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THE FRIEND.

SEPTEMBER 14, 1861.

CONVENTION AT HAULUA.—On Tuesday the 10th inst., assembled at Hauula, Oahu, the pastors and delegates of the several Protestant Hawaiian Churches of this Island, viz: from First Church, Honolulu, Rev. E. W. Clark and five delegates; Second Church, Honolulu, Rev. L. Smith, and five delegates; Ewa Church, Rev. Mr. Solomona, and five delegates; Waiialua Church, Rev. J. S. Emerson, and five delegates; Waianae Church, (no pastor) five delegates; Hauula Church, Rev. Mr. Kuaia, and five delegates; Kaneohe Church, Rev. B. W. Parker, and five delegates.

The following are among the topics discussed by the Convention: Discipline of Churches; the inexpediency of Church Members engaging in Law-suits and importance of Church-members settling disputes among themselves, by reference and otherwise; Support of Pastors; State of Religion in the Churches, &c., &c.

The Oahu Clerical Association, met at the same place on Tuesday afternoon. Present Messrs. Clark, Smith, Emerson, Parker, Damon, Corwin, Solomona and Kuaia. Joel Bean, member of Society of Friends, present by invitation. Rev. L. Smith, Moderator, and Rev. S. C. Damon, Scribe. Essays read by Messrs. Solomona and Emerson, and Sermon by Rev. E. Corwin; text, 1 Cor. xv:24.—Adjourned to meet at Honolulu, next February.

☞ We live to little purpose, if we do not gather up the results of our experience

POLYNESIA.—The *Polynesian*, a paper published in Honolulu, Sandwich Islands, prints an account of a tragedy that occurred in a court-room in one of our Southwestern States, and warns its readers against the danger of lapsing into similar barbarism. The seriousness with which it discusses the shocking state of society in the United States, and the self-complacency with which it compares the peaceful, harmless life of the Sandwich Islanders, are very edifying. "It is but a few years," says the *Springfield Republican*, "since we were giving our money and prayers to convert these heathens, and already they begin to preach to us. Next they will be sending swarthy missionaries to convert us from our barbarism—and serve us right."—*Exchange Paper*.

We have no Hawaiian Missionaries to send to the United States just now, as the appeal is so strong for laborers in Marquesas and Micronesia, but in a few years, we might have a few to send to the benighted and barbarous of the United States.

Dr. McClintock, pastor of the American Chapel at Paris, translated the Savannah speech of "Vice President" Stephens, in which he argued that slavery was the normal and safe condition of society, and had it printed in two of the newspapers of that city. The editors, in commenting on it, said that it must be a forgery, that no man in his senses could promulge and defend such doctrines. The thing was generally hooted at by the Paris people, and it was not till Dr. McClintock produced proof of the genuineness of the document that the people sat down to a sober perusal of the infamous teachings of the speech.—*Exchange Paper*.

THE MINISTER REMEMBERED.—Shortly after the birth of one of his children, the celebrated Rufus Choate, addressed the following note to the Rev. N. Adams, of Essex street, Boston,

My Dear Sir :—Having had a child born, within a few days, I have thought I could do no honest thing, than to send my Minister a volume of poetry—a *votive* volume, as Wordsworth might say. I shall be sorry if you happen to own the edition.

I am most truly, your friend and servant.
R. CHOATE.

KA NUPEPA KU I KA WA, (A Newspaper for the Times,) is the name of a weekly newspaper in the Hawaiian language, to be printed and published by H. M. Whitney, Esq., at the special solicitation of a committee of Natives chosen by the people of Honolulu. It will be issued regularly after the 1st of January, 1862. Its size will correspond to the *Polynesian*. In the meantime a monthly number will be issued gratis. Subscription price \$2,00 per annum. Success to the enterprise. Under the direction of said committee a single No. of the *Star of the Pacific* appeared and was published at the Polynesian office. It took well among Hawaiians. If the people crave knowledge and news, surely they should have it, if they are willing to pay for it.

THAT QUESTION.—An English missionary states that on one occasion a British officer was denying the reality of Hindoo conversion, and saying he could "show up" any one that might be brought before him. The missionary produced his assistant Gongga, who had renounced an ample salary as Brahmin, in order to become a Christian. Gongga related his experience, his awakening, his conflicts, and how he had put Juggernaut to the test. Then he told of the happy change which had come over his feelings, and how, by faith in Christ, he had a good hope through grace. The tears stood in the officer's eyes, and he seized Gongga's black hand, saying, "God bless you, I am glad to have met with you." Then it was Gongga's turn. "You have claimed the right," said he to the officer, "to examine me, and now perhaps you will allow me to examine you a little? You come from a Christian country, you call yourself a Christian, now I want to ask if you are really a Christian." The officer got up and walked into an inner room. Gongga followed him, saying in a gentle voice, "I did not mean to offend you, and I would only ask you as a Christian, to pray to God that I may be found faithful until death." The officer dated his conversion to God from that time.

☞ Nothing is profitable which is dishonest.

Morning Star Papers.

[Continued from our Last.]

X.

FACTS AND FIGURES ABOUT GILBERT ISLANDS.

POPULATION.—Captain Randell, a cocoa-nut oil trader, who has long been familiar with the islands, and has probably more influence throughout the group, than any other foreigner, furnished the Rev. Dr. Gulick, with the following, as the population of the Gilbert Islands:—

Makin and Butaritari, (Pitt's Island)	-	2,000
Marakei, (Mathew's Island)	- . .	2,000
APAIAANG, (Charlotte Island)	- . .	3,000
TARAWA, (Knox, properly Knoy's Island,)	-	3,500
Maina, (Hall's Island)	- . .	4,000
Kuria, (Woodle's Island)	- . .	1,500
Aranuka, (Henderville's Island)	- . .	1,000
Apamama, (Simpson's Island)	- . .	5,000
Nonouti, (Sydenham's Island)	- . .	6,000 to 7,000
Taputeuwea, (Drummond's Island)	- . .	7,000 to 8,000
Peru, (Francis Island)	- . .	1,500 to 2,000
Nukunau, (Byron's Island)	- . .	5,000 to 6,000
Onoatua, (Clerk's Island)	- . .	4,000
Tamana, (Rotcher's Island)	- . .	3,000
Arorai (Hope Island)	- . .	2,000 to 2,500
		50,500 to 54,000

FOOD OF THE INHABITANTS.—With the exception of fish and a very few coconuts, the food of the people consists almost entirely of the fruit of the pandanus tree. They eat the fruit raw, and also prepare it for long preservation. It must be exceedingly nutritious. Let no one imagine that the fruit of the pandanus on the Gilbert Islands, is the same hard and impalatable article as that found upon the Hawaiian Islands. There is nearly as great a contrast between the two as between a *crab apple* and a luscious Oregon apple. It is not only nutritious, but must be an exceedingly healthy diet. In no part of the world, have we seen a more healthy community than we found upon Apaiang and Tarawa, the only two islands of the group which we saw.

COMMERCE.—The only commerce of the islands consists in the sale of cocoa-nut oil for tobacco. The natives in their degradation and heathenism, manifest but very little disposition for trade except in tobacco and fire arms. A Sydney firm has been engaged in the oil trade and it proved exceedingly profitable. As the influence of the mission begins to be felt, a desire is awakening to obtain some other articles in the way of traffic except tobacco. A few are beginning to ask for cloth, knives, hatchets, and other articles. The King of Apaiang forwarded five hundred dollars, by Capt. Gelett, to purchase lumber for a small house. He had obtained the money, as a commission, for procuring oil of his people for the traders. Judging from the two islands which we visited, there is but little to tempt the trader to visit those shores.

CULTIVATION.—The islands do not admit of cultivation. There is literally no soil. The islands are formed of sand, broken coral and shells, with a thin layer of decomposed leaves and other vegetable substances. The number of grasses, trees, and vines is exceedingly small. At very great labor the natives cultivate a coarse species of *kalo*, which they reserve for feasts, not eating it as an ordinary article of diet. All the islands of this group are low, and of coral formation.

APAIAANG.—This island is about fifty miles in circumference. Twenty-seven miles of the island is wooded. It varies from one-eighth, to one-fourth of a mile in width. If all the land of the island was brought into a compact form, it would not form an island four miles in diameter.

FOREIGN INTERCOURSE.—The Gilbert Islands were first discovered in 1765. They were next visited by Captains Marshall and Gilbert, commanding the *Scarborough* and *Charlotte*. In 1824, the French navigator, Duperrey, visited and explored some islands of this group. The most thorough exploration and survey ever made, was performed by the U. S. Exploring Expedition, in 1841.

In 1844, the whaleship, *Columbia*, Capt. Kelly, of New London,

was wrecked on Sydenham's Island. In 1848, Capt. Spencer, of the *Triton*, was very nearly being cut off at the same island. On the same island the *Flying Fox*, Capt. Brown, was wrecked and in 1852, the whale ship *Ontario*, Capt. Slocum, was wrecked upon Pitt's Island.

At the present time, but very few foreigners are residing upon the islands. There is but very little inducement for foreigners to settle upon any of these islands. On Tarawa we found only two foreigners except the Hawaiian Missionaries. These are engaged in collecting coconut oil for Capt. Randell.

SOCIAL STANDING OF THE PEOPLE.—They are an exceedingly debased and degraded portion of the human family. They wear but little clothing. Both sexes, until twelve or fourteen years of age, are entirely destitute of clothing. Adults wear but a slight covering; the males tie around their bodies a coarse mat, while females wear a girdle of fringed leaves a few inches wide. We can add our testimony to the truthfulness of the following language of Dr. Gulick:

"They are pre-eminently indelicate and indecent, possessing very little, if any, of that refined gentility found on Ponapi. Many of their customs regarding the dead are abominably filthy and disgusting, such as preserving the bodies for days and weeks, and carefully daubing over themselves the froth or ooze from the mouth of the deceased. The wife will frequently for weeks after the death of her husband continue to sleep beside the corpse, under the same coverlid; and a mother will sometimes carry the body of her infant about with her till it falls to pieces, and then she will cleanse the bones and carry them. Indeed, it is common to preserve the bones, particularly the skull, of the dead, and carry them about, at times carefully anointing them with oil, and even sharing food with them.

"Heathenism is here seen in some of its lowest and most disgusting forms, though it may be said in alleviation that there is little of that deliberate cruelty and none of that religious sacrifice of life found in many of the groups of the Pacific. Their religious rites differ in no material respects from those already described in connection with other groups. Stones, the incarnations of deities, are found everywhere, some of which are so noted as to be the recipients of gifts of food, and to receive the prayers of certain priestly ones."

In their moral and social condition they are far, very far below Hawaiians. The natives of the Sandwich Islands are a civilized and Christian people, compared with the Gilbert Islanders.

XI.

FAREWELL GLANCE AT THE GILBERT ISLANDERS.

"O soft are the breezes that wave the tall cocoa,
And sweet are the odors that breathe on the gale;
Fair sparkles the wave as it breaks on the coral,
Or wafts to the white beach the mariner's sail."

Before our eyes catch a glimpse of Ebon and our attention is arrested by the Marshall Islanders, let us take one more glance at the dwellers upon the low coral islands of the Gilbert Group. Poets may sing of the charms of a tropic isle, where waves the tall cocoa, and the waves break on the coral; the disciples of Rosseau may discourse upon the happy lot of the savage; but it requires only a passing glance to dispel the poet's dreams and the skeptic's boasts. However much the charms of nature may delight the eye and please the fancy, yet the actual sight of crowds of naked men, women and children, ignorant, filthy, and degraded, is a most sad and heart-affecting spectacle. We envy not the man who can extol the condition of the heathen, who are living separate, destitute and apart from the blessings of Christianity, and much less do we envy those who, from Christian lands, visiting those degraded people, contribute to introduce among them the vices and diseases of civilized society.

Some of the southern islands of the group have been very much corrupted by the demoralizing influence of foreign intercourse. Not so at Apaiang and Tarawa. But very few foreigners have ever lived among the inhabitants of these two islands, or others in the immediate vicinity. There is little, if anything, to tempt the trader among them, except the traffic in coconut oil. It is important that the people should have their desires awakened for something else besides tobacco, in exchange for oil. This will be the result as the influence of the mission extends. Already the happy change has commenced at those centres where the missionary's influence is most felt. Let the tide once commence setting in an opposite direction, and the most happy results will speedily follow. We are not sure but it would work beneficially if some of the people could be induced to emigrate to other islands of the Pacific; the reflex influence would be good upon those

who remain at home. Guano laborers might be obtained, we think, with but little difficulty. There are islands destitute of inhabitants where the cocoanut oil trade is yet to be commenced; the Gilbert Islanders are just the men to be employed as laborers, in the same manner Messrs. English & Co. employ the natives of the South Seas, at Fanning's Island.

It is no uncommon event for newly arrived Europeans and Americans at Honolulu, to lament the low standard of civilization on the Hawaiian Islands, and prematurely pronounce the missionary enterprise a failure. We only wish such carpers, growlers and narrow-minded observers could come among us, *via* the Gilbert Islands. On those islands is to be witnessed pure heathenism, unameliorated and unsoftened by Christianity. Compared with the Gilbert Islanders, Hawaiians are highly favored and elevated in their civil and social condition. On returning to the dominions of Kamehameha IVth, we feel that we have once more taken up our abode in a well ordered and settled civil, social, intelligent and religious community. If any of our island readers are dissatisfied with their homes and blessings, we advise them to visit the Gilbert Islanders. Having made such a visit, we are confident every one will say, in the language of the Psalmist, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage." Another feeling too, we should hope would arise in their minds, akin to that which led Messrs. Bingham, Mahoe, Kanoa and Haina, with their wives, to take up their abode among that people and spend their lives in teaching the ignorant, elevating the degraded, healing the sick, clothing the naked, preaching to all, and guiding inquiring souls to the Lamb of God, who "taketh away the sins of the world."

XII.

FIRST GLIMPSE OF THE MARSHALL ISLANDERS.

"Strange scenes, strange men."

A passage of two days from Apaiang, brought the *Morning Star* to Ebon, Boston or Covell's Island. This is the most southerly of the Ralick chain. Before our vessel came to anchor, scores of the islanders were swarming our deck. At a glance we saw that a new people dwelt upon this group; lively, active, talkative, prying, shrewd and ready to take advantage, unless we were upon the look-out. The Rev. Mr. Doane came off in a large boat paddled by the principal chiefs of the island. We received such a welcome as none but the lonely missionary can give to one who pays him an unexpected visit. Having heard the island news and reported the general items of news respecting the outside world, we left the vessel for a few days' residence on shore. Here we spent from Wednesday evening until the following Monday. During that period our ears were occupied in listening to narratives of interest respecting the people, our eyes were glancing about at the "strange scenes, strange men," passing before us, and our feet were wearied in rambling over the island and reefs. We felt, at first, rather bewildered, for the contrast was great between the dull, stolid, and indolent Polynesians inhabiting the Gilbert Islands, and the Yankee, driving and go-a-head people of Ebon. Having adjusted our mental reckoning, we began to digest and arrange the facts we had gathered, and jot down the impressions which had been made upon our mind. The mission upon Ebon has been most interesting from its commencement. The very establishment of the mission is connected with a series of most providential and unlooked for incidents.

XIII.

ORIGIN OF THE MISSION TO MARSHALL ISLANDS.

When the Rev. Dr. and Mrs. Pierson arrived in Honolulu, in 1855, they made known their wish to obtain a passage to Ualan or Strong's Island, one of the Caroline Group. The following statement made by Dr. Pierson, we copy from the *Missionary Herald* of September, 1855.

"In conversation with a man a few days since, I happened to ask him if he knew of any opportunity by which we could reach Strong's Island during the summer. He replied that there was a vessel in port, engaged in sperm-whaling and procuring cocoanut oil; and as the Kingsmill Group is the region for the oil, possibly he would cruise beyond for whales, and so touch at Strong's Island. Upon this suggestion, I went to see the captain, and asked him where he intended to cruise. He replied, 'Among the Kingsmill Islands.' I inquired if he would visit the Caroline Islands. He said, 'No.' I told him that I wished to find a vessel that would go to Strong's Island. He said that he was not going into that region. He said that the best he could do would be to take me to the Kingsmill Islands and leave me there; and probably in a few months I should find a passage to Strong's Island.

"He then turned and looked at me very closely, and asked, 'In what capacity do you go?' I replied, 'As a missionary.' He looked at me very seriously for a minute or more, without saying a word; after which he said, 'I have a mind to take you to Strong's Island; for I love the missionary work. I want missionaries to be placed on every island in the ocean; and I am willing to do what I can for the cause. Whalers have been a curse to these islands long enough; and I am determined to do what I can for their good, so as to have righteousness and justice established upon them.' After talking with him some time, he said if we were disposed to take a passage with him, and cruise along through the Kingsmill and Radick groups, stopping at some ten or twelve or more of these islands, he would take us to Strong's Island; but it would be three or four months before we should arrive at the end of our journey.

"Captain Handy has been visiting these islands regularly for about seventeen years for cocoanut oil, has become well acquainted with many of the natives, and understands the languages to a certain extent. Indeed, he had lived upon one of the islands for several months. He is very desirous to have missionaries settle upon both these groups of islands, especially upon the Radack and Ralick Chains. There are no foreigners residing upon them; and we might preoccupy the ground, and so avoid many difficulties that come from wicked foreigners who have gained influence before the arrival of missionaries. These chains of islands are both under one king, and all speak one language. The Radack and Ralick Chains compose Marshall's Group of islands. They lie near together, and contain at least fifteen thousand inhabitants. He says this in one of most interesting places in the world for a mission."

After conferring with the Directors of the Hawaiian Missionary Society, Mr. Pierson was advised to engage a passage with Captain Handy. Continuing his narrative, he writes as follows:

"Mr. Damon and myself called upon the captain immediately, but he said that he could not do anything without first consulting his officers. He took us on board, and summoned the mates and steward to the cabin, and told them that there was 'a great talk on shore, and some people wanted to put missionaries on board for the islands.' The first mate said, 'I for one am glad of it. We need a missionary among us; and I am willing to take them.' Another said, 'Whalers have done so much evil to the people on these islands, that I will do anything I can for their good. I like the plan; and I want the missionaries to go with us.' The other said that he was very much pleased with the proposition. And the steward said that nothing should be wanting on his part to make us comfortable. Arrangements were then made for our passage. The captain said that he would give me his state-room; and the first mate said that he would give his to the native helper, who is to go with us.

"The missionary brethren were so much interested in Captain Handy's views, in regard to a mission on Kingsmill and Radack's Islands, that they invited him to meet them, and give them more definite information. To this he cheerfully assented, and brought his chart along, and gave them a very full description of that part of the seas, the state of society, the manners and customs of the people on the different islands. All were very much interested in his account, and felt convinced that the time had come when these islands ought to be occupied by missionaries. We are filled with joy that our blessed Lord and Saviour has provided such a favorable opportunity for us to explore lands that have never hitherto been visited by a missionary."

XIV.

REV. DR. PIERSON AND CAPT. HANDY, PEACEMAKERS.

The cruise of the bark *Belle*, forms an important era in the bloody history of the inhabitants of the Marshall Islands. The *Belle* sailed from Honolulu, May 24th, 1855, having Dr. and Mrs. Pierson on board as passengers. Nearly a year elapsed before any intelligence was received respecting the vessel. A brief sketch of Dr. Pierson's explorations, will be found in the *Friend* of June 12, 1856. From that sketch we copy as follows: "After leaving the Kingsmill Islands, the *Belle* cruised among the Mulgrave Islands. The islands have been explored but little, upon some of them probably no white man ever landed. Capt. Handy made arrangements for opening a trade with the people; which afforded our missionary party an excellent opportunity for exploration. A royal party, consisting of Her Royal Highness the Princess Nemaira, her husband, and five attendants, took passage on board the *Belle* and cruised about for several days. The natives expressed a strong desire to have missionaries located among them, and the King promised his protection. Dr. Pierson is hoping ere long to return

and commence a mission there." It was our privilege to meet Nemair, the Princess mentioned in the above extract. She is a niece of Kaibuke, who is of so much importance among the Marshall Islanders, and whose character we have elsewhere sketched.

During that cruise, Capt. Handy, who had obtained a tolerable acquaintance with the Ebon language, exerted his influence, in conjunction with that of Dr. Pierson, to persuade the chiefs to desist from their bloody policy, which had hitherto governed them in their intercourse with foreigners. The chiefs promised Dr. Pierson and Capt. Handy, that they would not cut off any more ships, or put any more foreigners to death who might chance to be cast upon their shores. We are most happy to report, that so far as we have been able to ascertain the facts, the chiefs have scrupulously kept their word. This fact should surely be set down to their credit, and serve to soften our judgment in regard to this people. In justification of their bloody policy and excuse of this treatment, the chiefs set up the plea of the ill-treatment which they had received from foreigners. Dr. Pierson, in his report of the cruise of the *Belle*, remarks as follows:

"There are no whites on these islands at present, and no white man has ever lived on any of them for any length of time. The natives have generally shown a hostile spirit to foreigners. Several vessels have been cut off, and a great number of foreigners killed at different times. The reason given for this conduct is, that when *the king* (Kaibuke) was a young man, a (whale) ship visited Ebon, and a native stole something, which gave occasion for disturbance. A general attack was made by natives and many were killed,—among them Kaibuke's, oldest brother, and he (Kaibuke) received a wound in the arm from a spade, which we saw. He declared that he would have revenge,—that he would kill all the whites he could, and cut off a vessel if possible. His order to this effect has never been revoked until recently." See *Missionary Herald*, for March, 1858.

While we rejoice that the chiefs should have chosen to pursue a different policy, and follow wiser counsels, who can withhold his admiration of the mild and peaceful mission of Dr. Pierson and Capt. Handy? Would that all shipmasters, and especially all masters of whale ships, had pursued a similar policy to that of Capt. Handy, towards both the natives and missionaries. Now that Capt. H. has probably retired from the toils, perils and anxieties of a sea-faring life, it must be to him a source of unspeakable satisfaction, that during his last voyage among the savages of the the Marshall Islands, he initiated a policy of good will and kindness towards foreigners in the place of their former cold-blooded and murderous practices; and to Dr. Pierson, who was compelled by the sickness of wife, to retire from his field of labor among this people, it must be a source of the purest joy, that his labors as the pioneer missionary, were not in vain, but that now a plentiful harvest is being gathered from the gospel seed which was sown by his hands.

In referring to the efforts of Dr. Pierson and Capt. Handy, it would be unbecoming, as well as unjust, not to acknowledge the influence and mild persuasion of Mrs. Pierson. Her influence with Nemair, the sister of Kaibuke, was very great. She formed an attachment for Mrs. Pierson, which still remains, and no opportunity is lost to make inquiries for this missionary lady and first white female who ventured to risk her life among the savages of the Marshall Islands. Her mission was a noble one, and although ill-health compelled her early to retire from active missionary labors among that people, she may in her home among the people of California, cherish the gratifying reflection, *that having done what she could and all she could*, her influence is still felt in curbing the violent passions, and checking the savage ferocity of men who had previously imbrued their hands in the blood of many who had been unfortunately cast upon their shores. "Blessed are the peacemakers."

XV.

FORMER INTERCOURSE OF FOREIGNERS WITH THE MARSHALL ISLANDERS.

Some facts have already been published, and others are now being discovered, which show that the Marshall Islanders have imbrued their hands in the blood of many strangers and seamen, who have visited their islands. We hope that a new era has dawned upon those benighted islanders. If the mission established upon Ebon has done no other good, we trust that it has effectually stayed the effusion of blood and the cruel murder of any unfortunate mariners who might

be driven by stress of weather, or other causes, to seek safety among the people of the Marshall Islands.

The following list of murders and massacres, will suffice to show that the time has come when an end should be put to such bloody transactions.

In 1834, Capt. Dowsett, mysteriously disappeared at the Piscadores, one of the most northerly islands of Ralick Chain. We still hope as the missionaries extend their work northward, that they will be able to ascertain something more definite in regard to his fate. We express this opinion, because the islanders have hitherto been very cautious about speaking of former transactions with foreigners. As one and another joins the mission party, facts are being revealed in regard to the past history of foreign intercourse.

In 1845, Capt. Cheyne, of the *Naid*, had trouble with the dwellers upon Ebon, and one man was killed upon the spot, besides the nephew of the highest chief of the Ralick Chain was wounded and died soon after landing.

Dr. Gulick, in his lectures, refers to a whale ship that was nearly cut off, at Namarik, (Baring's Island) about the same time, (1845), and also two whale boat's crews came ashore and the crews were all killed at Ebon.

During our visit to Ebon, we also heard the story of a boat's crew which landed upon Ebon, some years since, who had plenty of money. A servant woman in the employ of Mrs. Doane, tells this story: When she was a little girl, a boat came to Ebon with six men in it. They had plenty of food in the boat but came for water. Three of the men had on white shirts, and were large, good looking men, not sailors. They had money in a Hingham box or bucket. They had small knives in their pockets. They were all killed by the natives. Their boat was destroyed. Their clothes were put out of the way. She saw them lying together on the ground after they were killed. Their bodies were subsequently put out of the way. The natives threw gold pieces about, and of some they made fish hooks. From the age of this woman and the particulars which she has stated, we are led to suppose this boat may have belonged to the ill-fated brig *William Neilson*, Capt. Weston, who was accompanied by Capt. Dominis and Commissioner Brown as passengers. It is by no means unreasonable to suppose that the brig may have struck upon some one of the innumerable reefs of this part of the Pacific.

From the *Friend* of May 15, 1847, we copy the following paragraphs:

"THE MISSING BRIG WM. NEILSON.—This vessel left the port of Honolulu, August 5, 1846, for China, expecting to return as early as Christmas. Fears have been for months entertained respecting her fate, but conjecture has inspired the hope that she was not lost; perhaps, she might be sold or otherwise detained. The 'Mary,' which left China, March 2d, reports that up to that date no intelligence had been received respecting her. We can with difficulty bring our mind to the conclusion that all on board have perished and not one survives to report the story of her disaster. There is the possibility, that like the brig 'Express,' the 'Wm. Neilson' may have been wrecked on that some of the numerous islands in that part of the broad Pacific. It is reported however, that a succession of terrible gales and typhoons was experienced in that region of the ocean during the months of September, October and November. Ex. U. S. Commissioner, Brown, and Capt. Dominis, passengers, and Capt. Weston commanding the brig, are removed from their families, which will not soon cease to mourn the absent husband and father, while a wide circle of friends and relations will deeply sympathize with the bereaved. No person in our community was more generally esteemed for his many excellencies as a neighbor, friend and citizen, than Capt. Dominis, and his family have met with an irreparable loss.

"During Mr. Brown's long residence at the islands, he gained many friends, and his private character, we believe, to have been above reproach. There are many in this quarter of the world who will sympathize with his deeply afflicted family. There are many here, who will also sympathize with the family of Capt. Weston. On a former voyage Mrs. Weston accompanied her husband to our shores, when he commanded the ship Congaree. In addition to the above mentioned individuals, it becomes our duty to record the names of others belonging to the ship's company, viz: Mr. George Brown, Junior, passenger; Mr. Charles Green, a passenger, belonging to Barnstable, Mass. He came to the islands as Capt. Dominis' 1st officer, on board the schooner Swallow. One Chinaman and five Lascar sailors were also passengers.

"Belonging to the crew of the brig, were the following: 1st officer, Mr. Hammet, Martha's Vinyard; 2d officer, Mr. Benson, Baltimore,

Md. Seamen, Seth P. Peterson and Amherst Peterson, brothers, belonging to Marshfield, Massachusetts. David Mann and Walter Tybu, both belonging to Hanover, Mass. The names of cook and steward, we are unable to learn. Two seamen, John Pitts and J. Gilbert, were discharged sick at this port, just before the sailing of the vessel.

"The vessel, we are informed, was insured, as well as the whole, or a part of the cargo, \$22,000 in specie."

In October, 1852, the schooner *Glencoe* of San Francisco, was burnt and crew murdered by the inhabitants of Ebon. In this affair the chiefs took no part, for they were absent from the island. The *Glencoe* anchored near the anchorage ground where the *Morning Star* lay in safety during our visit, and where we enjoyed the most friendly intercourse with the people.

A short time after the bloody affair of the *Glencoe*, it is reported that a brig touched at Ebon, and active preparations were made by the chiefs and people to take the vessel and murder all hands. Just as the vessel was about to drop her anchor, the wind veered and the master of the brig concluded it unsafe to anchor. Thus the vessel escaped, in a manner most providential. The vessel would have anchored where the *Morning Star* lay, while we remained at Ebon.

In December, 1852, two months after the sad affair of the *Glencoe*, the *Sea Nymph*, of San Francisco, Capt. McKensie, was cut off at Jaluit or Bonham's Island. The only survivor of Capt. McKensie's crew, was brought to Honolulu about three years ago. The hull of the vessel is now to be seen in the spot where she was burnt and sunk by the natives. Dr. Gulick reports the *Sea Nymph* as belonging to San Francisco, but unless we are much mistaken, she was under the British flag.

During our visit to Ebon, we also heard of a large ship which went on shore at Bikini, one of the most northern islands of the Ralick Chain. Report says that the ship's company embarked in their boats, but left plenty of articles on the ship, and among other things left behind, was a black New Foundland dog, which the natives rescued, and which is now reputed to be among the islanders. We could not ascertain the name of the ship, or the year when the wreck occurred. We hope yet to learn additional particulars in regard to this wreck.

It seems somewhat remarkable that the foregoing facts have not attracted the attention of either the British or American naval commanding officers upon the Pacific Station. From facts which came under our notice while at Ebon, we are confident that the chiefs are fearful that even yet they may be called to account for some one of the many bloody deeds which have been perpetrated within their dominions. The retributive punishment, which a man-of-war might inflict, conveys a terror to their minds. A man-of-war they have never seen, but the name is familiar to their ears. It may seem strange, but it is nevertheless true, there are many islands, even groups of islands, in the Pacific, as yet unvisited by either an English or American vessel of war. We do not plead for the visit of vessels-of-war to the Marshall Islands, for the protection of the missionaries, or because we have lost our faith in missions, but for the protection of commerce and the lives of wrecked mariners. We believe the time has come when it would be feasible to form a treaty with those people. The chiefs, through the interpretation of the missionaries, could be made to understand the nature of treaty-stipulations. Should a vessel of war visit those islanders, they could be made to understand that, should further massacres and murders occur, they would be held responsible. We can readily see that such a visit might be productive of incalculable good. A judicious commander ought however to be selected for the purpose, otherwise more evil than good would be the result.

We are not ignorant of the fact that an American vessel of war, the schooner *Dolphin*, Lieut. Percival, once visited Mili, or Mulgrave Island, which is the most southern of the Radack Chain. The occasion of that visit (1825) was for the purpose of rescuing a portion of the crew of the American whaleship *Globe*, on board of which a mutiny had occurred. The *Morning Star* has visited that island, and the spot was pointed out where the *Globe* anchored. The mutineers were killed by the natives in consequence of their cruel treatment of the females. The *Dolphin* was upon her return passage from the Mulgraves, when she touched at Honolulu and those disgraceful scenes occurred, which gave Lieut. Percival an unenviable notoriety, and prevented him from obtaining the command of another vessel for nearly twenty years. He still lives, and in his old age doubtless regrets the mad freaks of his youth.

We should seriously deprecate the consequences if a vessel of war should be sent to call the islanders to account for the past, for we are

not sure but in most instances, there may have been injury and insult inflicted upon the islanders, before they were led to lift the murderous knife. Let "by-gones be by-gones," but for the future let there be a fair and full understanding that if new murders are committed, the perpetrators will be held to a strict account. Such a policy would exert a most beneficial and salutary influence. The chiefs are now haughty and overbearing, and voyaging about in their big war canoes or proas, imagine that they are above law, and hence are lawless. The missionary may teach the people the gospel and thereby accomplish incalculable good, but he cannot do every thing. The following facts however, will show that he can work with spiritual weapons when threatened with carnal. On a certain occasion, a haughty and overbearing chief, told the missionary that it was "Ebon fashion," when foreigners conducted in a manner not to please the chiefs, that they put them out of the way, or in other words, acted upon the principle, that "dead men could tell no tales." This was Ebon fashion. Now the missionary wished to show this proud and lawless chief, what was the Christian fashion of treating one's enemies; so he conducted the chief into his study, and knelt down and prayed for him and his people. For writes the apostle Paul, "the weapons of our warfare, are not carnal, but mighty through God to the pulling down of stony holds." We have more faith in the prayers and teachings of the missionary, to christianize and civilize the rude and savage Marshall Islanders, than in commerce or warships. Let the missionary and school teacher go among them with a translation of Webster's spelling book, and the New Testament, and the most happy results may be looked for; children taught to sing

"There is a happy land."

we do not believe will grow up to become murderers and pirates.

XVI.

KAIBUKE.

This is the name of one of the most remarkable personages we met at Ebon. He is sometimes spoken of as the King, but that is however far from being true. He is not even so high a chief as some others, or even his elder brother. On one occasion both he and his brother visited Mr. Doane, and we saw Kaibuke, take a seat on the opposite side of the room, thus paying marked deference to that elder brother. He is nevertheless an important character among his people, and upon his word depends the life or death of the people. We could not learn, as there was really any person who could be officially denominated as His Majesty, or His Imperial Majesty, or the President. The government of the islands is in the hands of a body of haughty, imperious and unscrupulous chiefs, whose caprices and whims are the laws of their dominions. Among these chiefs, Kaibuke has gained an ascendancy and influence, in consequence of his energy, tact, impudence and adroitness. He is a complete politician, placed in a position to carry his measures by force, if they cannot be promoted by mildness. He is exceedingly jealous of the teaching of the missionaries, yet has always maintained a friendly intercourse with them. This must be said to his credit, that he has always kept his word that he originally made to Dr. Pierson, that he would protect the mission. He took Dr. Pierson for "his son," and Mr. Doane, "his friend," which is an expressive method of speaking in the language of Ebon. It is also in his favor, that when the *Morning Star* first entered the lagoon of Ebon, in 1857, he, aided by another high chief, prevented her being run ashore and pillaged, as no doubt some of the chiefs and many of the natives intended should have been her fate.

Kaibuke occupies the position of Prime Minister or Secretary of State, although such terms are foreign to the Ebon dialect. He was at church the Sabbath morning we spent at Ebon. The question was asked him in the presence of the audience if he would protect additional missionaries, if they were sent to Ebon. He gave us his word that he would.

We could relate many stories which were told respecting his duplicity, cruelty and lack of trust worthiness, but we prefer to allow our readers to remain in ignorance of the dark side of his character. Kaibuke is no doubt more or less implicated in some of those deeds of blood which have been perpetrated upon the Marshall Islands. We hope however better things for him in time to come. Those who have gone thither as teachers have not failed to point out to him the better way, or that the eye of Jehovah is continually upon him, and that he will be held responsible by the King of kings.

Kaibuke, takes his name from that of a ship, in the language of New

Zealand. Several years ago a ship from the "south seas" visited the islands. The ship was called Kaibuke, so he took that name. Another chief took the name of Capt. Terry, from the name of the commander of the vessel.

We visited Kaibuke's residence, and found him surrounded by his wives, (of whom he has four,) and his eleven children, most of whom could not be said to be encumbered with a superabundance of clothing. He is a man apparently about fifty-five years of age, with a countenance indicative of energy and good nature, although not of nobleness and magnanimity. We account him however a remarkable man, and if not too old to learn, we hope to hear better reports of him hereafter.

The following incidents may serve to illustrate the character of this Ebonite politician and Prime Minister. On our first interview, a surprising intimacy and familiarity was manifest on his part. Mr. Doane introduced us as "the mikinari at Oahu, to foreigners and seamen." Kaibuke replied, "Mikinari Oahu, Mikinari very good." His eye caught our black coat. He took hold of the sleeve saying, "Me like very good." Remembering the precept that "He that hath two coats, let him impart to him that hath none," we gave to it a literal interpretation. Various were the interviews which we had with this Ebon official. Sometimes we conversed upon matters grave and solemn, and at others we carried on trade in a small way, i. e. exchanging fish hooks and jack knives for the curiosities of the country. At the interview alluded to above, when we called at his residence, it so happened that after a long walk, we were exceedingly thirsty, hence we asked for a little water. He said, "will you not have a cocconut." We assented, of course. One of his attendants was immediately sent off and up one of those gracefully waving trees adorning the coral islands of Micronesia. Soon the cocconuts were brought, one for each of us present. We passed ours to His Excellency, but he declined. When we all had quenched our thirst, Kaibuke very politely intimated that a fish-hook apiece would be acceptable for the nuts. We (including our two companions) paid His Excellency. Kaibuke, three fish hooks for three cocconuts, and took our departure. We only mention this fact as an illustration of Kaibuke's remarkable character! If hereafter, in the progress of learning, and he should ever acquire a knowledge of the English language, and these remarks upon his character should fall under his eye, he may be assured that "the mikinari of Oahu" has followed Othello's parting injunction,

"And naught set down in malice."

XVII.

ORIGIN OF THE MARSHALL ISLANDERS.

Much has been said and written about the origin of various inhabitants scattered over the islands of Polynesia. Whatever theory may be formed respecting Hawaiians, Tahitians, Samoans, or Kingmill Islanders, we are confident but one opinion can be true respecting the Marshall Islanders. They are unmistakably of Japanese extraction. We know that in making the assertion, we are at variance with the opinions of some ethnological writers. Whoever saw the Japanese embassy visiting the United States in 1860, and the Marshall Islanders, would say that they were sprung from the same original stock. Their features and physical organization are most strikingly similar. We could not discover one Polynesian trait, feature or habit among them. Like the Japanese and Chinese, they are remarkably industrious. They are constantly at work, whether upon the land or sea. They have a saying "Ebon people never tire." This trait is most strikingly in contrast with all the Polynesian tribes, so proverbially indolent.

The Japanese Princes are accustomed to traverse the empire, with large retinues, and thousands of retainers; the Marshall Islanders perform similar journeys upon the sea. Every year the chiefs of the Marshall Islands make long voyages, from island to island of the group. We were so fortunate as to meet the entire company of the chiefs of the Ralick Chain of islands, at Ebon. They were about fitting off for a summer cruise to the north. Their large war canoes were hauled upon the sand beach. On the day of our arrival, there had been a race of canoes across the lagoon. We were informed that thirty large proas or war canoes, would form the expedition north, manned by five hundred followers of these chiefs, who voyage in royal state. These proas are propelled by a large

triangular sail, which is so hung upon the mast that it will propel the proa either way. Their arrangements for a rudder, is a paddle fastened by a rope, and which can readily be changed from one end of the proa to the other. They never propel these proas by paddles, but trust altogether to the winds.

In subsequent investigations, it will be interesting to ascertain if there are not strong affinities between the Japanese and Ebon languages. We are not prepared to hazard even an opinion upon this subject, but still the thought has arisen in our mind, from reading the Rev. Mr. Doane's remarks upon "The Ebon and Ponapi Dialects Compared," published in the *Friend* of Feb. 1860, that when a similar comparison shall embrace the Japanese language, that will be found to be the basis of both the Ebon and Ponapi dialects. There is no surer method of tracing the migration of nations and tribes over the continents, islands and oceans of our globe, than by ferreting out the roots and radicals of their languages. In glancing an eye upon a good map of the Pacific, it will appear that the Marshall and Caroline Islands are separated from the Japanese Islands by a breadth of ocean which might be passed over by junks drifting away from land. In looking at the present condition, customs and habits of the Marshall Islanders, we see no great dissimilarity between them and the Japanese, which might not have arisen from their isolated and insular position.

In further confirmation of opinion that the Marshall Islanders are an off-shoot of the Japanese, we would refer to their religious opinions. They do not worship idols, but hold their ancestors in great veneration. They have their consecrated groves and sacred spots. Superstitious or religious ideas do not appear to have had a very strong hold upon their minds. Mr. Doane remarked to us, that they were almost atheists. Who does not rejoice that they now are to have made known to them a knowledge of the one only true God?

XVIII.

CHEERING PROSPECTS OF THE EBON MISSION.

From our knowledge of the Marshall Islanders, knowing them to have been extremely hostile to foreigners, as much so as the Japanese, and in all respects so unlike Polynesians generally, we were not prepared to witness much encouragement to prosecute the mission. This mission was first established by Messrs. Doane and Pierson, in 1857. There have never been but two mission-families at the same time upon the island. Dr. Pierson left on account of his wife's sickness, at the end of his second year's labor. Dr. Gulick and family remained there but one year, and at present the Rev. Mr. Doane and Mr. Aea, the Hawaiian Missionary, are occupying the field.

The gospel has made a decided impression upon the people. Preaching is regularly maintained at the station, and upon an islet on the opposite side of the lagoon, to which station Mr. Doane goes every Sabbath afternoon. Mr. Aea teaches a station school and visits two islets for teaching schools, once a week. His services are invaluable. He has now been upon the island only nine months, yet he speaks the language with fluency, and is daily perfecting himself in speaking and writing. He began to address the people when he had been there but three months. We visited his school. When calling the roll of eighty pupils, forty-three answered to their names. We heard them read, saw them write, and witnessed their ability in ciphering. Their progress was really commendable, considering that not yet four years have elapsed since the missionaries began to reduce the language to a written form. It must be borne in mind, that there are no reading or school books in the Ebon dialect, but what have been prepared and even printed by them, upon a little miserable hand press, that would not be worth in New York five dollars. Mr. Doane and Aea work at type-setting and the press, never having been initiated into the mysteries of a printing office before going to Ebon. They have printed at this station an elementary book for children learning to read, a few of the first chapters of Matthew, and a small collection of hymns. Some of these were written by Dr. and Mrs. Pierson, who are now in California. With these few meagre helps, these missionaries are rapidly teaching the children and adults of Ebon and the neighboring islands to read. In all their instruction they mingle scriptural truth in every variety of form. It was exceedingly surprising to witness the readiness with which the pupils in the day and Sabbath schools, answered the questions addressed to them. There was a sprightliness, activity, aptness and quickness of perception which gave the pleasing evidence that the youth of Ebon would not fall behind the youth of other and more favored lands, if they could only

enjoy similar advantages. The missionaries have certainly secured a hold upon the rising generation which promises a rich harvest in future years.

Not only have the youth of Ebon afforded gratifying evidence of becoming good scholars, but several have already become, in the expressive language of the islanders, "lovers of Jesus." Christians are styled "lovers of Jesus." We met some of these young people, and surely it afforded a joy which words cannot express, to witness their meek and gentle demeanor, and hear Mr. Doane speak of their humble, and consistent walk. One of these may be said to have met a martyr's death, for he was cruelly put to death by a company of revengeful chiefs, urged onward by hatred and passion, and the lying tongue of a base woman. We were assured that hatred of the young man's Christian principles had no small influence in hastening forward his death. May the blood of the martyr prove the seed of the church, in this, as it has in numerous other instances.

This leads us to remark that, while the truth is manifestly and rapidly making progress upon Ebon, among the common people, there are those who are decidedly opposed to the movement. Many of the high chiefs, although apparently upon good terms with the missionaries, are at heart inimical to the preaching of the gospel. These persons tolerate the mission, because, indirectly, it brings ships and trade to their islands; beyond this, they are exceedingly suspicious of the work which has commenced among their hitherto secluded islands. There are two opposing parties, and the present indications are, that ere long there will be a mighty struggle for the supremacy. It would be no surprising thing if the mission should be violently opposed by a powerful body of the chiefs, who look with a jealous eye upon the fact that their subjects are learning to read and acquire knowledge. These chiefs are keen and shrewd men, and foresee that with the increase of knowledge among the commoners, will arise a party to oppose the old and cruel practices of the rulers of the land. Only upon a much smaller scale, the same elements are at work among the inhabitants of the Marshall Islands, which were at work among the Romans and other ancient nations in the early ages of Christianity, when the Apostles went forth in obedience to the Saviour's command, to make disciples of all nations. If this mission goes forward as it has been thus auspiciously commenced, we may confidently look for great and glorious results. A good beginning has been made. A foothold has been secured. Gospel seed has been sown. It is already springing up. "Say not ye, there are four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."—John iv:35.

XIX.

AN AMERICAN MISSIONARY WITH HIS COAT OFF; AND AN HAWAIIAN MISSIONARY WITH HIS SLEEVES ROLLED UP.

We witnessed a scene on one of the islets encircling the lagoon of Ebon, which would have gratified the friends of education and missions. After the Sabbath morning services at the Mission Station, it was our privilege to accompany Messrs. Doane and Aea to their out-station on the opposite side of the lagoon. We were just one hour crossing the lagoon. On approaching the shore, Mr. Doane skilfully piloted our boat through a narrow opening in the reef, scarcely wide enough to allow the boat to pass. We entered the smooth waters within the barrier reef, and skimming along over beds of coral, of every shape, variety and color, saw the fish darting in and out from under the rocky branching marine forest.

As we landed, a group of bright-eyed and laughing children gave us a cordial welcome. We proceeded immediately to the meeting or school house, where an audience of over one hundred soon gathered. The females were all modestly attired, their hair neatly combed and parted, and many wore chaplets of fresh flowers. The house was filled, even overflowing, and as closely packed as the hold of a slaver. The Rev. Mr. Doane conducted the services. He introduced the strangers, who made short addresses. Then followed the school exercise. The whole audience, old and young, arranged themselves into groups of about eight or ten. Mr. Doane, Aea, and a few young men, or rather boys, who could read, sat down upon the mats to teach these ignorant islanders the rudiments of their language. Truly the scene was one to be remembered by those of us to whom such scenes were new. Mr. Doane took of his coat, and Aea rolled up his sleeves. They engaged in the work with an energy and zeal, earnestness and cheerfulness, that imparted life and animation to the school, which banished everything like drowsiness or inattention. Every eye and ear was alive. We never saw more hearty study or more promising pupils. The sounds of

"ba, be, bo, bu,
am, om, im, um, em,"

are still ringing in our ears. The voices of the Ebonites are by no means harsh or unpleasant. Mr. Doane has arranged some of the elementary exercises, in such a manner that they form a simple chant, rendering the lessons very easy of remembrance. The interesting school was opened by singing "There is a Happy Land," and closed by a hymn, in the Ebon language.

[TO BE CONTINUED.]

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Mighty to Save.—Isaiah lxlii: 1.

Jesus is mighty to save. He has told us all power in heaven and earth has been given Him. And He has said, when He gives to any man eternal life none can pluck them out of his hands. Yes, we who believe know Jesus is mighty to save. For some of us once felt there was no power in heaven or earth that could save us. But we found Jesus could. And therefore we say to you, kind reader, Jesus is mighty to save. He can save the bitterest and most persecuting foe of His. He saved Paul of Tarsus. He can save those living in awful sins, such as *man-stealing*. He saved John Newton. He can save those whose lips only know to curse and swear. He saved John Bunyan—who says of himself, from a child he had few equals for cursing and swearing, lying and blaspheming the holy name of God.

Yes, He can save the vilest of sinners, for it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. He came to save. That was His mission. And if He came for this purpose, we may well suppose there is no one so sinful He cannot save.

Perhaps you, dear reader, may feel you are too great a sinner for Christ to save. Ah no! only once put your soul in His hands—only once come to Him and ask Him—only once honestly say to Him you are a great sinner, and want to love Him and live with Him in heaven, and He will give you life, will save you. He is mighty to save. Just say you will love Him, serve and obey Him all lifelong, and He will—you have His word for it, and God's word for it, and the teachings of all holy men for it—save you. Come with the cry—Lord save or I perish; come with the plea—Lord have mercy on me, and He will save you; come with the truthful heart—

“Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me to come to thee,
O Lamb of God, I come,”

and you are His and He is yours, and no power in heaven or earth or hell can harm or destroy you. He will save you—He is mighty to save, mighty to save.

E. T. D.

Ebon, Marshall Islands,
June, 1861.

A SAILOR'S KIND REPROOF.—Solomon says, “A word fitly spoken is like apples of gold in pictures of silver;” and again, “A word in due season, how good it is!” The following incident in the life of a distinguished Baptist minister of Scotland, will show that a sailor may sometimes utter a word, the results of which will affect millions of immortal souls:

A WORD IN SEASON.—James A. Haldane, who recently died in Edinburgh, in his early life commanded the man-of-war *Melville Castle*. When engaged in an action, he ordered up a fresh set of his hands to take the place of those who had been killed by the broadside of the enemy. The men seeing the mangled bodies of their comrades, instinctively drew back, at which

he poured forth a volley of oaths, and wished them all in hell. A religious seaman shortly after said to him respectfully and seriously, “If God had heard your prayer just now, where should we have been?” His words were winged by Him who never smites in vain, and from that day the captain became a changed man. He lived to preach the Gospel fifty-four years. His brother Robert, now known as an able, learned and pious commentator, was early converted under his preaching. Robert went to Geneva, and while there a number of young men were converted under his labors, among whom were Frederic Monod, now one of the pillars of the Evangelical Church in France, Felix Neff, the devoted young pastor of the high Alps, and Merle D'Aubigne, the historian of the Reformation. Who can gather up the results of that single conversion on board the *Melville Castle*, brought about through a single sentence addressed by a sailor to his profane commander?

A PRAYER FOR THE TIMES.—The Right Rev. Bishop Potter, of Pennsylvania, has caused the following prayer to be distributed among the clergy of his diocese, to be used at their discretion in their public services on the Sabbath:—

O Almighty God, who art a strong tower of defence to those who put their trust in Thee, whose power no creature is able to resist, we make our humble cry to Thee in this hour of our country's need. Thy property is always to have mercy. Deal not with us according to our sins, neither reward us according to our iniquities; but stretch forth the right hand of Thy majesty, and be our defence for Thy name's sake. Have pity upon our brethren who are in arms against the constituted authorities of the land, and show them the error of their way. Shed upon the counsels of our rulers the spirit of wisdom, and moderation, and firmness, and unite the hearts of our people as the heart of one man in upholding the supremacy of law, and the cause of justice and peace. Abate the violence of passion; banish pride and prejudice from every heart, and incline us all to trust in thy righteous Providence, and to be ready for every duty. And oh, that in thy great mercy, thou wouldst hasten the return of unity and concord to our borders, and so order all things that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These things, and whatever else Thou shalt see to be necessary and convenient for us, we humbly beg through the merits and mediation of Jesus Christ our Lord and Saviour. Amen.

GOD EVERYWHERE.—The theology and the piety of agricultural and mechanic arts and pursuits are palpable. God is in history and in science—in all our inventions and discoveries. They are all according to his laws—have been developed by his laws—and proofs conclusive that He is their author. Every good gift, and every perfect gift comes from above, from the Father of lights.

MARINE JOURNAL.

PORT OF HONOLULU, S. I.

ARRIVALS.

- Sept. 2—Am bark Yankee, Commodore Paty, 11½ days from San Francisco.
4—Am bark Zoe, Lawton, from the Arctic, with 3000 lbs bone, 6000 lbs ivory, and 75 brls wh oil.
5—H. I. M. corvette Galathee, 28 guns, Capitaine du Cornulier-Luciniere, 16 days from Tahiti.
5—Am steamer Santa Cruz, Bennett, 11 days from San Francisco.
11—Haw. sch Maria, R. Brown, from sea.
12—Am clipper ship Raduga, Burditt, 134 days from Boston.

DEPARTURES.

- Sept. 9—Am bark Comet, Smith, for San Francisco.
10—Am steamer Santa Cruz, Bennett, for Japan and China.

MEMORANDA.

☐ Am. steamer *Santa Cruz*, Bennett, reports—Left San Francisco Aug. 25. On the 27th, the steward, named B. F. Parker, jumped overboard and was drowned. The vessel was immediately hoisted, a boat lowered, and every exertion made to save him, but he disappeared before the boat could reach him. He was supposed to have been insane. Experienced light, baffling winds the entire passage.

☐ Am. ship *Raduga*, Burditt—Left Boston May 1st; was 55 days to Staten Land; thence to 50° S. was 26 days, during which experienced very severe weather, continual gales from W.N.W. to W.S.W. After that, had light, variable winds the remainder of the passage. Saw several vessels off the Horn, but did not learn any of their names or where bound. Arrived at Honolulu Sept. 12, all well, after a passage of 134 days.

PASSENGERS.

FROM SAN FRANCISCO—per Yankee, Sept. 2—Mrs Newberry, Misses E and C Newberry, Mr and Mrs Waterhouse, Mrs Sequeira and child, Miss Emmes, Jno Yates, wife and 3 children, D C Waterman, J C Spalding, Capt T Cummings, Capt C Cook, Mrs Mau and 2 children, Daniel Burns, Jno Madden, Wm Love, Lieut F C Kruger, W H Kruger, A S Grinbaum, H Raymond, Richard Nordrop, S H Lichtenstein, John Smith, George Grey, Wm Basch, John Barker, and 2 Chinamen—35.

FOR SAN FRANCISCO—per Comet, Sept. 9—Mrs G P Judd, Miss S A Judd, Allan Judd, Misses Carrie A Hall, Miss Cornelia Hall, Mrs Macfarlane and 4 children, Mrs L L Richards and 3 children, Wm White, C H Daly, Miss R Daly, D B Vida, F L Hanks, I Ashmead, Mr Hague, Wm Hogan, W H Johnson, L Miller, N L Weldy, A K Stevens, James Cooke, Chas Taylor, Mr Hunter, Mr Murphy, Mr George—32.

FROM SAN FRANCISCO—per Santa Cruz, Sept. 5—For Honolulu: C H Lant. For China: H M Shearer, Miss Devonshire, Mr Stevenson, Charles Smith.

FROM BOSTON—per Raduga, Sept. 12—Mrs Burditt (Captain's wife) and child, Henry W Saunders.

MARRIED.

DIAMOND—WATERHOUSE—In Honolulu, at the Fort Street Church, Thursday evening, Sept. 12, by Rev. E. Corwin, Mr. William Henry Dimond to Miss Ellen D. Waterhouse, both of Honolulu.

CHANGFOW—KEOPUHIWA—In Honolulu, Aug. 31, by Rev. S. C. Damon, Changfow, a Chinaman, to Keopuhiwa, a Hawaiian.

DIED.

I—In Honolulu, Sept. 12, Martha, wife of the Hon. John Ii, of consumption, aged 19 years.

CLOUGH—In Honolulu, Sept. 2, Mr. John Clough, aged 20, belonging to Newburgh, N. Y. He was mate of the Morning Star in 1859, but came from the United States an officer on board the whaleship Thomas Dickason.

HARRINGTON—At U. S. Hospital, Honolulu, Sept. 5, John Harrington, belonging to Cairo, Greene County, N. Y., where his parents now reside. He died in consequence of a severe injury received from the blow of a whale, on the 10th of July, while attached to the whaleship General Pike. He was discharged upon the Consulate August 12.

THE FRIEND:

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