

THE POLYNESIAN.

PUBLISHED WEEKLY, AT HONOLULU, OAHU, HAWAIIAN ISLANDS.

J. J. JARVES, Editor.

SATURDAY, OCTOBER 16, 1841.

Vol. 2.—No. 19

For the Polynesian.

Translated from the Hawaiian.

Laws of the Hawaiian Islands.

Continued from page 66.

Here follow some further explanations respecting the system of taxation. These seven sections which follow, are designed to explain and enforce what has been previously said.

16. Respecting the variations in taxes.

The first year after the promulgation of this law, throughout the different islands of this group, the poll shall pay but half tax, thus: a man, half a dollar, a woman, a quarter of a dollar, a child over fourteen years of age, one eighth of a dollar. On that year the lands shall pay a full tax. But on the second year, the lands shall pay but half tax. The fathom hog shall be but a yard in length, the three cubit hog shall be a cubit and a half, and the hog of a yard's length shall be only one cubit long. In failure of the yard hog, five dollars; in failure of the cubit and a half, three dollars and three quarters; in failure of the one cubit, two dollars and a half. The rule shall be the same if the tax be paid in any other property than the two articles mentioned. On that year, the poll shall pay a full tax, and this yearly variation shall be perpetual. If the poll pay a full tax, the lands shall pay but half tax, and if the lands pay a full tax, the poll shall pay only half in that year.

17. The business of the chiefs.

Ye chiefs of the nation, reflect well on these fundamental laws of the kingdom. From this time change your course of procedure. A change in accordance with his law, will be both more just and be really better for yourselves. The multitude of people who live with us in idleness, or do but little, which we falsely supposed to be a business style of living, let that cease. The perquisites of your office held in this country from of old, are to be the avails of your lands obtained on all your working days. Those are yours—also one tenth part of the yearly taxes collected from your lands, is yours, not however the poll tax. But the chiefs who do not belong to the council, are not included; their standing shall be that of a landlord, though by improvement in their manner of conducting business they will rise to the same rank, by seeking the welfare of the laboring classes, that they may enjoy full protection, and also by promoting the happiness of the weak, and of strangers from other lands.

18. Respecting Landlords.

Reflect well, all ye landlords of the kingdom, on all the regulations of this law, lest you be dispossessed, according to the principles of the eleventh section. Search for your wealth on your own labor days, search out such kinds of business as will enrich the country, and those tenants who live upon the lands under you, that be high and the low may be under the same subjection to the same laws enacted by the chiefs for the protection of the kingdom. On the second year after the promulgation of this law, which is the year on which a full poll tax is paid, those landlords who do not belong to the national council shall pay to the king one tenth part of all the avails of their labor days. On the year which pays but a half tax on the poll, the landlords shall pay to the king one fifth of their income, and this shall be a perpetual tax of the kingdom on the landlords, having an annual change in the proportion.

19. Respecting officers to be appointed anew.

This explanatory section is for all those officers that are newly appointed to enforce these laws of the kingdom, and also for all those who are called officers. You are appointed as persons to assign labors in perfect accordance with the requirements of this law. If you see the chiefs, landlords, or any other people doing that which is forbidden in this law, you are to give them correct information of the crime they are committing—the crime of seizing these articles which are said to belong to the common people. You are to give notice of those acts which not being well understood, and liable to involve the actors in difficulty, that the idler is to be punished with hunger and poverty—that it is the duty of the people to labor for that property which is appropriate to the several farms all round the island—to superintend the numbering of the people, including children and feeble persons, also the deaths and births in each year—to search out a course by which those parents who have a multitude of children, may retain them without having them separated from each other, and by which an individual having the charge of several feeble persons may be able to support them—to consult with the landlords as to what kind of production is most appropriate to their several lands, according to the suggestions of this law—to reflect well on the means by which the amount of property may be increased each year above that of the preceding, that it may be ascertained also whether there really is an increase of property on the islands or not.

20. Tabooed articles on the mountains.

Of all the things which grow spontaneously on the mountains, the landlord can taboo nothing for himself, except one kind of timber; this however does not apply to timber prepared by the hand of man; that is his. If any of the common people take the timber which the landlord had tabooed for himself, he shall pay one of every two sticks to the landlord, however many he may have taken. His majesty the king taboos the sandal wood for himself. The visitors of the mountains shall not touch that timber, until such time as the king shall say, when all the people may cut it by paying two thirds to the king, reserving one third to themselves. He also taboos all large trees such as one man cannot clasp. That tree shall not be felled for nothing. It may be cut for canoes, paddles, and such great works as small timber will not answer for. The landlord or tax officer must be previously notified, but no other person. Whoever violates the taboo on those trees, and fells without reason a large tree, or breaks down the small shoots of sandal wood in the mountains, shall be fined one hundred rafters each five yards long. But if the man be furnished with a whip-saw, they are the third class of persons who may cut large trees of the forest, but not sandal wood. But the Oo and Mamo shall remain taboo as of old. But there is one thing that is taboo on all the mountains of the land, that is, to kindle fires and burn up all the verdure of the mountains. Whoever does this shall be punished according to the aggravation of the offence. If the crime be small the fine shall be less; if large then he shall be fined by being put to hard labor for two years and a half. Such is the punishment of all who kindle fires on the mountains.

21. Of the application of the laws.

During the ensuing six months, the

governors and landlords shall settle the difficulties in relation to residuum lands, and other difficulties also; first let the difficulties on the manner of doing business be settled; establish your men on your lands, that they may be well off; seek a reward for the laboring class according to the amount of labor performed; and all officers shall be rewarded according to their correctness in transacting business. After six months from this time, chiefs, landlords and people shall be punished for all violations of this law, according to the within requirements.

22. Respecting the council of the chiefs.

In the fore part of April the chiefs shall meet in council to consult on the welfare of all who reside in the kingdom. By such a course the chiefs may perpetuate their rank above the people, in subservience to all the laws of the kingdom to which you give your assent.

But for a man to engage in only one kind of business is the surest way to enrich the nation; thus, one engage in agriculture, another in the fisheries, another in canoe building, another in house building, another in trade; each important business of the nation having a separate class of laborers, in accordance with the opinion of the skilful.

All taxes assessed previous to the enactment of this law, shall be paid, and all labor previously given out shall be performed in full, after which the old system shall end.

This law was enacted on the 7th of June, in the year of our Lord one thousand eight hundred and thirty nine.

At subsequent examination of the chiefs certain changes were made, to which we have set our names this ninth day of November in the year of our Lord one thousand eight hundred and forty, at Lahaina, Maui.

(Signed) KAMEHAMEHA III.
KEKAULUOHI.

Chapter IV.

OF LAWS WHICH ARE NOT OF UNIVERSAL APPLICATION.

In the constitution, it is stated what laws are applicable to the kingdom at large. A single chief cannot make a law, not even his majesty the king, but the chiefs must assemble according to the requirements of the constitution. Wherefore if a single governor pursue an incorrect course, the fault is his own; it does not attach to the kingdom, until the king and premier approve the act; then the kingdom is involved.

There are many little evils existing in villages, which the general laws of the nation cannot correct, for the circumstances of one village are unlike the circumstances of another village, wherefore, the following edicts have been agreed to:

1. If the people of any village, township, district, or state, consider themselves afflicted by any particular evils in consequence of there being no law which is applicable, it shall be lawful for them to go to a tax officer, judge, or any chief, and he shall give notice to all the people of the place, who may assemble at the place mentioned by the officer. Then they may devise a law which will remedy their difficulties. If they shall agree to any rule, then that rule shall become a law for that place, but for no other. It shall not however be in their power to make any law which is at variance with any law of the kingdom, nor on a subject of universal importance.

But laws respecting roads, fences, animals, and all such like things they may pass.

2. All private individuals also shall enjoy the same privilege. Any man may make a law which shall be applicable to his own premises, and if a man makes the law of his land, his yard or his house clearly understood before hand, that law is binding, and whosoever violates, shall pay the penalty according to the requirements of the law, though no such law can be at variance with the general spirit of the laws of the nation, nor can there be an oppressive law nor one of evil tendency.

These edicts having been passed by the chiefs, we have hereunto set our names this ninth day of November in the year of our Lord one thousand eight hundred and forty, at Lahaina, Maui.

(Signed) KAMEHAMEHA III.
KEKAULUOHI.

To be Continued

COMMUNICATED.

For the Polynesian.

HONOLULU, Oct. 4, 1841.

TO THE EDITOR OF THE POLYNESIAN:

SIR—In three of the late numbers of your paper you have published a translation from the French of an account of the persecution of the Catholics at the Sandwich Islands. This publication we think contains many statements evidently at variance with the truth. Some having truth for their basis but so colored or distorted as to mislead the reader who is unacquainted with the facts, and some which our enquiries have led us to believe are correct. These traits in the above named publication will be so obvious to most of your readers at the Islands, that were they only open to their perusal no notice of inaccuracies would be required.

But as they have been published in a permanent form in a French periodical widely circulated and extensively read throughout Europe, and somewhat in the United States, as they have become a part of the history of the times, justice to this government and to the American Protestant Mission, (which it is said is the primary cause of all the evil) demands that these statements and others which have been made should be canvassed and placed before the public in their true light. They will then be able to form their own judgment and draw their own conclusions as to their truth or falsehood. We do not propose entering into or saying much upon this subject here, as it requires more extended notice than our time or your columns will at present allow—but if spared we hope to pursue it further at a proper place and period.

In the mean time we may present some thoughts for the consideration of this community, or may not as circumstances shall permit.

Should we pursue our enquiries we shall endeavor, as far as may be consistent with justice to avoid personality, as every thing personal should be deprecated and avoided where the cause of truth is not made to suffer by it, but it is sometimes necessary to sacrifice private interests and feelings upon the altar of truth for the public good. The writers of the history of the persecution, as also the Supplement to the Mirror, published one year and a half since, with the Mirror itself, and previously the Gazette, have made a free use of names and characters when in their estimation their cause demanded it, and with the same freedom have ascribed acts and motives, and as we think without sufficient evidence. It is not our intention to follow their example, but as the public are the jury to de-

side our cause upon the evidence adduced, we trust they will not think hard or complain if we find it necessary to impeach the credibility and impartiality of the witnesses, or destroy the validity of the testimony where we think it is incorrect. We shall leave this history for the present with the general remark that as a whole we think it conveys false impressions as to its facts, in relation to the government acts, the missionaries, and the persecution itself, both as to its extent in the number of sufferers and the degree of severity in the punishments inflicted, which we think will be fully substantiated should the documents in our hands ever come before the public.

Respectfully,

Your Ob't Serv't.

SAMUEL N. CASTLE.

MR EDITOR:

Before we proceed to the consideration of the statements recently published in your paper, concerning the persecution here we propose to make some enquiries into the circumstances under which it took place that we may be the better prepared to judge as to the degree of culpability in the actors.

That the degree of guilt is graduated by the amount of light and knowledge in such cases is a principle which, I suppose will not be contested. For example, A savage trained up where theft is not accounted a crime evidently incurs less guilt by its commission than the man who has been trained where it is not only an offence against the state but considered an act of high moral delinquency.—The principle of religious liberty or toleration has probably never been fully understood or practised upon by any heathen nation, and very few at the present day amongst those called enlightened, thoroughly comprehend the principle or adopt the practice. In relation to the former, Lord Lytton says, "That in all heathen countries the established religion was interwoven with the civil constitution and supported by the magistrate as an essential part of the government, whoever has any acquaintance with antiquity cannot but know. They tolerated, indeed, many different worships, (though not with so entire a latitude as some suppose) as they suffered men to discourse very freely concerning religion, provided they would submit to an exterior conformity with established rites, nay, according to the genius of paganism which allowed an intercommunity of worship they in most places admitted without any great difficulty new gods and new rites, but they nowhere endured an attempt to overturn the established religion or any direct opposition made to it, esteeming that an unpardonable offence not to the gods alone, but to the state.

This was so universal a notion and so constant a maxim of heathen policy, that when the christian religion set itself up in opposition to all other religions, admitted no intercommunity with them, but declared that the gods of the gentiles were not to be worshipped nor any society suffered between them and the only true God. When this new doctrine began to be propagated and made such a progress as to fall under the notice of the magistrate, the civil power was every where armed with all its terrors against it."

We apprehend the principle of intolerance set forth in these remarks are applicable to all idolatrous nation at all times, whether savage, barbarous, or civilized, and to many others also modified by circumstances. It was doubtless true of the government of these islands, a few years since. The pagan religious system was interwoven with and extended through all the ramifications of their social and political institutions. Whoever struck a blow at the religious usages would have been considered a dangerous innovator, seeking

to overturn the whole fabric of government, and treated accordingly. Liholiho, the monarch, with fear and trembling as to the results struck such a blow. He broke the tabu and abolished idolatry. The consequence was disorder, disaffection and rebellion. He was however successful in quelling the disorder. As the standard of rebellion had been reared in an attempt to restore idolatry and the old order of things, he henceforth made it penal, coupling it with disaffection and sedition. He felt this necessary to secure the stability of his government. He well knew that the ancient order of things was so connected with the government that it could not exist independent of it, and that if restored it must be by the overturning of his throne, or that he must recede from the ground he had taken.

Whatever appeared to them as idol worship was considered the sign of disloyalty—hence the authorities insist upon it that they have punished only for idolatry according to the law which existed a number of years before the Catholics came to the islands, and before any christian missionary had set foot upon their shores. It was in their estimation merely a political offence, having nothing to do with the merits or demerits of religion any farther than it affected their political institutions, and therefore not entitled to the name of religious persecution.

We think it will be clear after what has been said that the chiefs assign the true cause for their actions, especially as we have no intimation that the extent or kind of evidence upon which persons were convicted underwent any alteration after the arrival of the Catholics.

The limited extent of their light and knowledge will also be remembered.—They were ignorant, just emerging from a state of the grossest idolatry and savage barbarism—with minds so torpid and inert from long fixed habits of inaction and physical degradation which may be said to have been increasing upon them for ages, descending from parent to child that they could hardly be roused from their lethargy to mental susceptibility.

Is it surprising then that they were unable to draw the line of distinction between strictly religious and political offences? A line which few of the most enlightened statesmen and philosophers have been able to draw? Are Hawaiian intellects under the enervating influence of a tropical sun so much superior to European, and their discernment so much more acute, that they are expected to grasp and understand a subject in less than twenty five years, which most Europeans are not masters of after nineteen centuries of progressive light in intellectual things has been pouring its rays upon them? Is it to be expected that they will progress farther in one generation than Europeans have in sixty?

But as we judge of things by comparison or contrast, it may be well to notice a few examples to illustrate the spirit of the times in other places than these islands.

M. Dupin, the Attorney General of France declared three or four years since; that to allow foreign missionaries of the Societies of London and Geneva to gather French congregations would be like having the point of a sword at the heart of France of which foreigners held the hilt.

A priest of the French Catholic church, (so called because they say mass in French instead of Latin) named Pillot, at a village near Paris called Pecq, on the 7th of June, 1836, "received orders from the Prefect to leave off preaching. He refused to obey, saying that the Charter allowed liberty of worship, whereupon the Commissary of Police, accompanied by several soldiers put seals upon this church." He lodged a complaint that his house had been violated with the judge of Instruction at Versailles, but received no reply.

He then addressed the Chancellor of France with a like result. He gave notice that he should remove the seals himself, which he did, and whilst preaching to a large congregation his house was attacked by soldiers led on by the Commissary, &c.

The Charter of 1830 says, "Equal right is allowed to every one to profess his religion, and equal protection afforded to him in his worship." But the agents of government have found an Article in the Civil Code of Napoleon which forbids the assembling of more than twenty persons without permission from the local authorities, and this they have attempted to apply and enforce on religious assemblies although it was only designed to have a political bearing. An attempt has recently been made to procure an Ordinance to prevent Protestant ministers preaching except in certain places to be named by the Prefect and approved by the council of state, and there only to their own churches, to prevent making proselytes. Messrs Rule and Lyon, Protestant Missionaries, have been expelled from Cadiz. The Spanish government will not allow a British Protestant place of worship at Havana—and Lord Palmerston has declared that any British subject endeavoring to "preach or teach, or distribute books in Spain, will render himself liable to a state prosecution." In Italy a Swiss minister endeavoring to circulate a few copies of the testament, was obliged to flee, and those who received the books imprisoned, &c. But we can allude to but few of the instances of intolerance recorded in the public journals. Such a thing however as religious liberty is hardly known in most European countries.

Perhaps it may be said that the principles and practises above noticed are based upon political considerations. So says His Hawaiian Majesty of his principles and practise, but it seems that European principles will not apply on the opposite side of the globe, and European practises are there condemned by Europeans. Only let His Hawaiian Majesty endeavor to enforce the application of the principles of the enlightened French statesman and it is discovered at once that they are contrary to the usage of all civilized nations, for "among the latter there is not one which does not freely tolerate all religions"! He cannot adopt the principles and practises of his more enlightened and powerful neighbor without rendering himself obnoxious to chastisement.

Why was it that Lord Palmerston issued his notice to all the Consuls in Spain? It was not because he approved of intolerance, but because he was aware that Her Majesty of Britain had no right to interfere with the government of Her Spanish Majesty's dominion's unless she went so far in her measures as to render the interference justifiable upon the score of humanity.

When England in the 15th century was rent by two powerful factions headed by the houses of York and Lancaster, the former assumed a white and the latter a red rose as the badge of their respective parties. As they were alternately successful and wielded the power, the disaffection of the opposite party was manifested by the badge they assumed. So when the Hawaiian government had abolished idolatry and made it penal, they considered any symbol of what seemed to them idolatry as the badge of disaffection and acted accordingly. Religion exclusive of political considerations had about as little to do with the infliction of the penalty upon the transgressor in the latter as his treatment as an enemy had in the former case, for we again repeat that idolatry was abolished and rendered penal before any christian missionary had established himself upon these shores. It is to be lamented that the principles of civil and religious liberty are not understood and

practised upon throughout the world, but they are not, and in our estimation the Hawaiian government is far less culpable for its principle and acts than those who with incalculably greater light and knowledge exhibit the same spirit which in the less intelligent and powerful neighbors they condemn and punish.

We do not justify this government in its transactions. Political and religious intolerance are both to be deprecated, but clemency demands that the most favorable construction should be put upon transactions involving national or individual character and we felt that these remarks were in justice due to the Hawaiian government.

S. N. C.

October 11th.

THE POLYNESIAN.

Honolulu, Saturday, Oct. 16, 1841.

A code of laws which should secure to the inhabitants of a realm perfect peace and security, with rights which should enforce entire political as well as religious toleration and leave the rich and poor, the weak and powerful, upon the same common ground of even handed justice, would be a triumph of human wisdom such as yet the world has not seen. Correct legislation is at once one of the most difficult as well as proudest achievements of humanity, and conquerors like Napoleon or Justinian, whose warlike deeds have filled the world with awe and astonishment, have placed with a true foresight their real claim to honorable fame more upon their efforts to lessen crime, and transmit to their fellow men the happiness to be derived from well regulated civil communities than upon the victor's wreath. Their codes are noble monuments of the minds that directed and executed. The highest duty of the statesman is to preserve unsullied the liberties of his country, and to let no stain rest upon the purity of her ermine. To cherish its honor as the dearest birthright of his race, and to repel with indignation the slightest attempt to undermine the broad basis of its foundation. Enthusiasm for the past should not close his eyes to the abuses which time may have allowed to creep in through widening chinks, nor zeal for reform urge him to destroy where it is impossible to rebuild. Those whose talents are directed with patriotic ingenuousness to the welfare of their country, by reforming and establishing a more perfect legislation, deserve well of mankind, and in the class of its real benefactors, rank second to none. Posterity rather than the present generation will judge and award.

Within the past year we have seen the chiefs of the Hawaiian nation, sensible of the incapacity of their old system to meet their present wants, draw up a body of laws and publish them to the world—grant a constitution to their subjects, and from absolute sovereignty voluntarily recede to a limited monarchy—surround the throne with a popular representative body, from persecution proclaim religious toleration, and freely adopt as the basis of a Declaration of Rights the just sentiments, that all men are entitled to liberty of life and limb, freedom from oppression, and the earnings of their minds and hands. It has proved the manumission of a nation of slaves. Honor is due to the council that framed them, and to the influence that brought them about. It is the rising of the spirit of liberty, and the gradual ascendancy of mind over brute force. The dawning of the Sun of Righteousness, upon a blinded race, and the clapping of hands in a wilderness, which time may cause to blossom as a rose.

Perhaps it may not be amiss to examine into the causes which led to this result. Briefly stated it may be said to have been brought about by the gradual advance in wealth and knowledge of the people. But we think it was still more the effect of the

workings of a deeper current, which we shall attempt to trace to its source. The people though occasionally restless, wore their chains as those long accustomed to a weight, which though it oppressed, they walked unsteadily without. Foreign influence and example spoke life and liberty to them daily, and occasionally a voice among themselves dared to proclaim against the loathsome system which debased mind and body; but bribery or force stifled the cry before it pierced the length and depth of the islands. The mass of the people were bound to the habits of their ancestors, and it was easy on the part of the government to have preserved as far as their own subjects were concerned, their despotism, at least until another generation should have arisen that knew not the prophecies of the old. The flame of liberty which burnt brightly in the breasts of a few, found no answering light in the bosoms of the many. Centuries of slavery and degradation had had their full work upon them, and they were dead to knowledge. Not but that force demagogues could have stirred up revolt. Blood might have been shed, but the people without any more just ideas of their own rights, would have been obliged to succumb to the too powerful government, which jealous of its power, and made cruel by rebellion, would have proved an incubus which another power than their own, alone could have shaken off. But Providence in its mercy, directed other and peaceful influences to effect this moral revolution. While the influence of foreigners in enlightening the minds of the mass was undoubtedly great, it was ten-fold more powerful upon the chiefs, who both by education and station, were necessarily among the most intelligent of the nation. In their continued and increasing intercourse with foreigners it was necessary to employ the best talents among their own nation, and thus they almost unconsciously brought into their councils, minds in advance of their own, and whose spirit though disguised, was still that of freedom. Self-interest opened the eyes of the chiefs to the fact, that the old system must give way to a new, else their power would be but nominal, and their wealth nothing. Their intercourse with foreigners showed more plainly day by day, their own dependence upon their people, and that wealth and power flowed only from industry and knowledge. Consequently the latter must work their way among their subjects to produce the former. Every scholar from the High School went forth an unledged patriot to be sure, but in book knowledge far in advance of his rulers. The wants of the rising generation were not to be bounded by the habits of the old, and whether against their wills or not, the chiefs were convinced that a change was necessary. This was a critical period. Had an ambitious and violent chief, availing himself of the spirit of the crowd, attempted to force his way to power upon the wreck of the legitimate dynasty, the consequences would have been serious. The desire for change, revenge, and all the worst of heathen passions would have been awakened, and the country thrown back years in improvement and civilization. But the whole mental and moral influence of the American Protestant mission, itself a most democratic body of a most democratic nation, combined with the advice and example of the most intelligent and influential foreign residents and strangers, operated to effect a peaceful change, and to direct its movements. Self-interest had its full sway over the minds of the chiefs without doubt, but at the same time we think much is to be attributed to a sincere desire on their part, for the introduction of the blessings of civilized life among their subjects. This is none the less patriotism, though clouded with ignorance and caution. Some may say that this or that person directed their movements. Be it so—this government acknowledges them before the world, and by so doing claims the

responsibility; secures the blessings, or endures the miseries. The most enlightened of modern nations borrow from the wisdom of the past; this nation presses into its service the best talents it can command—and none are better for this than common, every day abilities, that spirit best defined by the expressive word *gumption*, joined with a high degree of moral honesty and devotedness to their service. Some lament that commanding talents, with a genius like Archimedes, that would move the world could it but fix the lever, should be sought. With all due deference to this opinion we differ.— Experience shows that such are too apt like the lightning, to astonish by their glare, but destroy by their touch. Their minds too far in advance of the age, or consumed by burning ambition cannot await the tardy progress of the nation, as it draws its slow length along, but hurry it forward until ruin seizes upon both, and leaves the succeeding generation to undo the errors of the past. Slow and sure is as good an adage in politics as in other matters, and we believe a second rate mind which can adapt itself to the wants of an ignorant people, incorporate itself with their hopes and fears, in short to all the feelings of a Hawaiian, bring the knowledge and experience of a civilized and christian man, is far better for this people and far more calculated to ensure happiness, as well as success, than a Napoleon, or Frederick, a Mehmet Ali or a Constantine.

Considerable anxiety exists among a portion of our community lest the arrival of the three ships last week from Tahiti, should be the occasion of infecting this people with the Small Pox. To relieve all unnecessary fear upon that subject we would state that they all brought clean bills of health, and it is the opinion of the physicians in charge, that there is no danger of contagion from them. Still every exertion should be made to arrest the disease before reaching these shores, and we trust there will be no relaxation of the rigor of the quarantine laws in favor of any suspected vessels. Notwithstanding the fatality which attends it at Tahiti, whale ships continued to flock in there for supplies, and it is possible that some after receiving the disease on board may venture this way. A sharp look out should be kept for them, if we wish to avoid the spectacle of sickness and death which is now spreading desolation over Tahiti. Notwithstanding every precaution, it is hardly possible to believe that these islands will remain exempt much longer, and we would counsel all to undergo vaccination without delay, and also use their endeavors to introduce it among the native population. At Tahiti it had been confined principally to the native population, though some who had been on board the Don Quixote had been attacked, whether fatally or not, we do not learn. A letter from Papeete states the deaths in a neighboring village at seven to eight daily. While the William Gray remained at anchor, upon every fatal termination on shore, a gun was fired, and the house of the deceased burnt. The reports and smokes, were frequent night and day.

Capt. Aulick of the Yorktown confirms the intelligence in regard to Capt. Ross's discoveries, published in No. 17 of our paper. He met that celebrated navigator a few months since at the Bay of Islands, and from him learned the discovery of two volcanoes as far south as 77°. One of them, which he named Mt. Erebus was 12,000 feet in height, and at the time he saw it in active operation, affording a most magnificent spectacle to the crews of both vessels. The other, whose altitude was 10,000 feet, was named after his consort, the Terror. Capt. Ross had received the chart sent him by Capt. Wilkes, and had cruised over a space of 50 miles in extent in either direction, where land had been laid down by the latter navigator, and

found nothing but clear sea. He did not doubt but that land had been seen at several points by Captain Wilkes, but disagreed with him in supposing it part of a continent. He conjectured it to be rather parts of a chain of islands similar to the South Shetlands, and others discovered in high southern latitudes. Upon referring to Capt. Wilkes' official report, it will be seen that he saw land only in certain points, and often lost sight of it for days together, so that although right in the fact of discovering land, he may be wrong in his opinion that it was part of a continent, and surrounded as he was by icebergs, partly covered with fragments of rocks and earthy matter, which were frequently seen only in the lifting of a fog, he may have been mistaken in the position of some points. However, as Capt. Ross intends prosecuting his discoveries for another season in that region, he will doubtless be able to define its true limits. Capt. Ross landed on an island far south and brought from thence specimens of rocks. After his second southern cruise he will visit these islands.

By the William Gray, we have received our exchanges to the date of her sailing, April 1. They contain however no political news of interest which has not already appeared in our columns, but we shall extract articles of minor interest as we have space. We are gratified to perceive that our columns have been of use to so many of our brethren in the United States—though for their own sakes we should advise them to be more particular in crediting the source from which the extracts were obtained. Sandwich Island news transplanted into a Boston paper as indigenuous, as we have seen in one instance at least, is not particularly sensible.

On Sunday morning the Yorktown came inside the reef and moored in the inner harbor, where she will remain several weeks. On Monday morning salutes were exchanged with the fort. The Yorktown belongs to the Pacific station, with instructions to visit the South Sea Groups, and afford assistance and countenance to the whaling interests, and is not, as we gathered from the President's Message, a distinct command. She goes from this place to California and Mexico—thence to the coasts of Peru and Chili.

His Majesty, Kamehameha III, and her Highness Kekauluohi and suites arrived on Wednesday evening from Maui, in good health, and were received with the customary salutes and honors by Gov. Kekuanoa.

The Yorktown visited the Marquesas and Society groups, and New Zealand previous to her arrival here.

MARINE NEWS.

- PORT OF HONOLULU.**
- ARRIVED.
- Oct. 11, Br Whaling bark Indian, Maughan, Maui
 - 12, Am Whaleship Cortes, Gardner, Maui.
 - 13, Am Whaleship Mt Walloston, Rose, Maui.
 - " Schs Paulua and Kekauluohi, from Maui.
- SAILED.
- Oct. 9, Ship Wm Thompson, Doane, New Bedford.
 - 14, H. B. M. Corvette Curacoa, Captain Jones, Monterey.

Advertisements.

WANTED.

A JOURNEYMAN PRINTER.—Inquire at this office. Oct. 16.

FOR BOSTON.
 The ship WILLIAM GRAY, master, will sail for Boston direct, on or about the 15th of November. For freight or passage apply to
PEIRCE & BREWER.
 Oct. 16, 1841.

E. H. BOARDMAN,
Watchmaker and Jeweller,
 Having recently established himself at Honolulu, will give his faithful attention to any business in his profession that may be committed to him. He will be constantly supplied with
WATCHES
 of the best quality, and a choice assortment of **JEWELRY.**
 Chronometers Repaired, and accurate Rates given.
 Honolulu, June 12, 1841. tf.

HARD WARE.

Brass Kettles, Files, Hatchets, Adzes, Axes, Ship and Broad Axes, German Silver, Britannia and Iron Tea and Table Spoons, Soup Ladles, Cork Screws, Pen and Pocket Knives, Razors, Scissors, Shears, Knives and Forks, Ivory Handled ditto, in setts of 51 pieces, Sewing and Sail Needles, Mill Pit, Cross-Cut, Hand, Pannel, Back and Key Hole Saws, Wood Saws in frames, Steelyards, Patent Balances, Coffee Mills, Fry, and Sauce Pans, Elastic Slates, Toilette, Satira and Fancy Looking Glasses, Thermometers, Silver and German Silver Pencil Cases, Trowels, Ship Scrapers, Chest, Draw and Door Locks, Paint, Floor, and Whitewash Brushes, Hooks and Eyes, Gimblets, Bitts and Braces, Patent and Common Augurs, Paste Blacking, Shaving Soap, Glue Pots, Tinned Tea Kettles, Copper Pumps, Shovels, Spades, Bench Planes, Plows and Moulding Tools, Butts, Hinges, Screws, Brads and Tacks, Blind and Sash Fastenings, &c. &c. For sale by
LADD & CO.
 August 28, 1841.

Volume I, of the Polynesian in neat binding, can be had at the store of **MARSHALL & JOHN-SON.** Price \$5.

TEA!

17 boxes Superior Pekoe Tea, 10 lbs. each.
 ALSO
10 pieces White Figured Pongee Hdkfs.
 For Sale by **J. J. JARVES.**
 This Tea was selected by a first rate judge, and is said to be of the best lot exported from China this year.
 July 31, 1841. eptf.

D. PITMAN & SON,
 Have for Sale, which they offer on reasonable terms :
 20 Doz. Port Wine
 25 " Sherry do.
 10 " S. M. do.
 20 " Claret do.
 10 " Raspberry do.
 5 " Sarsaparilla Syrup
 10 " Lemon Syrup
 5 " Assorted do.
 5 " Stoughton's Elixir
 25 Boxes Assorted Teas
 ALSO—Just received
 3 Lady's Splendid Riding Saddles,
 50 Patent Leather Head Stalls.
 April 24. tf.

B. PITMAN & SON,

Have for Sale, which they offer on reasonable terms:

- 20 Doz. Port Wine
- 25 " Sherry do.
- 10 " S. M. do.
- 20 " Claret do.
- 10 " Raspberry do.
- 5 " Sarsaparilla Syrup
- 10 " Lemon Syrup
- 5 " Assorted do.
- 5 " Stoughton's Elixir
- 25 Boxes Assorted Teas

Also—Just received

- 3 Lady's Splendid Riding Saddles,
 - 50 Patent Leather Head Stalls.
- April 24. tf.

COPARTNERSHIP.

The Subscribers respectfully give notice that they have formed a Copartnership under the firm of

MARSHALL & JOHNSON,

for the purpose of transacting a general Mercantile business at this place. And they also offer their services as Auctioneers.

Honolulu, May 23, 1841.

J. F. B. MARSHALL.
FRANCIS JOHNSON

SAM AND MOW,**BAKERS FROM CANTON.**

Good people all—walk in and buy, Of Sam & Mow, good cake and pie; Bread hard or soft, for land or sea, "Celestial" made; come buy of we.

June 15. tf.

For Sale.

- 2 Boxes Loaf Sugar,
- 5 Baskets Olive Oil,
- 2 Boxes assorted Spices,
- Lot Willow Baskets,
- Earthen Jars,

by B. PITMAN & SON.

May 22, 1841. tf.

PEIRCE & BREWER**Commission Merchants,**

Honolulu, Island of Oahu,

HAVE Constantly on hand and for sale on liberal terms, Merchandise imported from the United States, England, Chili, and China, and adapted to the trade of the

NORTH PACIFIC.

They offer to purchase the productions of the Sandwich Islands, and of California; and Bills of Exchange on England, France, Russia and the United States.

MARSHALL & JOHNSON

Have for Sale

Brown Linen. Super Webb Braces. Super India Rubber Braces. Cotton Bandanna Hdkfs. Large Cotton Flag Hdkfs. Imitation Pongee Hdkfs. Colored Cotton Half Hose. White Cotton Half Hose. Imitation Linen Cambric Hdkfs. Super Linen Cambric Hdkfs. Large Choppas. White and Brown Linen Thread. Russia Sheetting. Ravens Duck. White Linen Drills. French Linen. Mourning Lawns. Black Bombazine. Colored Bombazine. Russia Diaper. Check Muslin. Jaconet Muslin. Check Cambric. Stripe Cambric. White Cambric. Super White Linen. Birds Eye Diaper. Linen Damask. Printed Linen Drills. Stripe Linen Drills. Assorted Sewing Silk. Stay Lacings. Pearl Shirt Buttons. White Suspender Buttons. Pea Jacket Buttons. Figured Vest Buttons. Figured Coat Buttons. Black Silk Cravats.

Patent Pins. Crash. Mous. de Laine. Vestings. Pantaloon Check. Summer Cloth. Plaid Crape de Lyons. Fine Erminet. Broadcloth. Black. Satin Stripe Chally. Ladies' Gloves. Ladies Scarfs. Pressed Crapes. Swiss Figured Muslin. French Muslins. Saleratus. Dried Apples. Nutmegs. Allspice. Malmsey Wine, extra. Paste Blacking. Pipes. Raisins. Cassia. Gaiter Boots. Gentlemen's Calf Boots. Ale. Nails. Fine Ivory Combs. Tooth Brushes. Cambleteens. An assortment of Stationery. Ladies' Kid Shoes. Ladies' Kid Slippers.

A select assortment of Cut and Pressed Glass Ware, consisting of Decanters, Wine Glasses, Cake Dishes, Lamps, Tumblers, Door Knobs, Salts, etc.

Honolulu, May 27, 1841. eptf.

PEIRCE & BREWER

Have lately received per Brig JOSEPH PEABODY from China, the following named articles, which they offer for sale on low terms:—

- 1200 pieces 30 yds ea 4-4 Blue Cottons.
 - 220 " " " 3-4 Blue Drill.
 - 2 cases fine English Long Cloth.
 - 1000 pair China Shoes.
 - 21 cases Pearl Sago.
 - 375 pieces 4-4 Bleached Cottons.
 - 52 Setts China Lacquered Wash Basins, ea 3.
 - 48 " do. do. do. ea 2.
 - 10 " Rattan Clothes Baskets.
 - 8 bags ea 1 picul Manila Coffee.
 - 35 M. Manila Cigars.
 - 400 Manila Hats.
 - 28 Trunks Clothing, Nankin and Silk.
 - 20 M. Macao Cigars.
 - 2300 pieces Blue Nankins.
 - 900 pieces Yellow Nankins.
 - 30 Rolls White and Red floor Matting.
 - 300 boxes Souchong Tea ea 10 lbs.
 - 120 " Peckoe " "
 - 600 " Congou " "
- of the best quality.

Honolulu, August 12, 1841. tf.

LADD & CO.

Have for sale

- 20 bales Domestic.
- 10 cases do.
- 59 " Blue Cottons.
- 4 " Blue Drills.
- 2 bales Brown Drills.
- 4 " Striped Shirtings.
- 6 cases Fancy do.
- 1 " Beaverteens.
- 1 " Moleskin.
- 1 " Plaids.
- 1 " Silk Umbrellas.
- 10 " Cotton do.
- 31 " Prints.
- 4 " Printed Pongee Hdkfs.
- 11 cases Cotton Hdkfs.
- 9 " Kihcis.
- 55 " Blue Nankin.
- 8 " Assorted Dry Goods.
- 9 " Drab Hats.
- 3 " Thread.
- 51 packages Hard Ware.
- 50 Kegs Nails.
- 4 Casks Soap Stone Furnaces.
- 20 doz. Cast Steel Wood Axes.
- 1 Cotton Ginn.
- 3 cases Brushes.
- 10 " Boots and shoes.
- 222 Bars and Bundles assorted Iron.
- 5 doz Shovels.
- 1 cask Cart Boxes.
- 8 bundles Spike and Nail Rods.
- 5 boxes Tin plates.
- 20 bolts Canvass.
- 30 pieces light Ravens Duck.
- 69 coils Cordage.
- 20 doz. Carolina Hoes.
- 3 cases Looking Glasses.
- 9 " Assorted Fancy articles.
- 2 " Books, late publications.
- 100 barrels Pilot Bread.
- 22 hhds. Navy do.
- 525 boxes Soap.
- 1 cask Glue.
- 50 boxes Window Glass.
- 26 packages Crockery Ware.
- 15 " Glass do.
- 28 barrels Tar and Pitch.
- 5 casks assorted Paints.

- 63 kegs English White Lead.
 - 40 " do. Black Paint.
 - 500 Gallons Paint Oil.
 - 100 boxes Spanish Cigars.
 - 1 keg Superior Tobacco.
 - 6 tubs Spices.
 - 5 casks Rice.
 - 5 baskets Olive Oil.
 - 1 bale Corks.
 - 10 kegs Fancy Biscuit.
 - 1 case Macaroni.
 - 1 " Tapioca.
 - 3 doz. Chairs.
 - 3 cases Stationery.
 - 4 hhds. Tin Ware.
 - 8 " Hollow Ware.
 - 138 Reams Wrapping Paper.
 - 20 " Writing do.
- Honolulu, Aug '22 1841.

MARSHALL & JOHNSON

—HAVE FOR SALE—

- 25 Chests Superior Pekoe Tea.
 - 20 Piculs Manila Coffee.
 - 5 Kegs Long Twist Tobacco.
 - 5 Boxes Short Twist Tobacco.
 - Best Cavendish Tobacco.
 - Fine Cut Tobacco.
 - 30 M. Spanish and 1/2 Spanish Cigars.
 - 25 doz. Claret Wine.
 - 50 doz. Old Port Wine.
 - 10 qr. Casks S. Madeira Wine.
 - 6 qr. Casks Madeira Wine.
 - 6 qr. Casks Sherry Wine.
 - 50 doz. Champagne Cider.
 - 300 1/2 Boxes Soap, No. 1.
 - 20 Boxes Soap, No. 1.
 - 35 Boxes Window Glass.
 - 11 Bales Brown Sheetting.
 - 16 Cases Am. and Eng. Prints.
 - 6 Cases Bleached Sheetting.
 - 2 Bales Union Ticks.
 - 2 Bales Suffolk Drills.
 - 2 Cases 4-4 Blue Cotton.
 - 20 Kegs Nails, assorted.
- August 16. tf.

HUNG TAI

Have for sale, at their plantation, at Wailuku, East side of Maui, a quantity of superior WHITE SUGAR, not inferior to the best imported Loaf Sugar. Also, WHITE SYRUP,—a superior article for family use.

For the information of Merchants and others trading to these Islands, they would state, that they are enlarging their business, having now 150 acres of Sugar Cane under cultivation, and in the course of the next season will have 250 acres. By the 1st of December next, they will have a large lot of BROWN SUGAR for sale, on as reasonable terms as can be offered by any other firm.

May 29th, 1841. tf.

FRESH CORN MEAL.

By the Barrel, or less quantity, constantly on hand and for sale by

E. & H. GRIMES.

Jan. 18. tf.

B. Pitman & Son,

Have for sale on reasonable terms, viz., English and American Prints. Gingham. Printed Muslins. White, Brown and Blue Cotton Drill. White and Brown Linen Drill. Bleached and Unbleached Cottons. Cambric, plane and Figured. Swiss Muslin. Lace Edgings. Insertings. Fancy Gauze Hdkfs. and Scaris. White Veils. Garniture. Silk. Satin. Velvet and Belt Ribbons. Wound Wire. Furniture Chints. Hamilton Stripes. Bonnet Wreaths and Flowers. Ladies and Gentlemen's Hosiery. Gloves. Satin Neck Stocks. Nankeens. Pongee Colored Hdkfs. Grass Cloth. Cotton Hdkfs. Needles. Pins. Spool Cotton. Thread. Buttons. Suspenders. Ready Made Clothing. Wicklyarn, &c., &c.

GROCERIES.

Molasses. Sugar. Lamp Oil. Tea. Flour. Meal. Dried Apples. Raisins. Citron. Prunes. Tamarinds. Pickles. Vinegar. Nutmegs. Mace. Allspice. Cin-

namon. Cloves. Ginger. Sage. Pepper. Mustard. Honey. Tobacco. Cigars. Pipes. Snuff. Soap. Sallad Oil. Olives. Lemons on Syrup. Porter. Pale Ale. Stoughton's Elixir. Wines, &c.

SUNDRIES.

Boots and Shoes. Writing Ink. Shoelace. Blacking. Arrow Root. Epsom Salts. Bench Planes. Brace and Bitts. Chisel. Fish Hooks. Combs. Sauce and Fry Pans. Iron Squares. Screws. Nails. Axe Handles. Axes. Adzes. Hatchets. Writing Paper. Blank Books. Quills. Corks, &c.

Generally on hand a good assortment of Crockery, Glass, and Tin Ware.

Honolulu, Dec. 5, 1840. tf.

LADD & CO.

HAVE FOR SALE

- 2 cases Colored Cambrics.
 - 1 " Printed Jeans.
 - 2 " Check Gingham.
 - 1 " Silk Pocket Hdkfs.
 - 1 " Light Shawls.
 - 1 " Counterpanes.
 - 1 " Victoria Dresses.
 - 1 " Musquito Netting.
 - 1 " Black Silk Hdkfs.
 - 1 " Willow Hats.
 - 1 " Sinnet and Duck Hats.
 - 1 " Navy Caps.
 - 1 " Children's Caps.
 - 5 " Assorted Fancy Goods, consisting in part of Plain and Figured Muslins; Table Cloths; Irish Linen; Thread Edgings and Insertings; Bobbinet Lace; Pic Nic and Mohair Shawls; Scaris and Gloves; Ladies' Embroidered Silk and Cotton Hose, etc. etc.
 - 9 " Assorted Clothing.
 - 2 " Shell and Horn Combs—and numerous other articles.
- Honolulu, Aug. 28, 1841. tf.

FOR BOSTON.**Via Tahiti.**

The Ship GLOUCESTER, S. Eastbrook, commander, has part of a cargo engaged, and will sail for the above ports, early in November next, if two hundred tons more freight shall soon offer.

For freight or passage, having fine accommodations, apply to LADD & CO. or to the Master on board.

Honolulu, Sept. 25, 1841.

American and China Goods

FOR SALE BY

JOHN N. COLCORD.

A large assortment of AMERICAN GOODS suitable for this market.

— ALSO —

Powchong and Pekoe Teas.

Camphor Trunks.

Manila Hats.

Black Silk. Black Satin.

Black Silk Handkerchiefs.

Honolulu, Aug. 20th, 1841. tf.

Terms of the POLYNESIAN.—VOL. II.

A WEEKLY PAPER PUBLISHED ON SATURDAY

For the Proprietor and Editor.

SUBSCRIPTION. Eight Dollars per annum, payable half-yearly in advance; half year, Four Dollars quarter, Two Dollars Fifty Cents; single copies, 5 cents.

ADVERTISING. \$2, 25 for three insertions of one square; forty cents for each continuance; more than half and less than a square, \$1, 75 for first three insertions, and 30 cents for each after insertion. Half a square, \$1, 25 for first three insertions, and 20 cents for each succeeding insertion. Cards, notices, deaths or marriages inserted only as advertisements, and upon the above terms, excepting when desired as a matter of charity.

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AGENTS. For Maui, Mr. J. B. Vonpister, Lahaina. For California, Mr. T. O. Larkin, Monterey.

For Society, and other Southern Islands, Messrs. Shaw & Gray, Tahiti.