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THE FRIEND.

OCTOBER 1, 1861.

In some of the English papers, we observe that editors endeavor to draw a parallel between the present rebellion in America and that of '76. Supposing the cases are parallel, then it follows our English cousins will not, of course, think of acknowledging the independence of the Southern Confederacy until 1868, or seven years from the period of the breaking out of the rebellion. Seven years elapsed between 1776 and 1783, when the British Government acknowledged the American Independence. English people are always searching for precedents, their own conduct of the 18th century, ought surely to guide them in the 19th.

The late American papers contain discussions upon the probable cause of the defeat at Bull's Run. Some attribute the cause to be General Patterson's negligence, others to the teamsters' intentional retreat, and several other causes are assigned. As for ourselves, we are fully satisfied with this solution of the sad affair, viz: the Federal or Union army made the attack upon the Holy Sabbath. It was a wanton and defiant desecration of God's Holy Day. The Rev. Dr. Tyng of New York, asserted in a public meeting in that city, that in the history of battles fought upon the Sabbath, the attacking party had been invariably beaten. To suppose, that an army of Northern men could be led onward to attack a rebel force upon the Sabbath with equal chance of success, as if, they were fighting upon some other day, is quite absurd. The responsibility of Generals, who would make an attack upon that day, is very great. We hope this severe lesson will not need to be gone over again.

**SAILOR'S HOME.**—We call the attention of seamen discharged at Honolulu, to the excellent board and accommodations to be found at the Sailor's Home. Mrs. Thrum is not at her old post, but another lady is there, Mrs. Oat, whom we doubt not, Seamen will find equally ready and willing to supply their wants and give them good advice.

**PROTESTANTISM AMONG HAWAIIANS.**—From such information as can be relied upon, we are confident that the cause of Evangelical Protestantism was never more firmly established among them than at the present time. Large accessions have been made during the past year to the two Protestant churches in Honolulu. Last month we made a trip to the North side of the island, and we met with unmistakable evidence of stability and progress. At Waikane, the natives have caused to be erected a small, neat wooden church edifice, costing near \$1200. It has been built and paid for within two years. At Hauula, the people have just repaired their church at an expense of \$1100. That expense has been fully met. At the time of our visit there was a debt of about \$300. The church invited their brethren throughout the island to aid in paying off the debt. On the 27th ult., there was a large gathering at Hauula, for that purpose, when \$460 was contributed, and subsequently sufficient has been paid to amount to \$500, or 200 more than the debt!! The native churches at Kaneohe and Waimanalu, are in good repair, thus showing that the Protestant cause in Koolau is very encouraging.

**DAY OF FASTING AND PRAYER.**—Thursday, the 26th of September, was appointed for this purpose by the President of the United States, in view of the civil war now in progress. The American Foreign residents of Honolulu observed the day. At 11 A. M., a meeting for Prayer was held in the Bethel, and in the evening a similar meeting in Fort St. Church. Meetings were also held in some of the native churches.

**DEATH OF CAPT. EDWARDS.**—Advices by the last packet from San Francisco, report the death of Capt. Edwards, of the ship *Hibernia*, who died on board his vessel, June 8th, four days before her arrival at Hakodadi. His remains will be shipped to San Francisco. Capt. Edwards leaves a widow and three children, who are now in Honolulu, and who have the sympathy of the community in their bereavement.

New Book.

**THE UPRISING OF A GREAT PEOPLE!—THE UNITED STATES IN 1861.**—From the French of Agenor de Gasparin, by MARY L. BOOTH. New York, Scribner: 1861.

This is the title of a remarkable book, written by a Frenchman. We did not suppose there was one man in all Europe, who understood so thoroughly the social, civil, political and religious affairs of the United States. If European writers, editors and statesmen do understand Americans, then surely they have a most remarkable ability for misstating their views and opinions, from the writers for the *London Times*, down to the penny-liners. This book we have read with much pleasure and satisfaction. From some few of his statements and inferences we might dissent, but those are comparatively few and unimportant. The election of Lincoln, the clear sighted Frenchman, ex-minister of L. Philippe and private Secretary of M. Guizot, views as the first effectual stand ever taken by the friends of liberty at the North, in the hitherto inglorious march of the propagandists of African Slavery. It is not our intention to write a review of the work, but we hope our readers will procure the book and read it for themselves. It is a word uttered in season. He is cheerful and hopeful. His ideas are noble and enlarged. His book is a capital portraiture of America, on the 4th of March, 1861. He has given a strong pull at the rope of the Liberty bell, that first pealed forth its notes on the 4th of July, 1776, in Philadelphia.

The translation and printing of the book, show this to be a progressive age, and ready to execute work at short notice. The author finished the introduction at Orange, France, March 19, 1861. Miss or Mrs. Booth, finished the translation at New York, June 15. The volume has been printed, and we have read it before the 20th of September, at the Sandwich Islands.

Owing to a pressure of business in the printing office, the issue of this number of the *Friend* is a few days behindhand.

# Morning Star Papers.

(Continued from our Last.)

XX.

## DEFERENCE TO RANK AMONG MARSHALL ISLANDERS.

"Honor thy Father and thy Mother,"

Is a command which God gave to Moses upon Sinai. The Marshall Islanders reverse this law, and inculcate the principle, "parents honor your children." The oldest son of a family rules the household. He is never checked or restrained, but his will is law and his caprice the rule. While visiting Mr. Doane's family, we noticed a chief pass some food to his little son, which had been given him by Mr. Doane. The father did not even taste of the food, before offering it to his son. We were informed that should the oldest son even kill his father, or any member of the family, he would not be called to account!

One of the most serious difficulties into which Mr. Doane has ever been brought, was when he unintentionally treated the oldest son of a high chief, in a manner which was interpreted as an insult by the chief. The lad insulted was a young *sans culotte* sprig of the highest blood. His father fired up and threatened. He defied the terrors of a man-of-war! He intimated that the missionary's life might be the forfeiture, or that he might be *disposed of* as so many other foreigners had been! Mr. Doane calmly remonstrated. The chief then intimated that a present would appease his wrath and restore the insulted honor of his son. "No," said the missionary, "I came here to teach you, not to make you presents." He then pointed out to him the law of God, and read the ten commandments, closing the interview with prayer, as described in another part of the sketches.

Jealousy respecting rank is not confined to rulers and princes of enlightened and civilized nations. We have never known stronger feelings manifested among any people upon this subject, than among the naked savages of the Marshall Islands. A line marked and distinct is drawn between chiefs and common people. There is no crossing that with impunity. We asked the Rev. Mr. Doane, what crimes were punishable? He replied, "none but insult to chiefs." The death penalty is not unfrequently inflicted for this crime. Only a few days before our arrival at Ebon, a young man was put to death, on the merest suspicion, and after his death it was ascertained that he was innocent.

While the chiefs are so very jealous upon this subject, still they mingle among their people, and outwardly but slight deference is paid to the chiefs.

Among the chiefs, everything, in regard to rank, depends upon who was a chief's mother. The female gives rank. Their ideas and laws respecting marriage are very peculiar. A chief of the first class must marry a woman of the second class, and their children will be second class chiefs. A first class woman must marry a second class chief, and their children will belong to the first class. These rules are rigidly enforced. Polygamy exists among them. Some have as many as four or five wives, although we heard of none who carried their ideas of polygamy to the extent of Brigham Young and his followers.

XXI.

## FAREWELL GLANCE AT MARSHALL ISLANDS.

These islands are thirty in number. Fifteen forming the Ralick or Western Chain, and fifteen forming the Radack or Eastern Chain. The population is estimated at 10,000; the Ralickers numbering 6,000, and the Radackers, 4,000. Each chain of islands has its own chiefs, and are independent of each other, although the chiefs of the Ralick Chain entertain the idea of *nominal* supremacy. There was a rumor, at the time of our visit, that the chiefs of the Ralick Chain were about to assert and endeavor to maintain their authority over their less powerful neighbors.

The food of the natives consists of bread fruit, jack fruit, (a species of bread fruit,) cocoa nuts, pandanus fruit, and fish. The manufacture of cocoanut oil has been commenced at Ebon, Messrs. Stapenhorst and Hoffschlaeger of Honolulu, having recently purchased land and erected the necessary buildings. It was estimated that nearly one hundred barrels of oil would be collected this year. As yet tobacco is the principal article of barter for oil.

All the islands of both chains are coral, low and lagoon shaped. There is more verdure upon these than upon the Gilbert Islands. They are situated in a region of the Pacific where the trade winds blow very strong and are accompanied by heavy thunder and lightning. They range from 4° to 12° N. L., and 165° to 172° E. L. The two chains of islands run nearly N. W. and S. E., and are parallel to each other. The whole group takes its name of *Marshall Islands*, from Capt. Marshall, of the English Navy, who visited them in the year 1788, commanding the *Scarborough*. The visits of the celebrated Russian Navigator, Kotzebue, to the Radack Chain, are full of interest as described in his voyages, published in London, 1821, in three volumes. These islands, however, have never been thoroughly explored, and are very incorrectly laid down upon the charts. The notices which have been published respecting them in Colton's large Atlas, or any other geographical works, are exceedingly meagre, incorrect, and unsatisfactory. Dr. Gulick's lecture upon the Marshall Islands, is highly interesting and instructive.

We now take our leave of the Marshall Islands and their inhabitants. Our visit opened up to view, a new phase of Polynesian life. We there saw the humble and devoted missionaries laboriously engaged in the work of reducing the language to a written form, teaching school and preaching to the people. After having enjoyed their hospitality and Christian fellowship, we took our departure, bringing away Mrs. Doane and her two little children, who left on account of her own health and the sickness of the youngest child. Never shall we forget that parting scene. This hymn was sung:

"How vain is all beneath the skies!  
How transient every earthly bliss!  
How slender all the fondest ties,  
That bind us to a world like this, &c., &c.  
\* \* \* \* \*  
Then let the hope of joys to come,  
Dispel our cares, and chase our fears;  
If God be ours, we're travelling home,  
Though passing through a vale of tears."

The Rev. Mr. Doane offered a prayer in the Ebon language, and it was followed by a prayer in English. We saw a number of the native Christians, or "lovers of Jesus," pass around to the state-room window and bid Mrs. Doane farewell, with many tears. It would have subdued the stoutest soul, to have witnessed the missionary part with his wife and children, and then step into his boat and steer for his lonely home! There may be a romance about the missionary life, when viewed from the shores of Christian England and America, but all romance is dissipated and it puts on a stern reality when the real experience comes. As we stood upon the quarter deck of the *Morning Star*, conversing with the Rev. Mr. Doane, and taking a last look at the shores of Ebon, we said, "It is hard for you to part with your family, and go there to labor alone." His only reply was, "I could not, if I did not feel that Jesus was my companion." Surely it was no unmeaning language of our Saviour, "Lo, I am with you alway, even unto the end of the world." While this scene was passing, the sailors were heaving at the anchor, and the sails were loosening. We were soon off and bound for Strong's Island, but with the glass, we watched that little boat, rising and falling with the swell, until it was lost in the distance. When that happy family will be again united, is known only to the Master, in whose cause they labor.

XXII.

## UALAN, STRONG'S ISLAND, OR KUSAIE.

In reading books upon Polynesia, and examining charts of the Pacific, there is nothing more perplexing than the variety of names applied to the same islands, or group. Ualan, Strong's Island or Kusaie, is a good illustration of this remark. We will now explain the several terms or names applied to this island.

UALAN, is the usual name found upon charts, and upon large atlases. This is the name which the natives apply to the large or main island, while *Lila*, is that of the small island.

STRONG'S ISLAND.—This is the name usually applied to the island, by whalers and seafaring people. It was given to the island by Capt. Crozer, commanding an American ship, who was the discoverer in 1804.

KUSAIE.—This is the name, by which the missionaries prefer to call the island. It is really the most appropriate name, as the native term to be applied to the two islands, viz: of Ualan and Lila.

The principal island, Ualan, is twenty-four miles in circumference, and the small island, Lila, about two miles. In ancient times, the large island was conquered by the inhabitants of the small island, and to the present time, remains tributary. The King resides upon the small island. The mission premises are also located upon it. It is separated from the large, by a narrow channel of the eighth of a mile in width. Both are densely wooded, with cocoanut, breadfruit, mangrove and numerous other tropical trees. The forests are a perfect jungle. The large island is formed of two mountains towering to the height of about 2,000 feet, which may be seen a long distance at sea. The forests are intersected by numerous small streams. The climate is very humid, as we can testify! Strong winds prevail. Frequently the rains are accompanied by heavy thunder and vivid flashes of lightning. There are three harbors upon the island.

## XXIII.

## RUINS ON KUSAIE.

Very conflicting statements have been published respecting the ruins on Kusaie. We almost expected to behold the ruins of

"The cloud capp'd towers, the gorgeous palaces,"

covered with mosses and ivy, while from other reports, we were not led to expect any thing remarkable.

We found this to be the simple truth. The small Island of Lila, is surrounded by a wall, five or six feet high, but now very much dilapidated. The island is intersected and cut up by walls running in various directions, enclosing areas varying from a few to many acres. Some portions of these walls, are very massive, varying from five to twenty-five feet in height and proportionately broad or thick. The stones composing the walls were gathered from the island but a part were brought a long distance from the main island. This is true of some very large pentagonal basaltic rocks. Some of these rocks are very large. We saw specimens, which it would require half of the present inhabitants of the island to move and elevate to their present position.

We copy the following sentences from Dr. Gulick's third lecture :

"From M. D'Urville's reports and from the accounts of sea captains we had received glowing ideas of the architectural exhibitions on Lila; we were to find a native city handsomely laid out, with paved streets, and at frequent intervals handsome piles of stone-cut masonry. On the contrary, we found nothing but muddy paths, zigzagging hither and thither over rubbish and stones. There were many stone walls three or four feet high, evidently of very recent origin; and scattered among the groves were indeed evidences of ancient labor, consisting of artificial islets, built up above high tide level, and almost cyclopien lines and enclosures of stone walls. Banyan like trees had in many cases sent their roots into the very center of these structures, and from some spots the stones have been entirely removed. A line of stone, varying in height in different parts, surrounds a considerable portion of the central hill of Lila. Not far from the King's and his eldest son's residences are several enclosures about two hundred by one hundred feet, with walls twenty feet high, and in some places at the foundations twelve feet thick. We partially traced at least one very much larger but less perfect enclosure. The walls are built of basaltic stones, occasionally filled in with coral. Some of the rocks are very large irregular masses, while others are beautiful pentagonal prisms. There is not the remotest trace upon any of them of a stone-cutter's adze. Along the south western shore are a number of canals communicating with the harbor and in which the sea ebbs and flows. The sides of the canals are in some cases crumbled, but bear evident tokens of having been artificially built; and the islets themselves are evidently in a considerable degree artificial, composed principally of coral stones, the rubbels of the canals themselves. These canals intersected each other, and so formed islets, on at least one of which is found a towering stone enclosure. Mangrove trees have in many cases choked up these watery courses, and with other kinds of trees on the islets have nearly buried the whole in a shade most congenial with the thoughts excited by these relics of a dimmer age than that which we might hope had now dawned upon them.

"King George afterward informed us that these walls were built by the former inhabitants. Many of the larger rocks were brought from the main island on rafts. When we asked how such heavy blocks could be elevated so high, he replied they were rolled up from one level to another on inclined planes of logs and stones. As to their uses, he said the wall about the hill was for defense from aggressors from the main island, and that many of the remaining walls were in honor of

the dead. Nothing could be more improbable or unsatisfactory than to import a company of buccaneers, or any civilized people, to build what could not be at all to their purpose, nor to the credit of their architectural talents; and what it would have been morally impossible for them to have done. The inhabitants of Kusaie are even now skilled in wall building. We were told that one of their most decisive evidences of public grief is to rebuild the wall about the premises of a bereaved chief; and to this day the chiefs are buried in one of the ancient enclosures, as though they were the mausoleums of the great. Possibly they may in the first instance have been built about royal residences, and on the decease of the builders have become their magnificent sepulchres, though the analogy of present Micronesian customs decides against it."

## XXIV.

## WEATHER BOUND ON KUSAIE.

It is related of a voyager in the South Pacific, that he once visited an island inhabited by savages, where a white man was not safe. During a subsequent voyage the ship in which he sailed, was wrecked upon the same island. He confidently expected that an untimely end would be his certain fate. Soon however he was met by a friendly native, who kindly pointed the wrecked man to the house of the "Mikinari." Hope now succeeded to fear in the sailor's mind. He exclaimed, "All's well, there is a missionary here."

We have never been wrecked, but we have been weather-bound, and unable to join our vessel. We landed on Kusaie, early Sabbath morning, and were unable to communicate with the *Morning Star*, until the following Friday. Not only did we enjoy the feeling of security among Kusaieis, but we also enjoyed the kind entertainment of a most hospitable family. We shall not very soon forget the kindness and generous treatment we experienced from Mr. and Mrs. Snow, the only white persons residing upon the island. During the period of our detention, we enjoyed an excellent opportunity for picking up numerous items of historical and local interest, visiting the dwellings of the inhabitants, observing their habits and customs, besides examining the progress of the people in their appreciation of the missionary's efforts to raise them in the scale of civilization, and impart to them the invaluable blessings of Christianity. The Sabbath being our first day spent among the Kusaieis, naturally leads us to refer, in the first place, to Kusaie as a mission field.

## XXV.

## MISSION ON KUSAIE.

This mission was established in the autumn of 1852, by the Rev. B. G. Snow and wife. They were left there by the schooner *Caroline*, commanded by Capt. Holdsworth, during the successful trip of that vessel to Micronesia, on a missionary enterprise. The missionaries were welcomed by King George, who not only allowed them a residence, but gave them a most cordial welcome, and who proved to the day of his death, (September 9th, 1854,) a firm and steadfast friend of the missionary. Before his death he offered the most gratifying evidence that his soul had embraced the glorious doctrines of Christianity, as unfolded and explained by Mr. Snow. The King's death threw a dark shadow over the prospects of the mission, for his successor was a man possessed of the very opposite traits of character, who died in about two years, as he lived, the debased slave of lust and drunkenness. He was succeeded by the present chief ruler, whose conduct and policy towards the mission, is by no means one of opposition, but rather that of indifference. He uniformly treats the missionary with kindness, and is a friendly neighbor, comes to meeting upon the Sabbath morning, and like too many in Christian lands, during the week is a faithful servant of this world.

The King was almost the first Kusaie to whom we were introduced, for we found him at church before the audience had assembled. Soon after we entered, an audience gathered of about one hundred. The men were seated cross-legged upon mats, in the rear. The King and three high chiefs upon benches, and the females and children in front of the missionary, while the missionary's family and strangers were disposed of on the left of the desk.

A manuscript collection of hymns, was handed us, and others received the same, for a Kusaie had never as yet looked upon a printed page of his language, although this gratification was soon afforded him, as the *Morning Star* brought 300 copies of a small primer and hymn

book printed in the Kusaie language. Mr. Snow gave out the hymns, and conducted the services, after the usual method in our congregations, excepting that he called upon the strangers for some remarks, which he interpreted. The audience was respectful and attentive. The utmost decorum prevailed during the exercises. The closing hymn, was the translation of that familiar English Hymn,

“The Saviour calls—let every one  
Attend the heavenly sound;  
Ye doubting souls! dismiss your fear,  
Hope smiles reviving round.”

We very much doubt whether Mrs. Steele, the author of this hymn, the friend of Addison, imagined it would ever be translated into the language of a savage tribe upon an island of the Pacific, not to be discovered until after she had been dead for a hundred years.

After the morning exercises were closed, the Sabbath School convened, when about twenty-five remained. Through Mr. Snow as interpreter, the strangers present endeavored to interest the pupils.

At the afternoon service, gathered, what Mr. Snow denominates “his Christian congregation.” Among them appeared Kedukka and family, who have for some years professed a strong attachment to the gospel. Several others are affording the gratifying evidence of having been born again, and stand as candidates for church membership, while others show an inquiring state of mind. Kedukka, mentioned above, evinces a strong determination to make his light shine. He has commenced itinerating through the villages upon the island, and appears to make known among his benighted fellow islanders, the truths of the gospel.

On the following Wednesday afternoon, a most interesting prayer-meeting was held at the house of the missionaries, when native Christians and strangers from abroad, “felt it good to be there.” There was distributed for the first time, copies of printed hymns.

While the labors of Mr. and Mrs. Snow were particularly designed for the natives of Kusaie, we feel that they have also accomplished a most important work in behalf of seamen. Oftentimes during their residence there, the harbors of the island have been visited by numerous whale ships, sometimes fifteen or twenty at a time; but we shall refer to this topic under another heading.

In addition to Mr. Snow's labors at the station, he is accustomed to make tours about the island—preaching from village to village. These are very laborious. The whole south side of the large island seems much inclined to receive missionary labors, while the northern part is opposed, and holds on to its former superstitions. The work however has begun and will spread, and unquestionably should the mission be prosecuted, the entire population will be soon brought under Christian influences.

As we shall show in another paper, the inhabitants of Kusaie are rapidly diminishing in numbers. This fact in connection with the urgent call for missionary labor at the Marshall Islands, has led to the prospective removal of Mr. and Mrs. Snow to Ebon, when the *Morning Star* shall make another trip to Micronesia. His removal has been decided upon by his associates of the mission, and approved of by the Prudential Committee of the American Board of Foreign Missions at Boston. It is now contemplated to supply his place by an Hawaiian missionary, as soon as necessary arrangements can be made.

## XXVI.

### GOVERNMENT AND CUSTOMS OF KUSAIEANS.

We have learned some interesting facts about this people. They have the most exact system of clannish tribal relationships that could well be conceived of. The name for tribe is *Seuf*.

There are four tribes, no more nor less from time immemorial. The names of the tribes and their order, are as follows:

*Peimuii, Tou, Lisuge, and Neus.*

*Peimuii*, means true or correct.

*Tou*, is the name of a sacred eel.

*Lisuge*, a partition.

*Neus*, is the name for foot.

The Kusaieans marry in the most indiscriminate manner possible. From time immemorial the children follow the mother. The Jews were never more exact in their lineage than this people are in preserving their line of descent.

PRINCIPAL CHIEF.—This office is not hereditary. Though not quite elective among the near relatives of the deceased sachem of the same

tribe, yet in the prospective demise of the Togusa or King, there is a good deal of what American politicians would call log-rolling, for the King-ship, and after all is done, the chief of another tribe may succeed to the throne, if the popular feeling among the people sets strongly in that direction.

A son of a former *Togusa* or King, may succeed to his father; so also the son of a brother, or a sister, of the *Togusa*, although there is no law in regard to such a course.

So far as Mr. Snow has been able to learn from observation or inquiry, the duties of the *Togusa* are not confined to affairs of peace. In a war which the natives had with some foreigners in '57, who endeavored to get possession of the island, the *Togusa*, was commander-in-chief of the tribes. Nothing could be done without his permission or direction. When peace was made by the arrival of the *Morning Star*, the *Togusa* was the sole executive in the crisis, though there was previously held a convention for consultation among all the chiefs.

We learned from Mr. Snow the following interesting facts respecting the bonds of relationship. If a man has a dozen brothers, his children have as many fathers, besides their natural father, and all the children of those mothers are brothers and sisters. All the fathers, sisters or mothers to his children, and the sister's children, are brothers and sisters to her brother's children. The same law holds good on the mother's side.

The names of individuals are not changed from the cradle to the grave, unless the person is exalted to become a chief. Then the common name is dropped and *he or she* goes by the official name. Every male chiefish title, has a corresponding female chiefish title, viz:

*Togusa* male title, *Kosa* female title. Should the chief have several wives, but one can bear the official title. When the husband dies, the female title is gradually dropped. If another immediately succeeds to the chieftain-ship, the title is dropped at once, and all the honors, titles, lands, servants &c., succeed to the chief elect.

Mr. Snow relates the following facts in regard to the absolute subserviency of the people to their chiefs or their king, *e. g.*: the male child of the daughter of old King George—this daughter being the wife of the second chief in authority—receives from her mother the same deferential regard that he would if he were a chief already titled. In addressing the child, though but an infant, the prefix *Se*, equivalent to our *Sir* or *Honorable*, is invariably employed. This brother must never touch the child's head, although he may handle other parts of the child's body, oil or wash it, but no greater offense could be given to the parents of the child than for him to touch any part of the body above the shoulders. Now if this daughter of the old king had an older sister, then this one of whom we have been speaking, would be obliged to exhibit the same tokens of respect to the older sister's child or children. All these ceremonies going or tending to keep the idea of the superiority of the mother, that the honors and royalty are lodged in her hereditarily.

Mr. Snow furnished me with the following interesting facts in regard to their tribal laws, relating to help in sickness. If one is sick or in distress, or needs help in any other way, then it is the duty of the tribe to which he belongs to render that help. They, as speedily as possible, gather about those in distress, and remain with them until relieved, or removed by death. If removed by death, they continue their attentions, supplying all the necessaries for four days of feasting after death. This is a law of the tribes, and it altereth not.

Mr. S. stated the following custom among them, in regard to the treatment of a chief's child, until it can crawl. It must never lie upon the floor, but be held, night and day, month after month in the arms of nurses and servants. The person holding the child, must allow its neck to rest upon the arm, so that when the child is at rest, the head fall back.

## XXVII.

### DECREASE OF POPULATION ON KUSAIE.

January 5, 1858, the Rev. Mr. Snow thus wrote to the editors of the *Missionary Herald*, as appears from the April No. of the *Herald*, for 1859. “I have just finished taking the census of the island again, and find that there are now about 830 inhabitants—518 males and 312 females, including children; making the proportion of males to females about 5 to 3. When I took the census about two and a half years ago, the population was a few over 1100. This shows that our people are diminishing at a rapid rate, but the war has had some hand in the diminution the past year. I have found more infants upon the island than at any other time when I have taken the census. \* \* \* When

the books are opened there will be a scene presented from these islands of the Pacific where ships have been accustomed to touch, at which so called civilization will hang her head, and call upon the mountains and rocks to fall upon her, and if possible hide her shame from the gaze of the assembled universe. For at the bar of God, these men from Christian lands will find there is such a thing as shame and remorse."

At our visit, Mr. Snow allowed us to copy the following memoranda from his Journal: "Dec. 29, 1860. Finished taking the census today. I make 748 in all—523 in Ualan and 225 in Lila. The males of the adults and older children 411, while the females of the same were 258. But of the younger children and infants the males were 37 and females 42, thus making the proportion of the older of the women to the men 0.63, while with the children, it is 1.13. This certainly is a hopeful phase for the restoration of the race, and I desire to thank God that it is so."

## XXVIII.

## MISSIONARY OFFICIATING AS SEAMEN'S CHAPLAIN.

The Rev. G. B. Snow, at Strong's Island or Kusaie, has been accustomed to officiate as Chaplain, when seamen were in port. In former years many English and American whale ships have visited that island for supplies. The bark *Superior*, Capt. R. D. Woods, visited Strong's Island in 1860, and sailed from thence to the Solomon's Islands, where the master and nearly all the crew were cruelly massacred by the natives. An account of their massacre has been extensively published in the island and American newspapers. The disaster took place in Sept. 1860. Capt. Hugh Mair, master of the English schooner, *Ariel*, thus writes from Rubiana, Solomon Islands, Nov. 30, 1860:

"On Sunday, the 16th, nine of the crew went ashore. The carpenter and two men went to the settlement and were murdered in one of the native huts. The natives then proceeded, in canoes and overland, to the ship; and those who came by land fell in with the remaining six, close to the beach, and murdered them. About 150 natives got on board the vessel, and made a rush on the crew, who were all on deck—except four who were in bed. Those on deck were immediately tomahawked, only two escaping by jumping down the main hatchway, and joining the four below in the fore-castle. One of the crew, whom I recovered, saw the captain and second mate murdered by a native called 'Billy,' who has been to Sydney, and speaks English well. The chief Copan was the principal in this dreadful massacre. The six men below, being armed with lances, kept the natives from coming down the fore-castle, until at last 'Billy' told my informant that if they came up they should not be hurt. At length, therefore, they did so, and were at once surrounded by the chief Copan's orders to be put to death. The chief America offered to buy three of the men, and he persuaded Copan to keep the other three to till the ground. These three, as I have already intimated, I could not recover."

While the *Superior* lay at Strong's Island, the Master, Capt. Wood, and his crew were accustomed to attend the native service upon the Sabbath. The news of the massacre was taken to the island by the *Morning Star*. The Rev. Mr. Snow and wife were deeply affected by the sad intelligence. Mr. Snow then exhibited the following extract from a letter which he had addressed the owners of the *Superior* in New Bedford. This letter was written and forwarded long before the news of the massacre was known. It was the *postscript* to a letter upon business, relating to a wreck, which had occurred at the island.

"P. S. Gentleman, allow me to detain you for a moment by expressing my interest in and high regard for this R. D. Wood. He has made our little island quite a port of entry since we have been located here, and from the first we have always hailed his coming with much pleasure. Among the almost entire licentious delinquencies of those who visit us, it affords me the truest pleasure to bear honorable testimony in favor of the uniformly pure and upright conduct of this Capt. Wood. Besides this, he has endeared himself to us by many an act of generous kindness in supplying some of our wants, and especially in bringing us some of our mails. Though not the most talkative of men, yet his occasional visits to our family in our isolated, but pleasant and happy home, have always been most welcome and afforded us much enjoyment. It may afford his good lady, some of his cousins and that favorite niece, some pleasure to hear thus of him, though it be from a stranger. Though we have seen less of Capt. Morrison of the *Daniel Wood*, yet it affords me sincere pleasure to bear equally high and honorable testimony concerning him. He has done us great kindness not only in our mail department, but also in bringing supplies from Honolulu."

On the last Sabbath the *Superior* lay at Strong's Island, the Rev. Mr. Snow preached the following discourse to the ship's company. Considering the untimely fate of so many interesting young men, far away from home and country, it may be interesting to their friends to learn that they should have conducted with so much propriety, during their last visit at a port where they could listen to the preaching of the gospel. This discourse was prepared without the most distant thought that it would ever be solicited for publication:

"And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side.—MATHEW XIV:22.

There cluster about our text some of the most instructive incidents and transactions in the life of the Divine Redeemer. He had been spending a short season in his own city, Nazareth, trying to impart heavenly wisdom unto the friends of his earlier days. But it was soon seen that a prophet had no honor in his own country, nor even in his own house. Like many other foolish people, they loved things better that were "far fetched and dear bought." They were not to be instructed by the "Carpenter's son," not they. So "He did not many mighty works there because of their unbelief." \* \* \*

But let us turn our attention now to his disciples and that night upon the sea. While the Master was praying upon the mountains, the disciples were sailing on the waters. The disciples doubtless had a place in that prayer, and the chosen twelve thought and talked of their absent Lord. Four of those sailors at least, Simon Peter and Andrew his brother with the two sons of Zebedee were no strangers upon that lake. Many a long night had they sat in their boats alternately watching their nets and the Stars. They had thought of the sweet influences of the Pleiades, and the bands of Orion, they knew the hand that guided Arcturus and his sons. But now they had left their fishing tackle and their fathers and had been called to be fishers of men. The words and wonders of the preceding day with the strangely abundant supper for that great multitude might have justly awakened their pride and feelings of admiration for their new master. But they are hardly out upon the sea ere they are beset with difficulties. A contrary wind and a boisterous sea kept them toiling in rowing for the livelong night; and they had hardly made half their passage, when the dawning day brought to their astonished vision what they had supposed to have been a spirit, and they cried out for fear. The apparition came up and made as though it would have passed. But Jesus seeing and hearing their fears immediately talked with them, and said in his well known voice, "Be of good cheer, it is I, be not afraid." His word to their spirits was like "Peace be still" to the troubled waters. As soon as he is recognized the impulsive Peter must try a walk upon the waters. "And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water." And he said, Come! I suspect the "if it be thou," in his prayer shows that the thoughts of the ghost had not all been displaced for complete faith in his Master. For when he saw the wind boisterous he was afraid, and beginning to sink he cried for help. Immediately Jesus stretched forth his hand and caught him. Then the rebuke, "O thou of little faith, wherefore didst thou doubt?" The wet Peter and the welcome Jesus were soon in the ship, when the wind ceased. They soon had prayers, and it was a pleasant morning worship. For it is written, "Then they that were in the ship came and worshipped him, saying of a truth, thou art the Son of God." They were sore amazed in themselves, beyond measure, because they had forgotten the five loaves and the 5000. But ere they had finished their astonishment their passage is made, and they are all safely on shore with the opening duties of a new day before them. I hardly need pursue the narrative farther, though the following day is filled with incidents of peculiar and striking interest. We shall do better to pause here and gather a few practical lessons from what we have already witnessed. My audience will not object to our gathering some lessons from this night on the sea.

I. *Those who enter the service of Christ need not abandon the sea.*

I should almost feel like begging pardon of my seafaring friends for making such a remark, had not the assertion been so often made to me by those first in authority, that it is no use to try to be religious till we are done with whaling, and have quit the sea. I am aware that such remarks may be made to parry off the truth and to quiet an uneasy conscience, rather than as an honest expression of an intelligent man. And yet, my hearers will bear me witness that giving utterance to such a sentiment whenever the claims of God and the duties of religion are urged upon the conscience, would soon make a sentiment,

however false, an absolute fact in its practical influence upon the lives of men. But God allows no such let off. His claims upon the love and service of his intelligent creatures are not limited to the land; they extend from sea to sea, and from the river to the ends of the earth. And my heart rises in thankfulness to God that this is not mere theory. The witnesses upon the sea, though not so many as we could desire, have yet been very numerous, and sometimes of very marked and distinguishing clearness, from that old voyager in the ark to the present time. Thanks be to God that he has always had a seed to serve him on the sea. And perhaps at no period in the past has the number of these been more rapidly multiplying than within a year or two of the present time. The means too are constantly multiplying to effect this same end. The intelligent sympathies also of the Christian world, are being more and more wisely awakened and turned to the great and glorious result of gathering the fullness of the sea into the Kingdom of God. My friends of the *Superior* can you not trace growing emotions in your own hearts which will bear favorable testimony to the truth of these remarks? If so, yield your hearts to those emotions and you will soon find in your own happy experience that those who enter the service of Christ need not abandon the sea.

II. Another lesson from that night upon the sea is that it is always safe to obey Christ.

It is true that they had not the bodily presence of their Divine Master on board, as at another time when crossing the lake of Genesaret, he was asleep in the hinder part of the ship, but they had what was just as good for their safety, his command, "Get into the ship and go unto the other side." There was nothing in the articles about Peter leaving the ship and trying to foot it. And he seemed to have gained only a wetting for his folly and a reprimand for his rashness. Had John tried it, I suspect he could have gone much more safely than did Peter. But he had the wisdom to serve his Master where his Master put him. Peter would have done much better to have kept his seat at the oar. Deserters, even when it is done under the cloak of piety, are only losers in the end. How many have read about Peter's folly since that night! and how much talk there has been about it! We are apt to remember and talk of the foolish things that men do, much longer than we do their wise things. The disciples had a head wind and a rough sea, so that they were all night in making a passage which might have been made in two hours. So that being a servant of Christ, don't exempt from trials even at sea. But how often contrary winds occasion hard thoughts of God, and hard words, too, sometimes! Had the disciples made a quick passage, they and the world had probably never known that illustration of Divine power in the Saviour, his walking upon the water. Be sure that you have an ear and a heart intent upon hearing and obeying the commands of Christ, and you need have no fears concerning the winds or the waves. Every event will have its lessons of wisdom to teach, and each trial of faith and patience will bring good to the heart, though there may be less gold in the pocket. Safety and welfare of the ship is much more thought of and planned for than the safety and welfare of the soul. Good for the voyage, is oftener the question than "will it, be good for heaven?" While if a thing is good for heaven, it certainly can't be bad for a voyage. There are no tests of friendship where there are no trials.

The being *wind* bound is one thing, the being *will* bound is quite another. The one may keep from going to sea for awhile, the other may keep from going to heaven forever. For the words of Christ are "Ye will not come unto me, that ye might have life." There was an old Governor of Israel, Joshua by name, who said "as for me and my house, we will serve the Lord." I knew another of less note, but equally wise in that thing, and he was a sailor. When urged to the surrender of his will to God, exclaimed, "I will serve God or nobody." By so doing they are both safe for heaven. You who hear me now, "Go and do likewise," and you will be equally safe for the same place.

III. A third point of instruction is, that sailors should never forget the Saviour.

No class of people in all the world were so honored as sailors in the choice which Christ made of his disciples. One-third of the whole number were chosen from that class alone. Then to carry the honor still further, he chose his three favorite disciples out of those four. Has this distinction been well repaid in the gratitude and love of seamen? Your better acquaintance with seamen than mine, better qualifies you to answer the question. Let me put the question more practically: Do you, yourselves acknowledge your indebtedness to Christ on this account? Perhaps it has not been sufficiently thought of to be intelligently answered. It certainly calls loudly for your consideration.

"For unto whomsoever much is given, of him shall be much required." Be assured my friends, Christ has strong claims upon seamen. And I ask you as men belonging to that class, have not those claims been sufficiently long protested? Is it not time that you yourselves acknowledged those claims and were paying your dues? From our stand point it would seem that the Saviour was not wise in having so many seamen with him as his intimate friends and counsellors. For though they come from almost every land, it is a pity that more don't find their way back again; but the pity is still greater, that of those who do return, so few have been improved during their absence. So fearful is the state of things in this regard, that I have seldom found an observing or sensible seaman who would choose a sailor's life for his own boy. And in all my intercourse with the world, I have never found a class of men, as a class, among whom there are so few Christians. But notwithstanding these drawbacks, I am far from attributing want of wisdom and the broadest forecast to the course pursued by our blessed Saviour. The very fact that sailors come from all lands and go to all lands is a matter of great interest in this connection. Get the genuine leaven of Christianity into this mass, and there is a mighty working power. It is felt at home and abroad, on sea and on shore. The lowest and most despised has his circle of interests and of influences. Sanctify it and he becomes powerful. How much more so would it be when those interests and influences were backed up by intelligence and by official standing. These wide and powerful influences are not always to be lost to the church. The sailor will ere long acknowledge the claims of the Saviour, he will hear and heed the call, "Follow me and I will make you fishers of men." And the sacrifice will not be so great to them as to many of us landmen, to respond to that dying command of the great Redeemer, "Go ye into all the world and preach the Gospel to every creature." For he goes there already without the commission. How much more will he go there when his heart becomes fired with the love of Christ, and he sees in the Jesus of Nazareth the dearest of friends and the Saviour of his own immortal soul. His heart will become an altar of incense, and his life, a perpetual thank-offering.

IV. If you want to make a safe passage and reach a good port at last, take Christ with you.

I hardly need say more under this head than to assure you that without taking Christ, there is no possibility of such a result. "For there is none other name under heaven given among men whereby we must be saved." That name is Jesus Christ,

"Dearest of all names above,  
My Jesus and my God!  
Who can resist thy heavenly love,  
Or trifle with thy blood?"

You are aware that it is a law of nations that no ship shall enter port with contraband freight on board. Before she can enter, that freight must be moved, or there is a liability to capture and condemnation. All sin is contraband at the port of heaven, and there is no possibility of escaping detection. If you were sure of a chance to stop somewhere and make a change, it might be safe though not very wise to continue your present course. But there is no such insurance company established. A great many have tried it and failed. There is no capital to start with, so all their policies have been found useless. It is well to know this at the outset.

But God has sent an agent, and established a house to attend to all such business. That agent is the one I am now recommending to your consideration. He will take all your contraband articles off your hands and give you the best marketable freight. And what is very singular, he charges nothing for his commission.

There is one very simple and very reasonable condition in the policy, which must be affectionately subscribed to before he will sign the papers that will insure your safe entrance into the port of heaven. I hardly need tell you that that condition is perfect loyalty to the Great Sovereign. Give an assurance of this and you will get free papers, a sure passport, wonderful to say, signed with the blood of the agent. Having this, your voyage may be shorter or longer, perilous or otherwise, nothing will ever really harm you; blow high or blow low, storm or sunshine, head winds or fair winds or no winds at all, it will be all the same at last, provided you preserve with the strictest fidelity your loyalty. In the book of principles which the great Sovereign has given to teach us how to be loyal, there is something very encouraging given to show that those who are beset with great trials and peculiar difficulties are treated with marked consideration by the Great Sovereign himself. Let me read it to you from the Book. Rev. vii:13-17.

Then haste, O Sailor! to be wise,  
Stay not for the morrow's sun;

Wisdom warns thee from the skies,  
All the paths of death to shun.

Haste and mercy, now implore:  
Stay not for the morrow's sun,  
Thy probation may be o'er,  
Ere this evening's work is done.

Haste, O Sailor! now return;  
Stay not for the morrow's sun,  
Lest thy lamp should cease to burn  
Ere salvation's work is done.

Haste while yet thou canst be blest  
Stay not for the morrow's sun;  
Death may thy poor soul arrest,  
Ere the morrow is begun.

XXIX.

ONE MAN CANNOT KNOW EVERYTHING, YET MAY KNOW SOME THINGS.

On the eve of our departure from Honolulu there was passed into our hands a short note, which we hastily deposited in our vest pocket, and did not discover it until our cruise was partly finished. It read after this manner:

"Mr. Damon will greatly oblige Dr. Hillebrand, if he will procure and press the leaves and grasses of the various localities, which he is about to visit in Micronesia."

Whether we have in the least obliged our friend by the specimens of plants and seeds, which we have gathered, is quite uncertain, for we must confess our ignorance of botany, *scientifically* speaking, although our eye can discern beauties in the "lilies of the field." We take a sincere pleasure in observing works of nature, although we do not profess, with the votaries of the natural sciences, "to feast on raptures ever new," as they examine plants, shells, rocks, corals, fish, bugs, birds, animals, and the endless variety of genera and species which the God of nature has scattered so profusely over the islands, islets, reefs and rocks, throughout the teeming waters of Micronesia.

If we ever coveted the mental powers of an Humboldt, Agassiz, Cuvier, Buffon, Lyell, Hitchcock, Dana, Pease and Hillebrand, it was when rambling over the coral reefs of Apaiang and Tarawa, or through the forests of Ebon and Kusaie, or canoe-sailing over the shoals and lagoons of Ponapi, or listening to the chattering bats of Kusaie, or the parrots of Ponapi. We saw fish, insects, grubs, slugs, and polypi with numberless tentacula, sufficient to have riveted the attention and enraptured the soul of a naturalist for weeks and years. The air, land and water teem with living creatures; then, too, upon those coral reefs, our mental vision was sufficiently acute to discern some of their mysterious wonders. How many millions of those busy ree-builders, we must have crushed at every step, for the researches of an Ehrenberg have established the fact that "nine millions of some of these animalcula may live in a space not larger than a mustard seed." (See Hitchcock's "Religious Truth illustrated from Science.") But natural science is not our province, we can assert however without fear of overstating the truth, that there are fields of natural history to be explored in Micronesia, which will amply reward the labors of the devotees of science for many years to come. Mr. Garrett spent weeks upon the reefs of Apaiang, and then left them as he asserted, but half explored, and

doubtless ere this, Prof. Agassiz has exhibited Mr. Garrett's collections to the admiring classes of Cambridge University.

While visiting Tarawa, we endeavored most faithfully to procure a human skull, to enrich the collection of our phrenological and ethnological friend, Mr. Green, the Acting British Consul at Honolulu. We visited a very Golgotha, where the skulls lay upon the ground thick as leaves in the vale of Vallambrosa, but the King would not allow us to take one away. The Kingsmill Islanders highly prize the skulls of their deceased relatives. After death, they clean and oil them, and then carefully deposit them in their houses.

In our visits to the different islands and seeing the field of scientific research spread out before us, we felt how vastly important to be able to investigate the vegetable, animal and mineral kingdoms. A traveler, by sea or land, who would go forth fully prepared to improve every advantage and explore every object of interest, should be qualified, with the ability of the great Leibnitz, "to drive all the sciences abreast." Who but Humboldt could do this?

Although we were not able to devote much time to the collection of specimens of natural history during our brief sojourn at the various mission stations where we touched, yet we found our time more than occupied, day and night, in making inquiries respecting the genus *homo*, his habits, customs, practices, languages, institutions, and governments, believing with Pope, that the

"Proper study of mankind is man."

Man, as exhibited, and as he appeared at the four localities, at which we touched, presents a great diversity of physiological, psychological and *theological* points of interest.

This point was a special subject of inquiry with us. Do the heathen, or men living without the light of revealed religion, possess a conscience of what is morally right and wrong? From our inquiries among the debased and torpid Kingsmill Islanders, the sharp and keen Ebonites, the calm and obsequious Kusaiens, and the shrewd and keen-loving Ponapians, we answer most unhesitatingly, *man without a Divine Revelation is a morally accountable being*, agreeable to the language of the Apostle Paul, in the second chapter of his Epistle to the Romans, wherein he says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, *which show the work of the law written in their hearts, their conscience also bearing witness* and their thoughts the meanwhile accusing or else excusing one another." But it may be asked wherein does the conscience of the heathen bear witness to what is right and wrong? We answer, they know and feel that it is wrong to steal, to lie, to kill, to commit adultery. The heathen punish for such crimes, and oftentimes that punishment is most summary. The death-penalty quickly follows the perpetration of the crime. The Marshall Islanders, and the Kusaiens, even now live in dread of being called to account for the ships they have cut off and seamen they have murdered. Their consciences are by no means at rest. It is no easy matter to obtain information upon those subjects. We were informed upon the most reliable authority that the chiefs of those islands would probably punish with death those of their subjects, whom they discovered revealing facts relating to those massacres. At one time the Marshall Islanders, when a terrible storm was raging, *thought* they saw a fleet of men-of-war in the distant horizon, coming down upon their islands, to call them to account. Did not their consciences bear witness? This is a most interesting subject in its bearing upon the question of human responsibility, and we are inclined to protract our remarks to an undue length.

[TO BE CONTINUED.]

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# MARINE JOURNAL.

## PORT OF HONOLULU, S. I.

### ARRIVALS.

- Sept. 18—Haw. sch Emma Rooke, Wilbur, 33 days from Nicotiafsky.
- 21—Am ship Speedwell, Chadwick, 14 days from San Francisco.
- 24—Am brig Josephine, Stone, 17 days from the Guano Islands.
- 27—Am wh ship Harvest, Manchester, from the Southward and Westward, with 60 bris sperm.
- 27—Am bark Benefactor, Corning, 17 days from San Francisco; anchored outside and sailed again next day for Hongkong.
- 27—Haw whaling and trading brig Hero, Meyer, from a cruise South and the Arctic, with about 160 bris wh oil, lot of furs, Ivory, whalebone, etc.
- 3—Barkentine Constitution, Foster, from Puget Sound, via Lahaina, with lumber to H. Hackfeld & Co.

### DEPARTURES.

- Sept. 24—Am. bark Yankee, Claxton, for San Francisco.
- 24—Am. bark Zoe, Lawton, for Sydney via McKean's Island.
- 25—H. L. M.'s corvette Galathee, Capitaine de Cornulier-Luciniere, for San Francisco.
- 26—Am ship Raduga, Burditt, for San Francisco.

### MEMORANDA.

Am. wh ship *Harvest*, Manchester, reports—Cruised on the Line, around the Caroline and Bonin Islands, on the old Japan grounds, and off the S.E. side of Yeddo. Have seen sperm whales only once, and took 60 bris. Spoke the following vessels.

- Dec. 24—Ship Harrison, Wood, 30 bris sperm.
  - Feb. 2—“ Rosseau, Green, clean.
  - April 5—Bark Camilla, Prentice, at Strong's Island, with 450 bris sperm.
  - Bark E. L. B. Jenny, Marsh, nothing since leaving Guam.
- Heard from—  
Bark Belle, Brown, with 70 bris sperm.  
Ship Mohawk, Swain, one small whale.  
Ship Alpha, Caswell, nothing up to July 5th.

### SPOKEN AND HEARD FROM BY THE HERO, THE FOLLOWING VESSELS:

- July 7—Fabius, Smith, 1 whale.
- 20—Arab, Grinnel, 200 bris.
- Aug. 1—John Howland, Whelden, 900 do., and had taken another whale since.
- 10—Robert Edwards, Wood, clean.
- 15—Reindeer, Raynor, 800 do.
- Florida, Fish, 400 do.
- Thomas Dickason, Stewart, 200 do.
- Ocean, Clark, clean.
- Montreal, Soule, 600 bris since leaving Honolulu.
- Magnolia, Pierce, 100 sp and 100 wh.
- Good Return, Fish, clean.
- Catherine, Hempstead, 8 whales.
- Cleone, Simmons, 100 do.
- Martha, Cornell, 200 do.
- Isabella, Tucker, 150 do, and was boiling.
- Coral, Sisson, 200 do.—bound to the Straits.
- Phillip 1st, Hempstead, clean—bound to Gore's Is.
- Republic, Seyer, 300 bris.
- 19—German, Lubbers, 500 do.
- Victoria, Danielsberg, clean.
- Kohola, Corson, 100 bris.

### Baker's Island Marine Report.

#### ARRIVALS.

- June 11—Ship Jireh Perry, Sherman, 9 months out, 200 sperm.
  - 22—Ship Desdemona, Bates, 9 months out, 280 sperm.
  - 26—Ship Cambria, Pease, 280 sp, 1800 wh.
  - 28—Bark Alabama, Coffin, 9 months out, oil not reported.
  - July 13—Bark Addison, Pierce, 11 months out, do. do.
  - Aug. 1—Ship Gazelle, Baker, no report.
  - 2—Ship Japan, Grant, 26 months out, 1500 sperm.
  - 5—Ship Gay Head, Lawrence, 10 months out, 300 sperm and 100 wh.
  - 10—Bark Eugenia, Hamblin, 22 months out, 300 sperm.
  - 21—Bark Stafford, Pierce, 10 months out, 125 sperm.
  - 22—Bark San, Smith, did not go on shore.
  - 30—Bark Two Brothers, Davis, 34 months out, 1100 sp.
  - 31—Ship Columbia, Abbot, 16 months out, 200 sperm.
- Capt. Abbot was very low with the dysentery.

CHARLES H. JUDD.

Baker's Island, Sept. 5, 1861.

### PASSENGERS.

From SAN FRANCISCO—per Speedwell, Sept. 21—P S Wilcox and daughter, W Goodale, Miss Goodale, W H Rice, Miss Rice, Mrs Babcock and child, Mrs H F Poor and 2 children, David N Flitner, A L Frost, Frank S Pratt, Frank Enos, Chungwal, Ah Fong—17.

For SAN FRANCISCO—per Yankee, Sept. 24—Mrs W C Parke, Miss Lucinda Clark, Mrs Vanwickie, Paul Shirley and wife, Miss Jenny Hough, Rev E P Roberts, wife and 2 children, A L Frost, Chas H Canfield, John Griswold—13.

For SYDNEY via MCKEAN'S ISLAND—per Zoe, Sept. 24—W L Smith, wife and 4 children, George T Matthews and wife, John Wilkinson, John Kelly—10. For Phoenix Island—Capt A M Goddard and eight Hawaiian laborers.

For SAN FRANCISCO—per Raduga, Sept. 26—Mrs Burditt and child, Miss E W Peck, John Madden.

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