

Auction Sales.

By E. P. ADAMS.
This Day.
WEDNESDAY, OCTOBER 20th,
At 12 M, on the wharf makal of Brewer & Co.
ESSEX PIGS,
Bales Alfalfa Hay, ex "Meyer."

REGULAR CASH SALE
ON FRIDAY, OCTOBER 22, 1890,
 At 10 A. M. at Sales Room.
Dry Goods, Clothing, Groceries.
 White and Brown Cottons, Fine White Shirts,
 American Prints, White Quilts,
 White and Red Wool Blankets,
 Fancy Goods, Men's Socks, Ladies Stockings,
 Fancy Wool Shirts, Clothing, etc.
Also, Fresh Groceries and Canned Goods!
 McMurree's 1 and 2 lb. Oysters, Lobsters, Salmon,

La Croix Corn, Olive Oil, French Olives, Soap,
¼ and ½ Sardines, Lard, Hams and Bacon,
Mixed Pickles, Pork and Beans,
Tins Milk and Soda Crackers, Eagle Condensed Milk.

E. P. ADAMS, Auctioneer.

MULES & HORSES

AT AUCTION.

Ex Bark "Forest Queen,"
— ON —
SATURDAY, OCTOBER 23, 1880.
AT 12 O'CLOCK NOON.
In Fort Street, adjoining Messrs. H. Hackfeld & Co's
Will be Sold,
Seven California Mules, One California Horse,
Kind and Gentle, 6 years old, a good Family Horse.
E. P. ADAMS Auctioneer.

**LARGE
TRADE SALE!**
— ON —
by order of Messrs. G. W. Macfarlane & Co.
Thursday and Friday, Oct. 28 & 29,
At 10 A. M. at Sales Room, will be sold

ral Credit to the Tra

from Glasgow, and other late arrivals:

DRY GOODS!

Fancy Prints, assorted styles,
Denims, Longcloths, Lawns, Mosquito Net, &c.
Woolen and Cotton Shirts;
Blankets—White and Colored,
Towels, Handkerchiefs, Napkins.

TOILETRY:

Men's and Women's Hose, Collars,
Braid, Tapes, &c.

Bags---Sugar and Rice.
Searing Twine,

ROCERY:
Handsome Toilet, Breakfast, Dinner,
Dessert and Tea Sets.
GLASSWARE:
Wine Glasses, Decanters, Tumblers,
Goblets, Sugar Bowls, Butter Coolers,
Flower Pots, Flower Tubes.
Groceries, Coddish,
Confectionery, Cement,
Fire Brick.

—ALSO—
Ales, Porter, Wines, Liqueurs, &c
1st TERMS AT SALE.
E. P. ADAMS, Auc'r.
—
SALE OF
VALUABLE REAL ESTATE
AT AUCTION.

By Order of the Trustees of the Lunalilo Estate,
—ON—
MONDAY, DECEMBER 6, 1880,
At 12 o'clock noon, at my Sales Room in Honolulu
I shall order for sale at auction
THE LAND OF LALAKEA
Area 3944 acres, and
The Ahupuaa of Waikoeke
Area 675 acres. Award B. Award 3.

Joining each other: Situate in Hamakua, Island of
Hawaii, containing rich
SUGAR, FOREST & PASTURE LANDS
Togethly with
Important Water Rights.
ALSO, THE
Ahuapuaa of Honuainouii, area 362 acres,
Award 8535B, Apana 7.
Ahuapuaa of Lehuinani, area — acres.

Royal Patent 7455.
Ahupuaa of Kawanui, area 3,80 acres
Royal Patent 7454.
Ahupuaa of Lanikaunui, area 302 acres,
Royal Patent 7456.
Ahupuaa of Puapuanui, area 394 acres,
Award 8559 B, Apana 8.
All situate in Kona, Island of Hawaii, and including
desirable Coffee, Grazing and Timber Lands.

E. P. ADAMS, Auctioneer.

CALIFORNIA
Furniture
Manufacturing
Company
SAN FRANCISCO

MANUFACTURERS AND IMPORTERS
—OF—
ALL DESCRIPTIONS
—OF—
HOUSEHOLD FURNITURE
PARTIES IN HONOLULU
for other parts of the Islands.

DESIRING FURNITURE
—CAN HAVE THEIR—
Orders Filled at Lowest Rates
By application to Mr. E. P. ADAMS, Queen Street, who
has our Descriptive Catalogue with Prices.

ON HAND AT THE STORE OF L. W. HOPP
KING STREET,
Black Walnut Bedroom Sets,

Black Walnut Dining Chairs,
Oak Case Seat Dining Chairs,
Cedar Bedroom Sets,
E. P. ADAMS, AGENT FOR THE HAWAIIAN ISLANDS
508 2nd

MORTGAGEE'S SALE.
IN ACCORDANCE WITH A
Power of Sale contained in a certain mortgage given
by Joseph Lilia Canaris, dated September 18th, 1891, re-
corded Liber 55, folio 478, to F. M. Hatch, and by him
assigned to William Dean, the undersigned says ad-

On the 30th day of October, 1860,
At 12 o'clock noon, at the premises described in said mortgage, viz:
All that tract of land at Nalihi, Oahu, containing 20 1-10 acres, being a portion of Royal Patent No. 1, A. Adams, and conveyed to said Chango by deed of A. Curtis, Lihoe & Co. 1858. WM. DICKINSON
Carter & Harbo, Att'y for Mortgagee. 565 lbs

Hawaiian Gazette Supplement, Oct. 20, 1880.

Address of Mrs. C. C. Armstrong.
Delivered at Kawaiahao Church, Oct. 17th.

LXXXI. PSALM.

By Mrs. C. C. Armstrong.
There is a land of pure delight.

The reason that I wish to speak to you all is, that soon I expect to leave these shores, and shall probably see your faces no more in the flesh. Shall we all meet beyond the gate of death?

I stand now, where my husband stood many years ago, and told a large company of natives the way of salvation. He came from his labors, and so do many of the people who heard his voice.

Three years ago, one of my sons talked to you from where I now stand.

Recently another son has talked to you from the same place. Both are now far away. I am left like a withered tree, on a bleak hill stripped of all its branches.

I am going to talk of events of the days gone by. When a school girl, I read of the Sandwich Islands, and felt a desire to do something to help dispel the darkness of heathenism, which was spread like a dark pall over these bright lands.

Mr. Armstrong had graduated from his high school of studies, and decided to come with others to bring the light of civilization here. He tried to come with and help him. I consented.

We took passage with 17 others, all of one mind in desiring to bring light to this land. The whole ship on which we embarked, proved to be most uncomfortable. The 5 months voyage was most tiresome to health.

There was our bright spot of rest, at the Lagoon, where we remained some three weeks for ship repairs. We were surrounded from sea-sickness, and lack of exercise, when we reached Honolulu in May, 1841. Mrs. Bingham, Tumston, Huggins, Whym, Richards, Neapert, and other missionaries came on board with cordial greetings, which cheered our dreary hours. Mr. Chamberlain sent a one-horse wagon, minus a horse, to convey the whole crew to the residence, the stone house. I was told to sit in the wagon, and wondering how, without locomotion, we should ever get there, several stout men were grouped by the shafts, and we moved on. We were surrounded by men, women, and children of all ages, some wore a single garment, and some were unclothed. This was a strange sight to me, having never seen naked people before. Every voice was elevated, and all talked at the same time. It was a strange babel of voices. The word came was soon learned and never forgotten.

The missionaries who were located on the different islands met every year at Honolulu to talk over and plan their work for the best interests of the people. They were here when we arrived. Native strangers to us, and brought gifts of kahu, bananas, pigs, chickens, &c., to express their love. They were kind and affectionate, but some were very uncivil. I was amazed to see that they kissed each other by touching noses. The chiefs called and gave us a cordial welcome. I sent gifts of vegetables. Kamehameha was in poor health. When we were a little rested, Mr. Bingham went with us through crooked lanes, and over the backs of kahu patches, to the grass palace, which stood amidst a grove of trees, to call upon her. She was a large, dignified woman, clad in a kahu, made of white cotton cloth, had on a pair of thick leather shoes, and several strings of lei-like flowers around her neck. Her hair was nicely combed, and crowned with a large shell comb. We all were introduced by Mr. Bingham, she received us most graciously, grasped our hands and bade us to be seated on chairs which had been placed for us. Permission was asked that we might remain and teach the people, which she freely granted. She had been a proud and haughty ruler, but grace had changed her heart, and she became kind and gentle. Her house was one large room, with gay colored curtains for partitions, her bed a pile of new mats. Soon after our visit she was carried to Manoa Valley, where in a few weeks she died. The New Testament had been translated into the native language, and while sick on her bed a volume was presented to her, she gazed at it to her heart, kissed it, and pronounced it good. She had learned to read, and loved God's word, she tried to rule her people with justice and in the fear of God, and they loved her well, a worthy example she was to all rulers. At the time of her death, the people lifted up their voices and wept, and the surrounding hills echoed the mournful strains, 4 kings, and 2 Queens have died since I arrived, but I shall never forget the wailing and mourning for the good Kamehameha. She had not feared to say that she desired to know and do God's will, and many of the people heeded her example.

Remember is that people whose Father fourth God? The ocean and the everlasting hills remain as in days of yore, could we penetrate the story brain of old Diamond Head, what pages of history might be found photographed there. Go and talk with Leahi, where she has stood firm for ages and still is immovable, her feet laved by the foaming dashing waves of old ocean. Yes, talk with her if you can and read on her story book a thrilling history of events. Ask her to tell you of the bright morning star which after centuries of darkness dawned upon this land, of the ships that came bringing the light of the gospel and its teachers. When we landed here in May the rainy season was passed, and soon Honolulu was dreary and desolate for lack of rain, there were no regular streets and but four wooden houses. Mr. Bingham's house was one of the first, the frame and building materials he brought with him. Grass houses were numerous, some neatly built, and some were poor shanties. Drinking water was obtained from springs in the vicinity and brought in calabashes on men's shoulders, all business was so carried. There was no variety of trees in those days the spreading banyan, which afforded cooling shade, and the coconut, were the principal ones. The coconut grove at Waikiki was an object of admiration then, as now.

A large grass church near where the stone church now stands was the first house of God that I entered on these islands. How strange and new was everything to me—how strange indeed the language that fell from Mr. Bingham's lips! The pulpit was elevated several feet from the ground as the preacher could see and be seen. In front of Mr. Bingham sat the highest chiefs on chairs or wooden seats. The floor of the church was the ground, covered with dry grass or rushes, where the chiefs sat there were mats spread, made of lani-lani or reeds.—Kamehameha was absent on account of illness but her husband, Kaitiaki, Kinau and a number of other chiefs were there. The chief women wore holokas with a large wrap of kahu around their bodies. Their feet were mostly bare. The chief men wore foreign garments and the kahu wrap. Sometimes their heads were covered and sometimes not.

The common people sat upon the rushes; the men wore a kahu, a very low having shirt—the women wore a piece of kahu around the lower part of their body and a kahu tied in a knot on one shoulder, the children among the congregation were naked. Some were attentive to Mr. Bingham, some slept—others yawned so as to be heard in any part of the house. When a chief was a little weary the mat was preferred to any other seat. The chiefs had learned to sit cross-legged—the common people did not, for they could not get their legs and bodies they seemed to like bodily discomfort. I noticed that in church as well as out of it there was a vigorous scratching and tramping of the head, as the life occupying the hair needed rubbing.

The chiefs sang with the missionaries, hymns had been prepared, and some natives had learned to read. I remember well the first time I heard in that old church it was "Granville," a favorite of mine, some of the congregation tried to sing but the music was not like the harmony you love to hear to-day. We were told there had been quite a change in the people during the twelve years that they had been instructed, and it was evidently so—they were found like animals, unclothed and in a strange wild state, their only law the word of a chief. They knew no written language, the missionaries made for them a language and prepared books and taught both old and young to read them, the people were ambitious to learn, they knew no God but dumb idols until the missionaries taught them of the great Jehovah. The native mind developed more and more as light shone upon them and as they learned to believe, their faithful teachers were encouraged, but they were weary and wrote to America for more help, and help came at several different times. At length our company of 15 arrived and found the people in the condition I have described. The faithful veterans whom we found here, are at this time sleeping in earth's bosom, their work is left behind them, what think ye? God has told them of their work in this nation.

It was the desire of the Board that sent to here, that three of the men with their wives should go to a South Sea island and convey the light of the gospel there, as it had been brought here. The desire was to help lighten on the glorious day when all nations should know salvation through Christ Jesus. Mr. Armstrong and two others were appointed to go, but first a deputation was sent to learn if the king was willing to receive teachers, and if they would be willing to have us live there. While the deputation was gone Mr. Armstrong and myself went to Honolulu, where our shipmates Mr. and Mrs. Hitchcock were placed and labored with them for a long time.

After that we embarked for the Marquesas Isles and settled on Nukunono, where the people were cannibals and savages, indeed, quite unlike the docile people of Hawaii.

We found the Isles beautiful, and Salu welcomed us with wild spreading breadfruit trees and lofty coconut groves, rich with delicious fruit. Every prospect pleased and only man was vile. Our sojourn then proved God's goodness, for we were without weapons of any kind, and we were reminded of Daniel of old, when the months of the monsters were closed that they should do him no harm. We left not because of discomfort, but to move an English mission stood ready to take our places. Returning to you after one year among savages was a grateful change. When your first teachers arrived they found you like a garden overgrown with weeds. All was sin. Pure flowers could not grow in such a tangle. They sowed Gospel seed and watered them with their prayers, till out of this wilderness the flowers of righteousness bloomed in the light of God's love and their labors were most blessed. As David mourned in the eightieth Psalm, so I grieve that the wild bear out of the wood doth waste your garden and the beast of the field doth devour it. Look well to these flowers of righteousness, for many men of evil mind would destroy your love of the pure and good. Would you be a nation honored Turn to the living and true God who loves you with more than a father's love and search the blessed Bible for the way to that Heaven where I hope to meet you all when life's work is done. A part of my family sleep in the shadow of this church, I ask you to guard that spot from harm.

Three of my 10 children are in the better land, but my 7 children, becomen me across the sea, and I go to them feeling that my work with you is done. Before I say farewell let me extend you once more to cast off the grave clothes of sin and care faithfully for your bodies which hold your precious souls.

May the Holy Spirit baptize you and fit you for a home in the new Jerusalem. If I have not been faithful in my teaching I ask you to forgive me. I would gladly grasp each one of you by the hand, but the flesh is weak, so I say farewell, great love to you all.

I would I could clasp these islands with its beautiful valleys, its everlastingly hills, and its native inhabitants, in one long last loving embrace.

"GENTLEMAN."—A plain expression of opinion, properly worded, even if placed in a high key, is our platform in writing in the columns of the "Hawaiian Express." It is well to understand the ground of argument; and therefore we answer, on the side of the King of Hawaii and his native people. What could a certain writer of this city have been thinking of, when he said in a paper published last Saturday: "The present is no time for such people (native Hawaiian) to be in the Cabinet," followed by these words, "The nation cannot afford to do with less than four men (foreigners) who shall represent the best governing power in the country," concluding with, "let us hear no more of native Ministers."

We can by no means allow the publication of such language without an answer on the behalf of our King and the nation thus defamed. Is it really or right for a captain in the navy of a foreign country, or a money grasping lawyer, who come here as strangers, to say to the natives of the country, "You don't suit me, therefore be off?" Who is he, or who are they who talk in this style? Are they the founders of the Hawaiian Government? And have they done anything that would prove their regard for this country? What authority or right have strangers to intrude themselves and publish such language, opposing and degrading the native born people of the land?

Kamehameha I. invited him and hospitably received and protected wandering strangers; Kamehameha II. kindly received and assisted the missionaries; Kamehameha III. cordially received foreign officials and law-makers; Kamehameha IV. invited him a certain religious denomination and established it; Kamehameha V. invited here and entertained an Attorney General, who, when the King was lying dead endeavored to upset our national independence; Lamahilo appointed a Judge, who for greed of wealth gave up his judgeship; and Kamehameha has invited and is still inviting people from foreign countries to assist in the conduct of his government.

But the return made by the foreigners for the benefits and the kindness shown him is a bitter key. Finding himself rich and that his affairs are prosperous, and thinking this a good opportunity to put down the impoverished native Hawaiian, the foreigner says to him, "You can go to the bad; your rich lands, and the fat places in your government are now ours; you are no longer needed, and therefore you, the natives of the soil and your children, must go to the wall and finally disappear."

Is not this really what is meant by such talk, when strangers stand up before the Hawaiian people to oppose them and declare that they can have no position of honor under their own government? "It is easy to say. The true work of Young Hawaii is to educate itself, not to lament its exclusion from office," and maintained Young Hawaii might reply—none of us ever took a government position in order to get money to squander in a foreign country? Never managed a government position with a view to grabbing land for self-interest? If we lack wisdom, you lack honor and truth; in our ignorance we have been true, but you, in your wisdom, have been servants of untruth, of abuse and endless opposition, and have endeavored to overthrow and set aside the Hawaiian who, when you came here as strangers, received you kindly. This is genuine treason, and there is no telling what further outrage may follow this evil beginning."

Anglican Church Conference.

During last week an assembly has been held consisting of the clergy of the Diocese and a number of laymen elected by the various congregations scattered over the Islands. This assembly met under the Presidency of Bishop Willis, who convened it for the purpose of giving a formal Constitution to the Anglican Church on the Islands. Some time before the meeting, a copy of the proposed "Constitution" of the church had been placed in the hands of the members. The proceedings commenced on Sunday with a celebration of Holy Communion in the cathedral, when forty-two persons received the Sacrament. At the 11 o'clock service the Bishop preached an appropriate sermon, which the Synod subsequently requested him to print and publish. On Monday evening the assembly met for business under the name of a "Conference," with the understanding that the sittings were to be continued from day to day until the business should be finished. Monday and Tuesday evenings and part of Wednesday were occupied with the debates on the Constitution. Subsequently on Wednesday evening after the final acceptance of the amended Constitution the Conference resolved itself into a Synod and having done so, adopted in its new and more formal capacity the Constitution that it had already approved as a Conference. A motion to appoint a committee (eventually formed of Rev. T. Blackburn, Capt. M. B. N., Mr. E. Jordani) to promote the use of lay services in parts of the Islands where there is no ministers in Holy orders, was laid before the Synod by Rev. T. Blackburn, and after debate unanimously approved and then after the usual formal vote the Synod adjourned sine die. The Constitution is extremely similar to that of most other Dioceses of the Anglican Communion. It is a mistake to suppose as our contemporary of Wednesday seems to do that any features of the Constitution adopted by the Synod are peculiar to the church on these Islands, as that Constitution will be found to have abundant precedents for everything it contains. A general feeling of unanimity pervaded the assembly, evidenced in the fact that only a single motion proposed and seconded was rejected on a vote. This was a motion to confer arbitrarily on the Hawaiian speaking congregation of St. Andrew's cathedral, Honolulu, another lay Synodman besides the one to which their members would entitle them, on the principle adopted in other cases. We may just note the fact that the minority who supported the motion, consisted of Rev. C. E. Grouser, (Waikiki) Capt. M. B. N., and Messrs. F. Haywood and A. Ross.

The roll of members, all of whom answered to their names, was as follows: Rev. Thomas Blackburn, Rev. C. E. Grouser, Rev. A. Mackintosh, Rev.

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