

THE FRIEND, OF TEMPERANCE AND SEAMEN.

No. 44. II

HONOLULU, OAHU, SANDWICH ISLANDS, FEB. 1, 1844.

VOL. II.

TEMPERANCE.

From the London Atlas, (over-land,) Aug. 5. 1843.

FATHER MATHEW IN LONDON.

THE TEMPERANCE MOVEMENT IN THE METROPOLIS.—On Monday a vast concourse of people assembled in the Commercial Road East, to greet Father Mathew, the advocate of temperance, who undertook to administer the pledge. At ten o'clock, Father Mathew faced a metropolitan auditory for the first time. He was received with loud cheers, particularly by his countrymen, who assembled in great numbers. The Rev. Mr. Mathew is a gentleman about fifty years of age, of mild and expressive features. His unaffected manner and deportment, and the simplicity of his style when addressing his hearers, appeared to make a great impression on every one. He opened the proceedings by a short but expressive prayer, and then delivered an address which was listened to with great attention, on the advantages of total abstinence from all intoxicating drinks, and the evils of intemperance. The first persons who presented themselves were a Roman Catholic fraternity, called the Holy Guild, who came in procession to the ground, bearing crosses. The brothers and sisters of the fraternity, which has been established chiefly for charitable purposes, knelt down and repeated the words of the pledge after Father Mathew, in a loud voice. He then descended from the platform, gave them his blessing, and, after touching them all on the forehead, dismissed them. The same ceremony was repeated about twelve or fourteen times during the day. At twelve o'clock Earl Stanhope arrived, and was loudly cheered by the people. At this time there were not less than 30,000 persons assembled, and the Commercial-road was nearly impassable. Earl Stanhope and Father Mathew shook hands, and the noble lord addressed the multitude for nearly an hour, and said he had been a teetotaler for many years, and invited his hearers to follow his example. He declared his intention of publicly taking the pledge from Father Mathew, and warmly eulogised the Rev. gentleman for his useful and patriotic exertions in Ireland, and expressed a fervent hope that his mission in England would be attended with similar results. Father Mathew then called upon those who were anxious to take the pledge with Earl Stanhope to come forward and do so. A semi-circle was formed, and 300 men and women knelt down and received it. About 3,000 persons took the pledge during the day, one half of whom were Irish. The Rev. gentleman resumed his labors on Tuesday, when great numbers went through the ceremony. Earl Stanhope said that Father

Mathew had made 5,000,000 teetotalers in Ireland, and he trusted he would make 10,000,000 in England before he left it. He concluded by passing a warm Eulogium on the character of Father Mathew, whom he described as the greatest philanthropist that ever existed. On Wednesday Father Mathew again administered the pledge to many persons. Soldiers, sailors, mechanics and their wives and children, professional men, and several ladies and gentlemen, were among those who took it during the day.—There were upwards of 60,000 persons on the ground.

AUG. 19.—On Tuesday Father Mathew resumed and concluded his total abstinence labours, as far as the extensive district of Islington is concerned, at the Britannia-fields, where it is stated the pledge was received on Monday, at his hands, by 2,360 persons. On Wednesday, prior to the arrival of Father Mathew, Mr. Hart addressed the meeting at Paddington, and said, in order to show the total abstinence movement was gaining ground, that dukes, earls, and ladies of the highest rank had already joined it, and that the delay in the arrival of their esteemed friend, Father Mathew, was that he was taking breakfast with no less a person than Lord Brougham himself. (Cheers and laughter.) He hoped to find Lord Brougham a better man for that breakfast. (Hear) He hoped that they would see his lordship come there with Father Mathew to take the pledge, and join the teetotalers. (Great laughter.) If his lordship would take the pledge at the hands of Father Mathew, he would again become what he was some years ago—a man. (Cheers and laughter.) The proceedings were of the usual character. It was computed that about two thousand took the pledge during the day. On Thursday Enfield was the scene of the Rev. gentleman's administering the pledges, and he was met by the most respectable body which has greeted him since his arrival in London. The proceedings were of the usual character, and three hundred and fifty persons are said to have taken the pledge during the day.

The following editorial remarks in the Atlas for Aug. 19, are worthy of special consideration:

FATHER MATHEW AND THE TEMPERANCE MOVEMENT.

The events which announce themselves with the loudest bursts of parliamentary eloquence and flourish of official trumpets, are frequently of very minor importance, while those which grow up silently and unseen, like the summer grass, are found, after the lapse

of a few years, to have exercised a great and abiding influence. Six hundred and fifty-eight individuals, selected amidst all the clamour, excitement and expense of a popular election, to represent the intelligence, public spirit and virtue of the nation, sit together for six months, devoting, on an average, six hours nightly to the salvation of the country, and, at the end of the time, no single measure has been passed, or law enacted, for which, by the boldest stretch of imagination, any man, woman or child in the British dominions can be supposed to be the better. For a period of five or six years the nation is kept in a state of painful and feverish excitement, to know whether a set of men called Whigs, who haunt a club called Brooke's, or a set of men called Tories, who congregate at the Carlton, shall win the great game of political pitch and toss, and enjoy the pitch of devoting themselves to the service of an ungrateful country, for an adequate consideration. At length the political mountain brings forth a new Premier, who talks as big as if the regeneration of the country was a mere joke to a practitioner of such profound ability, and lo! a twelvemonth is scarcely elapsed, before he is found out by everybody to be a more ridiculous mouse than any of his predecessors.

In the mean time, while these great eventual changes are slowly evolving themselves, a parish priest in Cork, the lowly minister of an un-pensioned, un-established, and half-proscribed religion, finding his heart burn within him at the scenes of squalid misery consequent on intemperance, which he is daily and hourly compelled to witness, be-thinks himself whether it may not be possible to check the inroads of this destructive monster drunkenness, by his own humble unaided efforts. From this little seed, cast noiselessly on the bosom of the great universe, and watered there by silent influences from Heaven, springs up in due course of time a mighty tree. An immense practical influence is exercised on millions of human beings. In Ireland alone, 5,000,000 of a population who five years ago appeared to be hopelessly addicted to habits of reckless and degrading intemperance, have been reclaimed, and are now leagued together under the solemn sanction of a religious vow, in associations of mutual defence against the common enemy. Five millions of the most miserable and abject population on the face of the civilized world, have been raised in the scale of being, first by renouncing habits which degraded them to a level with the brute; and secondly, by being taught to exercise self-denial and restraint, and to associate together for a worthy object. Wheth-

er we look at the official returns, which indicate a continued and progressive falling-off in the consumption of ardent spirits in Ireland, to an amount now exceeding 3,000,000 of gallons annually, or at the private accounts which all concur in describing the wonderful and almost miraculous improvements in the character and habits of the Irish peasantry, effected in the course of the last few years by the temperance movement, it is impossible to doubt that the labors of Father MATHEW have done more to promote the real practical happiness and welfare of the human race, than those of any twenty of the distinguished statesmen, orators, or conquerors who have figured most conspicuously in the pages of modern history.

We are fully aware of the objections to the principle upon which these temperance associations are founded. Total abstinence is not a principle suited for a society of perfect or angelic natures, where all God's gifts can be moderately and gratefully enjoyed without danger of degenerating into excess. Nor is it, perhaps, a principle adapted for climates and classes of society where the temptation to indulge in habits of intemperance is so slight and infrequent as to be withstood by a very moderate effort of individual resolution. But the question is, whether in a country where the addiction to spirituous and intoxicating liquors exists in such intensity among the poorer classes, that it may be almost called their one besetting sin—in a country where the annual consumption of ardent spirits exceeds a gallon per head for every man, woman and child of the laboring population, and constitutes a drain of at least 10,000,000*l.* a year on their resources—in a country where temptation in the shape of a flaunting gin-shop stares the over-worked operative, too frequently debarred from all other enjoyments, in the face at every corner in the street, offering him for sixpence, oblivion of his cares, and a momentary gleam of happiness;—the question is, we say, whether in such a country, the means which experience has pronounced to be the most effectual in fortifying the poor man against the assaults of his insidious enemy, are not, at the same time, the most legitimate. The question shortly is, whether millions of our fellow-creatures are to be allowed to wallow in hopeless misery and degradation, because the means employed to save them appear to certain scrupulous and narrow-minded purists to go a little further than is warranted by the strict letter of a theory adapted for a state of perfection. No doubt "temperance" is, in the abstract, better than "total abstinence;" no doubt, associations and religious vows are auxiliaries which it is better to dispense with where we can trust to the unaided strength of individual resolution. But the question appears to be practically solved, that taking things as they are, and men as we find them, temperance societies on Father MATHEW'S

principle of total abstinence, are the only efficient weapons against rooted habits of intoxication among the poorer classes.

In addition to the *direct* good done by weaning the laboring population from habits subversive of health, economy and domestic comfort, we look upon the *indirect* effects of the temperance movement as most valuable in teaching them to combine together and act in concert for a good object. Hitherto, the associations of the laboring classes have been too frequently for bad or doubtful objects, such as maintaining wages by violence and intimidation, or at best for objects of political agitation. Temperance societies, on the other hand, appear peculiarly calculated to bring forward the most steady and well-principled men, to promote further objects of utility and innocent recreation, and, in a word, to forward what may be called the self-education of the people—an education always more valuable than any thing which is impressed upon them from above or from without. Thus we see very generally the machinery of the temperance society applied to the promotion of economy and mutual insurance, in what are called the Rechabite Associations. Again, we find that almost every temperance society has its band, and acts as an active incentive for the diffusion of the humanizing influences of art. It has not escaped us, that this obvious tendency of the temperance movement to strengthen the hands of the people by raising them morally and intellectually, and by teaching them to associate together in combined masses, cause it to be viewed with mistrust by many who, if they would confess the honest truth, dislike popular education for precisely the same reason. Ultra-Protestant bigotry has also occasionally shown itself in the unamiable shape of denouncing the greatest moral reformation of the age, because it happens to have originated with a Roman Catholic clergyman. "Can any good thing come out of Galilee?" is the question of our moderns, as it was of the ancient Pharisees. The answer is the same—"Come and see." Inquire candidly whether the temperance movement is productive of good or evil, and judge of it by the result of your inquiry, without asking whether the "apostle of temperance" is a Jew or a Samaritan. He preaches it in a true Catholic spirit of universal charity, and Heaven manifestly blesses his labors and makes them fruitful. Let this be sufficient without asking whether Father MATHEW wears a coat or a cassock. Popish priest, "surpliced ruffian," though he be, he is manifestly a great and good man, and we little envy those in whose breasts all sectarian feelings do not disappear in the glow of veneration inspired by his simple and noble character, and by the extraordinary results of his efforts for the cause of humanity. We are glad to see him in the metropolis and heartily wish him and his cause all manner of success.

For the Friend.

SKETCH OF MARQUESAN ISLANDS.

FROM THE JOURNAL OF ——. 1843.

The general features of the Marquesan Islands are rocky and mountainous in the extreme. The hills are nearly destitute of timber, but for the most part thinly covered with very tall reeds growing in clustered tufts. The vallies, or rather ravines, between the hills, are almost equally rocky, immense masses every where protruding through the soil so thickly as almost to prevent cultivation; and indeed very little is attempted, the natives depending entirely upon the bread-fruit and cocoa-nuts, which flourish in great perfection and plenty. The shi, or chestnut, and a few other forest trees, are also found in the vallies, together with the paper-mulberry and some smaller class trees which are of little use except for fire-wood. Of fruits, the papaun-apple is by far the most plentiful, and a kind of red plum, the name of which I am unacquainted with. The banana is not so abundant, and on the whole the fertility and capabilities of these islands I think is much inferior to many others in this island-studded ocean.

The natives are a bold and warlike race, retaining more of their original character, which is fierce, treacherous and cruel, than any other of the Polynesian nations who have been subjected to similar European and missionary influence. Their conduct to foreigners, whether brought among them by inclination or accident, is now generally friendly (though some instances to the contrary I believe have recently occurred) but this is the offspring of interested motives, their trade with the white strangers being too valuable to be disregarded, and their power too well known to run any risks of incurring their vengeance; but I much doubt whether their moral character is in any degree improved. Honesty is a virtue not certainly in very great esteem among them; and chastity absolutely unknown. I have conversed with several, (for English is very generally understood,) upon this subject, but particularly with a chief who had been some time on board an English ship, and was an intelligent, clear headed man, altogether a favorable specimen of his countrymen; but he let out his own wife for hire as often as he had an opportunity, and defended the practice saying, "it was very good provided she was paid for;" and a few fathoms of cloth or printed calico, or still better, a musket, would at any time hire her for a month. I endeavored to make him understand the enormity of such conduct, and how greatly it was condemned in England; but this appeared to be wholly without the pale of his ideas; and he was probably not without a secret unbelief of the truth of my assertions; for the practice of all, or at least the greater part, of my countrymen with whom he has had any intercourse, except the missionary body, being opposed to them

and in direct accordance with his own practice, must naturally tend to produce it. And thus it is that the missionary's efforts are crossed and thwarted by his own countrymen; blighted and withered in the germ, before they have time to bring forth fruit; and thus the conduct of men calling themselves christians is a far greater stumbling-block to the progress of christianity among the heathen than all the native prejudices and ignorances with which it has to contend. The friend of missions and of christianity in general, would do well to consider this mighty evil, which like an incubus paralyzes their exertions, and strive whether means cannot be found to check it. This can only be accomplished by the conversion of seamen; an object in itself equally important, equally desirable, as the conversion of the heathen; and becoming far more, as viewed in the light of its bearing upon the latter. I know that efforts are making for this object; but has every thing been done that can be done? If not, let new endeavors be made, and untried methods be adopted; and let us go on and "persevere in more zealous labors and more fervent prayers;" and borrowing a maxim from the world, that charity begins at home, we should remember that these are more immediately our own brethren, speaking our own language, and having therefore a nearer and stronger claim upon our affections; and be assured that our endeavors shall not be in vain. Christians, awake! arise! Ye are the laborers in the Lord's vineyard; be not slack to your work. For though the promises and purposes of our Lord must be fulfilled, and will be so, though we stir not a hand in their behalf; yet let us beware that we be not cast aside with the charge of luke-warmness upon us, and other instruments be employed in our stead.

To return to the Marquesans.—The constant intercourse with shipping at the different harbors of the islands has worked a great change in the pursuits and occupations of the people inhabiting those parts, who have now neglected what little cultivation they did once practise, as also to a great extent the manufacture of their "tapa" or native cloth, and they now almost entirely depend on their trade with the ships. This consists in pigs, cocoa-nuts, and bread-fruit, their own labor in procuring wood and water, and the unbounded prostitution of their women. By these means they obtain a very considerable quantity of foreign trade, which they again dispose of to the natives of those parts which do not enjoy the advantages of a harbor, in return for those native productions which they have neglected; thus establishing among themselves a complete system of inter-insular commerce. The different bays are exceedingly jealous of one another, in respect to this trade, and wars and massacres have occasionally resulted from this feeling.

On the arrival of the French they were received as friends, but at Uaitahu, some

differences in the lapse of a few months arose between them and the natives, and the latter declared war. Victory as a matter of course ultimately rested on the banners of France; but not until they had lost the 1st and 2d in command, and some two or three men killed, and one officer and seven or eight men wounded.

OFFICIAL.

NEW ARCHANGEL, the 30th Sept., 1843. }
On the North-West Coast of America. }

SIR,—In reference of your letter to me of the 29th inst., I inform you that I cannot allow you and neither to give any privilege in the whale fishing, in any bays or gulfs belonging to the Russian territory, under mine administration, viz: the North-West coast of America, from 54° 40' northern latitude, to Bhering's Straits, as also all Aleoutean and Kurilei's Islands. * * * because the pursuits of all commerce, whaling and fishing, on all islands, ports and gulfs within the Russian territories, is, by his Imperial Majesty exclusively granted to Russian subjects.

In making use of this opportunity I inform you, for your official relation, and request you also to communicate of the same to ship "Ann Mary Ann" and to all commanders of whaling ships you may occasionally meet, that no one has any right to carry on an unlawful whale-fishery in the Russian territories and to a certain limit of shore, and that all owners and masters of whale ships in landing and fishing without permission and right to do so, on all islands, inlets, harbors, and gulfs, within the said territory of Russia, shall be responsible for violating the sanctioned treaty concluded between Russia and the United States government, as well as between the governments of Russia and Great Britain.

Sir, I remain most respectfully your obt. humble servant,
A. ETHOLEUFF, Post Captain
of H. I. Maj Navy, Knight, Governor of the
Russian-American Colonies.

To Mr. Lewis L. Bennett, Master of the whaling ship
"Henry Lee."

STATEMENT

Of imports at the Port of Honolulu, Oahu, S. I., from
January 1st, 1843, to December 31st, 1843.

American Vessels.	Value.	Duties.
Brig Joseph Peabody,	764 00	22 92
Ship Fama,	12,346 50	385 39
Brig Lama,	4,947 27	148 42
" Bolivar,	8,457 50	253 73
Barque Don Quixote,	16,794 87	533 86
" Bhering,	31,710 16	951 31
Brig Delaware,	14,425 25	432 76
Barque Newburyport,	7,241 00	217 24
Ship Constellation,	214 50	6 44
Brig Pallas,	2,457 87	73 73
Ship Shepherdess, (w. ship)	19 00	57
Barque Bhering,	4,552 89	137 47
Sch. Don Juan,	19,740 25	592 21
Ship Cyane,	175 00	5 25
" Helvetia, (whaler)	416 63	12 49
" Joseph Meigs,	5,195 14	155 85
" Henry Astor,	313 20	9 40
" America,	6,996 02	182 88
" Edward,	351 25	10 53
" Triton,	3,179 90	95 39
" Erie,	688 54	20 65

Ship W. & L. Packet, (w.)	278 00	8 34
Brig Heber,	1,849 88	55 50
Ship Fama,	14,248 94	427 45
Brig Pallas,	1,113 00	33 38
Total,	18,089 82	474 67

English Vessels.	Value.	Duties.
Barque Vancouver,	4,477 20	134 32
Brig Julia,	1,827 46	54 81
Barque Diamond,	2,382 32	71 47
" Diamond,	1,797 38	54 92
Ship James Stewart, (w.s.)	1,474 50	44 23
Sch. Catharine,	4,803 64	144 10
Ship Eleanor, (w.s.)	250 66	7 51
Brig Sarah,	24,111 91	723 35
" Euphemia,	2,502 50	75 07
Total,	43,627 57	1,308 78

French Vessels.	Value.	Duties.
Barque Jules,	13,666 00	409 96
Ship Adele, (whaler),	878 40	26 35
" Ajax,	67 50	2 03
" France,	450 70	13 52
Total,	15,062 60	451 86

Spanish Vessels.	Value.	Duties.
Brig Yberia,	4,559 89	136 80
Total,	4,559 89	136 80

German Vessels.	Value.	Duties.
Ship Sophie, (whaler),	2,026 79	60 89
Total,	2,026 79	60 89

RECAPITULATION.

Imports.	Exports.	Consumed.	Duties Paid.	Drawback.	Net Duties.
25 Am. Vessels, 188,106 56	48,908 68	109,197 88	4,743 60	1,222 67	3,520 93
9 British " 43,627 57	5,775 49	37,849 08	1,308 78	144 46	1,164 32
4 French " 15,062 60	12,131 00	2,931 60	451 86	303 23	148 58
1 Spanish " 4,559 89		4,559 89	136 80		136 80
1 German " 2,026 76		2,026 76	60 80		60 80
Total	66,818 17	156,565 21	6,701 84	1,670 41	5,270 74

*Am't transit duties sundry vessels.

WILLIAM PATY, Collector.

Honolulu, Oahu, S. I., Jan. 1, 1844.

The University of Oxford has conferred the degree of L. L. D. upon the Am. Minister, Mr. Everett. The Puseyites are determined if possible to have the degree rescinded, upon the ground that "the proceedings at the commemoration as far as relates to Mr. Everett, were null and void." [—Chronicle.

BROTHER DAMON,—I inclose a short article, which may occupy a place in the "Friend," if you think it worthy such a location. The subject of it I knew personally, and loved dearly. He was my true yoke-fellow in preaching Christ over the wide wastes of East Maui, for five years. His memory to me is sweet and fragrant as the rose.

R. ARMSTRONG.

Honolulu, Jan. 12, 1844.

BARTIMEUS,

OR THE BLIND PREACHER OF MAUI.

To all who have any considerable acquaintance with the Hawaiian churches, the name of Bartimeus must be familiar; and those who knew him best, most deeply lament his loss. The death of this extraordinary man occurred on the 17th of September, 1843, at Wailuku, Maui. In that neighborhood he had been laboring as a preacher of the gospel for several years past, with great acceptance to the people and good success.

The place of his birth was Waikapu, a pleasant village adjacent to Wailuku; and as nearly as can be now ascertained, he was born about the year 1785. When an infant, his mother had formed the deliberate purpose of putting him to death. His grave was actually dug, and the little harmless babe about to be thrust into it, by the hand of his own mother, when he was unexpectedly rescued by the hand of a relative. How true it is that the dark places of the earth are full of the habitations of cruelty! The good old man did not very often refer to this scene, but occasionally in his public addresses he would allude to it with thrilling effect, as illustrating the doctrine of a particular providence.

Bartimeus was a man below the ordinary stature of natives, and his bodily appearance was very unprepossessing, except when he arose to speak, and became animated; he then appeared extremely well. Beside his diminutive stature, his beard was long, jet black and frizzling, and owing to the meanness of his appearance when a young man, he became the butt of his untutored companions. Owing to his remarkable skill in the native "hula," a dance, he attracted the attention of Kamamahe, (the wife of Rihorihō, Kamehameha II.,) who died in England, and was taken into her train as a sort of buffoon.

His sole business was to make merriment for the queen and her favorites, and his reward was food and awa. By means of this latter, he often became intoxicated, and would lie for days together wallowing in filth like a beast. On the arrival of the first missionaries, he accompanied the chiefs from Hawaii to Oahu, where he heard for the first time the words of eternal life. "The sound of salvation" at once caught his ear. His attendance on the means of grace became constant. Says one of the first missionaries, "he was always at the house of God, and always at the preacher's feet." As light broke in upon his mind, his whole

character began to change; child-like simplicity, meekness, humility and devotion were manifested in his very countenance. Indeed, such was the expression of his countenance at times, in the house of God, as to draw tears from some of his teachers.—Bartimeus was the first fruit of the gospel in the Sand Islands, and was one of the three who were first admitted to the privileges of the visible church of Christ on these shores by baptism.

He possessed a mind of the first order; his judgment was clear; his imagination, though uncultivated, was fertile and vigorous. He was endowed with a large share of what we call common sense, good nature and prudence. But the most prominent quality of his mind was a prodigious memory. In this respect he was the wonder and astonishment of all who knew him. His memory was not only capacious, but accurate. It was owing to this fact that he acquired a knowledge of the sacred scriptures which was almost incredible. Probably no man on the islands, whether native or foreigner, held at command so much scripture language in the Hawaiian tongue. Many of his discourses mainly consisted in quotations from the bible, in which he would often mention both chapter and verse. Long before the whole scriptures were translated and printed in the native tongue, Bartimeus would quote readily and correctly from the parts *not translated*, merely from having heard them repeated in sermons, bible classes, Sabbath and social conversations. Owing to his blindness, he was never able to read, but in lieu of this he was in the habit of having his wife or some member of his family read the scriptures to him daily and copiously. He was so interested often in an animated sermon in the house of God, that the features of his countenance would so change as to attract the attention of all around him. Not a sentence seemed to escape him; all was laid up safely in his memory, for future use. He has been known to rise before an audience, and deliver from memory the substance of a sermon which he heard ten or fifteen years previous. He would begin by telling the name of the preacher, and mention the time, place and circumstances of the occasion. As an orator, Bartimeus was certainly among the first, if not the very first, in his nation. Often while listening with exquisite delight to his eloquent strains, in preaching Christ and him crucified, have we thought of Wert's description of the celebrated blind preacher of Virginia. But the charm of his character was his piety—his childlike, humble, modest and considerate piety. He always seemed to have a soul full of pious feeling, and was ready for religious conversation, prayer or devotional exercise. He loved the Sabbath, the house of God, and the company of the Lord's people. His christian virtues shone brighter and brighter

to the last. In short, he was eminently a holy man. He lived a peaceful life, and died a peaceful and happy death.

A memoir of this good man is now in a course of publication, both in the native and English languages, by the Rev. J. S. Greene, which we have no doubt will do honor to his memory, and be the means of doing much good.

DONATION—50 lbs. of sugar, by Rev. J. S. Greene, Maui. "It is not for the general cause, nor for the Advocate; but for your editorial labors, which I see you have charged thus: \$00 ~~00~~—Say, then, 50 lbs. sugar, 00 00."—[Extract from note accompanying.]

PORT OF HONOLULU.

ARRIVED.

- Jan. 1, barq. Cacique, Eldred, left China Oct. 15, and sprung a-leak on the 26th. On the 16th of Nov. arrived at Bonin Is., and knocked off false keel as she entered the harbor of Port Loyd. After 22 days detention she sailed for this port.
- Jan. 12, ship Caroline, New Bedford, M'Kenzie, 13 mos. 500 bbls.
- " 27, " Corvo, Stonington, Pendleton, 19 mos. 2300 bbls.
- " 27, barq. Fanny, Harvre, Duval, 17 mos. 1600 w.
- " 30, ship Alex. Barclay, Bremen, Fish, 26 mos. 2700 w.
- " 30, " Maria Theresa, New Bedford, Taber, 2100 w.

SAILED.

- Jan. 1, ship Sophie, Bremen, Hoyer.
- " 4, corv. Lu' Boussole, for Mazatlan.
- " 5, barq. Vancouver, London, Brochie, for London.
- " 10, brig Sarah, Mossman, for China.

A CARD.

The Subscriber, having dissolved his connection, as Teacher, in the "Oahu Charity School," begs leave to give Notice, that he intends opening a Seminary, for a LIMITED NUMBER of Pupils, for Instruction in the usual Branches of an English Education; and hopes to merit a share of the Patronage of this Community.

TERMS.

Juvenile Department, \$25 per annum.
 Second Class, 40 " "
 Senior do., 50 " "
 Music, Drawing, and Painting, (if required,) to be charged for in addition to the above.

** Children from abroad, received as Boarders, into the Teacher's Family. \$150 per annum.

ANDREW JOHNSTONE.

Honolulu, Jan. 22, 1844.

FOR SALE.—VOL. 1., Temperance Advocate and Seamen's Friend, bound in boards, \$1 25—at the Study of the Seamen's Chaplain.

The Friend of Temperance and Seamen, published monthly, 8 pages, or semi-monthly, 4 pages, by SAMUEL C. DAMON, Seamen's Chaplain.
 TERMS.—\$1 50, One Copy, payable in advance; \$3 00, Three Copies; \$4 00, Five Copies; \$6 00, Ten Copies.