea the Third, the meekness and unpretending merit of whose vassals are ingeniously contrasted to the overbearing spirit and vicious habits of European interlopers, many of whom, it is added, think of nothing but sending money out of the country. Generals of the Army and Colonels of battalions have given their opinion that it would be highly beneficial to the service, to admit into their corps the docile Islanders. Thrifty speculators, on the other hand, are for establishing a sort of slave trade for supplying, by the importation of these dusky youths, the deficiency of black slaves and aborigines, on the large estates and mines that have suffered from the ravages of war. Others propose that an exploring mission should be immediately appointed.

But not a word, in the meantime, is said as to whether these Islanders would willingly quit their land of plenty, where to obtain the necessaries of life it is scarcely requisite to labor, their congenial clime where ague and fever are unknown, their homely huts to which

misery is a stranger, and lastly their friends and parents, to be transported to the scorching, unhealthy shores of Peru, or to the freezing mining districts of the Andes. To consult the wishes of the intended emigrants, or the will of their rulers, or of their all-influential missionaries, has been entirely left out of the question spiritedly discussed by all classes of people. Fortunately, however, it is not probable that the native chiefs of the South Sea Islands, or their advisers, will permit anything like kidnapping of their subjects. Perhaps formerly it might have been done, but not now that the march of intellect has extended to the green Isles of the Pacific. Therefore, in spite of the reigning mania at Lima, there is no more probability of visionary schemes succeeding there than elsewhere; neither is there any chance that we shall see the healthy, robust sons of Polynesia rotting and dying of the small pox, ague and other diseases on the sultry deserts of Peru.

John Kivini keeps a journal, and writes down his observations every night, as, he says, the King particularly requested that on his return to Woahoo he would "speak no lies." Amongst his remarks are the following, which he translated to me as he read them from his note-book: "Churehes very fine (maitai), but the missionaries no good (pobuga). Saw one of them talking in a drinking house. They kneel down to images: they be idolaters; they no look like good men. The Spanish girls pretty red faces and white hands: they dress very grand. The soldiers *maitai*, and large, many of them, but not so clean and good looking as English soldiers on board ship. Fort of Callao *maitai*, much larger than the one at Honolulu. On shore a great many big guns, wide deep ditch and stone all round them. The Theater very fine at Lima. I like de singing and music better than that the missionaries sing at Honolulu."

Quite enough of John Kivini. I dare say that a month after he has left Lima—and he returns in a few days to Woahoo in the same vessel he came—the gay people of the Capital will entirely have forgotten their Sandwich Island guest.

NEW BETHEL AT VALPARAISO.—William Wheelwright, Esq., of this city, has ordered the construction of a Bethel church and school house, both to be under one roof, for Valparaiso in Chili. It is over a hundred feet long by near fifty wide, with a partition separating the chapel from the school room. It will cost Mr. Wheelwright here some three thousand dollars. There is no man living who has done so much for the South Americans, by steamboats, railways, aqueducts, and measures for the moral, intellectual and religious improvement of the people, as Mr. Wheelwright. Nor are his efforts for the good of his race confined to one continent. It is but a short time since the Protestant Missionaries at Constantinople were in want and liable to failure from deficit in funds, when he generously covered all their demands by a draft for nine thousand dollars. *Newburyport Herald*.

OAHU CLERICAL ASSOCIATION.—The next meeting of this Association, will meet at the Rev. E. W. Clark's study, in Honolulu, Tuesday, at 3 o'clock P. M., Feb. 19. S. C. DAMON, Sec'y.

William Kanui still alive.

Before the American Board of Foreign Missions sent out missionaries to these islands, it established what was called a Foreign Mission School at Cornwall, Connecticut. This school embraced young men gathered from remote heathen tribes or nations. Among this number, were several from the Hawaiian Islands, viz: Opukaia, or Henry Obookiah, Thomas Hopu, and William Kanui or Tennove. Kanui and Hopu returned in the first company of missionaries who landed upon the islands in 1820. Obookiah died in America before the missionaries embarked. On their return to their native shores, Hopu and Kanui were taken into the service and train of Kamehameha II. They were sometimes engaged in school-teaching, and at other times engaged in various employments. They passed through a variety of the *ups* and *downs* of Hawaiian life. On our arrival at the islands in 1842, Kanui was teaching school in Malolo Valley, on Oahu, and Hopu was living at Kailua, on Hawaii. When the California gold fever raged at the islands in 1848-9, both started for the mines, where they were tolerably successful. In July '49, when visiting Sacramento, we met Kanui keeping a small eating establishment at Sutter's Fort, and Hopu living in Sacramento, where the trees were giving place to tents and wooden houses, which long since were either swept away by floods or consumed by fires. Since '49, we have never heard from Hopu, and if he still lives among Hawaiians in California, we should be glad to know it.

From late communications published in the New York *Observer*, written by the Rev. A. Williams and Rev. Mr. Rowell, we learn that William Kanui is still alive.

WILLIAM TENNOVE.—The readers of the interesting memoir of Henry Obookiah will remember among his companions in the Mission School in Cornwall, Connecticut, the name of William Tennove. It is among the prominent reminiscences of the early summer of 1849: that I frequently met, at our religious meetings in this city, this Sandwich Islander, then a venerable, well-looking person, so much superior in outward appearance and general bearing to others of his race among us, as to attract my special attention. Judge of my grateful surprise when I learned from his own lips his name and his history—for this life of Obookiah had been a part of the earliest of my childhood reading. In his simple manner, too, he gave as a reason for his visit to California that "he had heard the young men," meaning his people from the Islands, "had begun to go astray, and he came to look after them." After a few months I lost sight and all knowledge of him. It was reported that he had gone into the interior, but neither his friends here nor those in the Islands knew anything definite about him. At the time of my visit to the islands, in the winter of 1854-5, he was quite given up as lost. It appeared, however, that about the time of my visit he returned to this city from our mining regions, and brought with him, as his accumulations, six thousand dollars. This money he kept in his possession for some time, unwilling to entrust it to the custody of others. At length he fell sick, and he became afraid that he might be robbed by persons whom he regarded suspiciously, who

visited him in his sickness. Thus he was induced to deposit his money in the Bank of Page, Bacon & Co. A few days only had elapsed when that Bank, with others in this city, failed, and all his hardly-earned gains were lost, probably beyond recovery. Tennove then, being obliged to exert himself for a livelihood, opened a boot-blacking stand, and continued it for some time. But sad to relate, in his religious interests he became quite reckless, and continued for a long time in a back-slidden state. The Rev. Mr. Rowell, minister of the Seamen's Church in this city, lately, in the noon-day prayer-meeting, gave an interesting narration of his case. From his statements it appears that the immediate instrumentality of Tennove's recovery was his being led, in the Providence of God, to attend upon the religious services of the Mariner's Church. Thus his conscience became awakened, and his religious experiences were revived. A proof of his returning religious sensibility was shown in his resolving to give up his humble employment because he could not prosecute it without violating the Sabbath. This he abandoned without any visible means of support; and for the first week he was unable to find any. Saturday afternoon came and he was without the means of paying the weekly rent of his room. In his distress he made his extremity a subject of prayer, and while he was praying a dray load of refuse materials was brought and thrown down near his lodgings. The thought was suggested to him to look among these articles to see if anything valuable could be found. He searched, and from the mass gathering up such rags and old iron as he found, he carried them to a neighboring junk-shop and sold them for one dollar and a half, enough to pay his rent. He felt that the Lord gave him, in direct answer to prayer, this supply of his wants. The circumstance further prompted him to continue in the same occupation, and thus he now obtains his livelihood. Many interesting incidents have become known respecting him, which go to confirm the confidence that he is a true child of God, and that his last days will be spent in sincere and earnest attempts in holy living and all possible usefulness. He is now a candidate for admission into the Mariner's Church, and will soon be received into its communion.

A. W.
San Francisco, June 20, 1860.

THE BETTER WAY.—It may be easy to manage a crew of seamen under the rigid discipline of a man-of-war, but allow those men to enjoy a day's liberty on shore, and they will conduct as only men-of-war's men can! Some commanders allow their men only one day's liberty in a twelve month, but others allow their men to enjoy frequently a liberty's day on shore. The latter plan, we are confident, is the best and most sensible. This was the course pursued by Capt. Pease of the *Alert*. It is reported by the *Polynesian*, that not one man fell under censure through improper conduct ashore. The crew of the *Alert* were allowed to visit the shore every day, but were put upon their good behavior. This is the right way, and a much better way, than to keep scores and hundreds of men cooped up together for months, and then allow a "quarter watch" ashore at once, and only for a few hours. Strange indeed, if they did not conduct like brute beasts or wild savages! We believe in treating sailors like men, and like reasonable beings. Some may abuse the confidence reposed in them, but the majority will conduct much better, than if treated like children, or fellows in whom no confidence can be placed.

☞ The end of a dissolute life is, commonly, a desperate death.

Correspondence.

Replying to Troubles between American Whalers and the Russians in the Ochootsk Sea.

U. S. CONSULATE,
Honolulu, 23d Jan'y, 1861. }

To the Editor of the Pacific Commercial Advertiser, Honolulu:—

The annexed letter has been received at this office, and I know of no better mode of promoting its object, than that of its publication, which I respectfully ask.

Some of the circumstances connected with the offence complained of, have been made known to me, but not in such a way, or in detail, as to justify any action at present.

A sense of justice to a friendly nation—apart from considerations of policy, it is hoped, will cause all masters of vessels to comply with the wishes of the U. S. Government.

JOHN A. PARKER,
U. S. Consul.

DEPARTMENT OF STATE,
Washington, 22d November, 1860. }

THOMAS T. DOUGHERTY, Esq.,

Vice Consul of the United States, Honolulu

SIR:—I have to inform you that complaints have been received from the Russian Government that a gross outrage was recently committed on some subjects of that Government, on the coast of Eastern Siberia, by the crew of a vessel of the United States. It has, however, been impossible to identify the perpetrators, or even the vessel to which they belonged. That Government naturally feels seriously offended, especially as other charges of misconduct against American vessels in the same quarter, had also been preferred. Unless such lawless proceedings can be checked, it is to be feared that that Government will take measures of precaution, which would be very injurious to our whaling interests in the North Pacific, by prohibiting the capturing of whales within a marine league of Russian territory.

Under these circumstances, the Department deems it important to instruct you, as it now does, to omit no opportunity that may offer, to impress upon Captains of American Whaling Vessels, the great necessity of vigilance in preventing such unlawful acts on the part of their crews, as have been complained of by said Government.

I am Sir, your obedient Servant,
WM. HENRY TRESNOT,
Associate Secretary.

QUERY.—Can any of our readers refer to good authority for these statements, clipped from an exchange paper?

"The English National Anthem, "God Save the King," was composed upon the occasion of the escape of James I. from the Gunpowder Plot. The author was born in Somersetshire in 1563, and died abroad, at Anvers, March 12th, 1628, was named John Bull, and so great was the popularity of the ode, that his name has become the nickname gloried in by his countrymen."

A MERITED HONOR.—The distinguished services which Colonel J. C. Fremont has rendered his country in science and art, are not only appreciated by his countrymen at home, but by savans abroad. He, together with the renowned Agassiz, have been elected foreign members of the Prussian order *Pour le Merite*, instituted in honor of such men as have by their genius, attainments, and scientific researches, added to the store house of knowledge, treasures far transcending "the wealth of Ormus or of Ind." We extend cordial congratulations to our own fellow citizen, for the proud compliment so worthily bestowed upon him.—*Am. Paper.*

China.

While the attention of the reading public throughout the world, is deeply interested in following the progress of the Anglo-French army in its attacks upon the capital of China, another subject of equal importance claims attention. We refer to the character, designs and progress of the Revolutionary Party in China. The Missionaries of various societies in China, are making every possible effort to obtain correct information respecting the "Rebels" or "Insurgents," as they are called. In the December No. of the *Missionary Herald*, we find extracts from communications written by Rev. Dr. Bridgman, of the American Board; from Messrs. Holmes, Crawford and Hartwell, of the Southern Baptist Board, and Messrs. Muirhead, Edkins, John, Macgowan, and Hall, of the London Missionary Society. If such men cannot be relied upon, then we shall consider it as a hopeless matter to obtain correct information respecting the affairs of China.

INSURGENTS VISITED BY AMERICAN MISSIONARIES.

In June last, three American missionaries at Shanghai, Messrs. Holmes, Crawford and Hartwell, connected with the Southern Baptist Board, visited the insurgents at Suchau, after that city had fallen into their hands, "for the purpose of ascertaining something of their religious belief, and learning whether missionaries would be allowed to go among them and preach the Gospel." Portions of Mr. Holmes' letter respecting this visit, published in *The Commission*, will be read with interest. He says:

"We were escorted into the city and carried into the house of an official, whom we afterwards ascertained was the Prime Minister of the Middle King. Here we were treated with the greatest kindness and hospitality. We were shortly visited by a mandarin, who came in and shook hands with us familiarly, and expressed himself delighted to see us in Suchau. He had found an opportunity to know something of foreigners, having lived several years in Shanghai, which accounted for his familiar mode of receiving us. He had learned that pomp and ceremony made no such impression upon us as it does upon his countrymen. We informed him that we had no civil authority, and that we had no mercantile objects in view—that we were simply preachers of the Gospel, and had come to preach to them, and to ascertain whether they would prevent our going to preach among the people whom they governed. 'Assure your hearts,' said he, 'we shall be glad to have you come; we shall be glad also to have merchants come; we have no enmity against foreigners, but are anxious to secure their friendship.' * * *

"We came back with much more favorable impressions of the rebels than we had carried with us. Judging them by the only standard which is justly applicable to them—the Chinese one—they seem to be far in advance of the imperialists—more liberal in their views, less selfish in their purposes,

and less cruel in carrying them out. That any of them are converted men, we are not prepared to say; but that many of them have a tolerably correct idea of the leading truths of the Bible, we know from our own observation. Portions of Christian books, Scripture truths and Christian hymns were repeated to us by them.

"We cannot look upon this great revolution as other than a judgment of God upon this idolatrous people. Idolatry is one of the direct occasions of the rebellion. They claim that they are appointed of God to put it down; and though we think that their zeal is 'not according to knowledge,' we also think ourselves justified in the conclusion that, like Cyrus of old, they are the appointed instrument of his wrath. The demolished idols were to be seen floating along the sluggish stream with those who died in their defense. That God is here making the wrath of man to praise him, we think is very evident."

Mr. Muirhead, of the London Missionary Society, writing in regard to this visit, and the facts ascertained by the missionaries, says:

"In the course of conversation, the so-called rebels freely avowed themselves to be Christians—that they believed in one true God, the Heavenly father, and in His Son Jesus Christ, the Savior of the world, and in the Holy Spirit. It was acknowledged by them that their views might not be correct in some things, considering the circumstances in which they had been placed; but still they called themselves a Christian people, and desired to be regarded as a Christian dynasty. The bearing of these Kwangsi chiefs is said by the brethren to be noble and intelligent, far superior to the race of Mandarins we are accustomed to meet with. They evinced neither a haughty nor overbearing manner, nor an appearance of obsequious deference to foreigners; but expressed a strong desire to cultivate friendly relations with us, both of a religious and commercial character.—They were animated evidently by a strong faith in God as to the success of the rebellion. Of late they had been suffering from terrible calamities, which, with their deliverance out of them all, they attributed solely to the intervention of their heavenly Father."

REVIVALS IN SCOTLAND.—We have before us copies of the *Air Advertiser* for Nov. 8 and 15, published in Air, Scotland. This is a large and well-conducted secular country newspaper. In perusing its columns, while there is much particularly to interest a native of Scotland, we find many items of intelligence that are worthy of perusal by the general reader. The notices which these papers contain of the religious revival now in progress in Scotland, are deserving an attentive perusal. Candid notices of religious revivals in secular newspapers are of great importance. Editors of religious newspapers are expected to notice such events, but when religious awakenings possess points of interest to attract the attention of men immersed in the politics, and business of the world, then we always give their statements a careful perusal. At the town of Beith, where fifty hearers

would have been a large congregation at a prayer-meeting, now twelve hundred assembled evening after evening—and that to a prayer-meeting conducted by the minister of the parish. At a place called Dunlop, the awakening is very general and thorough. Meetings have been continued every night for weeks in succession. The parish churches are thronged. Stewarton is another town referred to as having been visited by the Spirit's gracious influence. During several months past, notices have appeared respecting the revival in Ireland, but now the good work is spreading in Scotland and England. The movement in London is particularly interesting. The principal human agency employed is simply the frequency of prayer-meetings in connection with the stated preaching of the Gospel upon the Sabbath.

THE PERILS OF SCIENCE.—Some years ago a large whale was caught at the Nore, and towed up to London bridge, the Lord Mayor having claimed it. When it had been at London bridge some little time, the government sent a notice to say that it belonged to them. Upon which the Lord Mayor sent answer, "Well, if the whale belongs to you, I order you to remove it immediately from London bridge." The whale was, therefore, towed down the stream to the Isle of Dogs, below Greenwich. The late Mr. Clift, the energetic and talented assistant of his great master, John Hunter, went down to see it. He found it on the shore, with its huge mouth propped open with poles. In his eagerness to examine the internal parts of the mouth, Mr. Clift stepped inside the mouth, between the lower jaws, where the tongue is situated. The tongue is a huge, spongy mass, and being at that time exceedingly soft, from exposure to air, gave way like a bog; at the same time he slipped forward toward the whale's gullet, till he nearly disappeared altogether. He was short in stature, and in a few seconds would doubtless have lost his life in the horrible oily mass, had not assistance been quickly afforded him. It was with great difficulty that a boat-hook was put in requisition, and the good little man hauled out of the whale's tongue.—*Buckland's Curiosities of Natural History.*

☞ We heartily recommend to the attention of our readers the WHALING VOYAGE PANORAMA of Capt. C. Williams, now on exhibition at the Melodeon in this city. A pastor writing us from Connecticut says: "I have found Capt. Williams a warm and genial Christian brother, with a true sailor's heart and grip,—a welcome visitor in my Sunday School, and can assure the public that much may be learned from his lecture."

We are persuaded from our own limited observation of this panorama, and from the unanimous testimony of many who have seen it entire, that it affords a rare treat, and with the description of Capt. Williams furnishes a vivid and truthful representation of the thrilling scenes of a whaling voyage.—*Boston Exchange.*

☞ What we have in us of the image of God is the love of truth and justice.

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