COMMERCIAL.

THURSDAY, APRIL 23, 1863.

The only foreign merchant arrived during the week has been that of the bark *Fetisch*, with the cargo of the bark *Pauline*, which sailed from Bremen about a year ago, and put into Port Stanley, where it was transferred to the *Fetisch*. The cargo will be found specified below.

Three whalers have touched off the port, and sailed for the North. There are two or three more yet expected from the South en route for the Arctic, which will probably complete the Spring list. The brig *Victoria* will sail for the Arctic to-day, and the brig *Comet* in a few days.

Merchants are anxiously awaiting foreign advices, as the foreign markets at the last dates were not encouraging to shipments of produce. The clipper ship *Don Quixote* was to leave for Hongkong early in April, but there is no certainty of her touching at this port.

REAL ESTATE.—The dwelling house on Beretania Street, known as the Bartle premises, adjoining that of S Savidge, Esq., was sold on Friday last, for $705 cash. It was purchased by Messrs. Savidge and Sidney, and will serve to enlarge their homesteads.

The "Bush premises," at Waikiki, have also been sold at auction for $435 cash.

COMMERCIAL ITEMS.

THE STOCK MARKET.—The susceptibility of Wall street in these days is very amusing. Weathercocks cannot veer from West to North without creating a sensation among the money changers, and causing a fluctuation of two or three per cent. in the stock market. This peculiarity is happily satirized by the *Albany Standard*, which publishes a series of telegraphic dispatches purporting to have been received from New York, as follows:

10 A. M.—Stocks feverish, a rebel having been seen making towards Winchester with a loaded pistol.

11 A. M.—Stocks lower, a rebel skiff having crossed the James River, throwing brickbats at one of our gunboats.

12 M.—Great reaction in stocks, a telegram having been just received that Jeff Davis is down with the cholera morbus.

1 P. M.—It is reported that Davis took paregoric and is now better, stocks depressed; government sixes declined 2 per cent.

2 P. M.—Stocks buoyant, the news of the taking of two blacksmiths' shops and a buggy, by eight members of Banks' Cavalry, having infused fresh confidence into the market.

2.30 P. M.—A rain has just commenced. Stocks lower as operators fear the rain may carry away the James River; 7 30s declined 1 1-2 per cent. since the shower commenced.

POWER OF MONEY.—Money is character; money also is power. I have power not in proportion to the money I spend on myself, but in proportion to the money I can, if I please, give away to another. We feel this as we advance in years. How helpless is an old man who has not a farthing to give or to leave. But be moderately amiable, grateful and kind, and, though you have neither wife nor child, you will never want a wife's tenderness nor a child's obedience if you have something to leave or to give. This reads like satire; it is sober truth.

But now we arrive at the power of money well managed. You have got money—you have it; and, with it, the heart, and the sense, and the taste to extract from the metal its uses. Talk of the power of knowledge! What can knowledge invest that money cannot purchase? Money, it is true, cannot give you the brain of the philosopher, the eye of the painter, the ear of the musician, nor the inner sixth sense of beauty and truth by which the poet unites in himself philosopher, painter, musician; but money can refine and exalt your existence with all that philosopher, painter, musician, poet, accomplish. That which they are your wealth cannot make you; but that which they do is at the command of your wealth. You may collect in your libraries all thoughts which all thinkers have confided to books; your galleries may teem with the treasures of art; the air that you breathe may be vocal with music; better than all, when you summon the Graces, they can come to your call in their sweet name of Charities. You can build up asylums for age, academies for youth. Pining Merit may spring to hope at your voice, and "Poverty grow cheerful in your sight."

I have said that he who sets out in life with the resolve to acquire money should place clearly before him some definite object to which the money is but the means. He thus sweetens privation and dignifies thrift. Money never can be well managed if sought solely through the greed of money for its own sake. In all measures there is a defect of intellect as well as of heart. And even the cleverness of avarice is but the cunning of imbecility.

The first object connected with money is the security for individual freedom—pecuniary independence. That once gained, whatever is surplus becomes the fair capital for reproductive adventure. Adhere but to this rule in every speculation, however tempting; preserve free from all hazard that which you require to live on without depending upon others.

Ships' Mails.

For LAHAINA—per Emma Rooke, this day.
For HILO—per Hannah, this day.
For HANALEI—per Moiwahine, Friday or Saturday.
For WINDWARD PORTS—per Kilauea, on Monday.
For SAN FRANCISCO—per Yankee, about May 5.

PORT OF HONOLULU, H. I.

ARRIVALS.

April 16—Old'g wh brig Comet, Wilhelm, from Margarita Bay, with 500 brls wh.
16—Steamer Annie Laurie, Marchant, from Kauai, with 150 kgs sugar, 1 cabin and 6 deck passengers.
17—Ham bark Fetisch, Hartmann, 74 days fm Port Stanley. Anchd outside, entered port next morning.
19—Am wh ship Mount Wollaston, Willis, fr m New Bedford, via Hilo. Off and on. Sailed same day for Ochotsk.
19—Sch Moikeiki, Napela, frm Lahaina and Kahului, with 94 kgs sugar, 200 pumpkins, 60 bndls pai ai, 20 bndls sugarcane, 5 cabin and 13 deck pass.
20—Sch Hannah, Antone, from Hilo, with 300 kgs sugar, 100 mts sugar, 4 bales fungus, 2 bgs pulu, 6 bndls arrowroot, 2 bndls sugarcane, 35 hides, 10 pass.
20—Am wh bark Gratitude, Herringdeen, 10 mos from New Bedford, via Paita, with 400 brls sp. Off and on. Sailed next day for Ochotsk.
20—Am wh ship Corinthian, Lewis, 7½ mos fm New Bedford, via Port Carlos, and Paita, with 175 brls sp. Off and on. Sailed next day for Arctic.
20—Sch Jeannette, from Kauai, with 5 cds wood, butter, kukui lumber, &c.
21—Sch Kalama, Johnson, from ports on Kauai, with 12 cds firewood, 3 cases ammunition, 6 passengers.
22—Sch Mowahine, Kuheana, from Hanalei.

DEPARTURES.

April 15—Am wh ship Euphrates, Hathaway, for Arctic.
15—Am wh ship Adeline, Barber, for Ochotsk.
16—Am bark Cambridge, Brooks, for Victoria & Portland.
16—Sch Mokuaikawai, John, for Kona and Kohala.
16—Miss brig Morning Star, Gelert, for Micronesia.
16—Steamer Kilauea, McGregor, for windward ports.
16—Sch Nettie Merrill, Crane, for Hilo.
17—Sch Odd Fellow, Bush, for Howland's Island.
17—Sch Kamehameha IV, Clark, for Makaweli.
18—Am bark Comet, Smith, for San Francisco.
20—Steamer Annie Laurie, Marchant, for Kauai.
21—H B M steamer Hecate, Richards, for Sydney, via Fanning's Island.
21—Am wh ship Reindeer, Rayner, for Arctic.
21—Sch Kamoi, Shepherd, for Lahaina and Kahului.
21—Sch Moikeiki, Napela, for Lahaina and Kahului.
22—Sch Kalama, Johnson, for ports on Kauai.
22—Sch Jeannette, for Kauai.

MEMORANDA.

☞ From a Sydney paper we learn that the American whale ship *Cornelius Howland*, of New Bedford, was reported Nov. 2, 1862, in Lat. 35°, S., 50°, 30, E., 42 months out, with 2000 barrels sperm, and 300 barrels whale, on board. All well.

VESSELS IN PORT—APRIL 23.

Am bark Yankee, Taylor.
Ham bark Fetisch, Hartmann.
Haw wh brig Victoria, Fish.
Old'g wh brig Comet, Wilhelm.
SCHOONERS—Emma Rooke, repairing; Moi-Wahine, for Kauai, and Hannah, for Hilo.

IMPORTS.

From BREMEN—per Fetisch, April 17—(cargo of bark Pauline, at Port Stanley)—39 cs, 2 bales, dry goods, 6 cs clothing, 3 cs hats, 2 cs stationery, 4 cs canvas, 25 pkgs cordage, 2 cs paints, 48 cs matches, 100 cs liquors, 250 brls beer, do. ale, 9 bxs perfumery, 11 cs cigars, 71 bxs, 2 cs groceries, 100 bxs candles, 14 pkgs crackers, 200 bxs pipes, 17 pkgs cutlery and hardware, 50 sugar moulds 455 bndls, 3 bags, iron, 344 brls, 60 cs, 104 bags, salt, 4 csks, 22 cs, soda, 14 rolls, 26 pkgs, lead, 204 oil casks, 1485 sugar kegs, 2000 tiles, 5000 fire bricks, 162 tons coal, 18 sheep, 2 shepherd's dogs, 3 cs lamps, 15 cs hams, oats, hay, 4 cs, 45 brls unspecified mdse.

EXPORTS.

For MICRONESIAN ISLANDS—per Morning Star, April 16—120 pkgs mission stores, 41 pkgs unspecified mdse.

For HOWLAND'S ISLAND—per Odd Fellow, April 17—38 pkgs pai ai, 1800 ft lumber, 3 brls cement.

For SAN FRANCISCO—per Comet, April 18—205 csks wh oil, 5 csks sp oil, 95 brls molasses, 111 bales pulu, 21 bales wool, 1099 kegs sugar, 6 bgs coffee, 3 bgs arrowroot, 1 bx shells, 99 bgs rice, 1 pkg household effects, 40 pkgs sugarcane, 865 pumpkins, 4 cs limes, 12 bales goatskins, 328 hides, 4 brls beef, 4 brls pork, 1 cs gin, 1 cs whiskey, 200 watermelons, 90 bnchs bananas.

PASSENGERS.

FOREIGN.

For PORTLAND, Oregon—per Cambridge, April 16—D Burns.
For BAKER'S ISLAND—per Morning Star, April 16—Mr Fletcher and 2 Hawaiians.
For HOWLAND'S ISLAND—per Odd Fellow, April 17—Mr Kinney.
From PORT STANLEY—per Fetisch, April 17—Carl Wilhelm.
For SAN FRANCISCO—per Comet, April 18—Mrs E H Allen, servant, and two children, Judge Hardy, wife and four children, Mrs C K Coady and three children, Mr Miller and wife, Mrs S Savidge, Miss Lizzie Johnson, Wm Love and wife, P S Wilcox and son, C A Williams, Dr Wm Hillebrand, Capt Lawton, John Hackfeld, Capt H Sherman, A W Carter, Alfred Bush, Mr Leonard, Mr Greenwell, G Kisley and servant—33.

COASTWISE.

For WINDWARD PORTS—per Kilauea, April 16—T E Cook, lady and child, Capt J Makee, E P Adams, B H Griffin, L L Torbert, A R Morton, Rev S Lebret, S Ayers, John Grace, Geo Hebron, Antone Joseph—13 cabin and 150 deck.

MARRIED.

COOK—HADLEY—In Honolulu, April 16, by Rev. E. Corwin, at the residence of A. P. Brickwood, Esq., Mr. T. E. Cook, of Makawao, to Miss Mary D. Hadley, of Honolulu.

KING—STOTT—In Honolulu, April 17, by Rev. E. Corwin, at the residence of the bride's father, Mr. James C. King to Anna G., only daughter of Capt. William Stott, all of Honolulu. No cards.

THE PACIFIC

Commercial Advertiser.

THURSDAY, APRIL 23.

THERE is an old crazy woman in town,—we beg pardon for our bluntness—who is holding forth as a prophetess, and has created some excitement among the natives, by predicting that a terrible plague is soon to sweep off the population. Hearing various reports about her, we have taken some pains to find out the truth, and learn that she belongs on Hawaii, but latterly has been on Kauai, where she was confined for a while as a disturber of the peace. At present she is living near the Queen's Hospital. She pretends to be a messenger from God, sent to foretell the destruction of the people, and has been commissioned to say that during May and June, a plague will carry off the majority of the people from Coco Head to Barber's Point.

It is singular what an influence her predictions have with some of the native people. A woman living near by, through fear or other cause, has become nearly or quite insane. A native man, whom we are well acquainted with, was told by her, that if he did not destroy all the trees in his premises, the plague would take him off. He has cut down all his trees, including several small algeroba, one kamani, and several pride of Indias, leaving his lot a perfect waste. We hear of various natives brought more or less under this woman's influence. She says she does not fear imprisonment, that she has been imprisoned, and knows what it is, that she has a message to deliver, and that she can deliver it inside of a prison as well as outside of it.

It is a peculiarity of Hawaiians that they are exceedingly superstitious. But this is not to be wondered at when other and more enlightened peoples are not free from it. Chambers, in one of his volumes, in an article on popular superstitions, says that to this day in some of the rural districts of England, if a black cat suddenly descends a chimney during a storm, the house is apt to be left tenantless for a while. In the United States, the Millerite superstition will be remembered. Joe Miller predicted the world would come to an end—in 1847 we believe—and thousands espoused his foolery and sold their farms and property, and as the time approached climbed up to the tree tops to get one step nearer to heaven. But the next step led invariably into the Lunatic asylum instead of heaven. No wonder, then, that these simple Hawaiians, with whom superstition has been a part and parcel of their being for centuries past, should find it springing up in them in some form. No wonder that a high chief, who was ill, and had tried the best of physicians for a long while without recovery, should privately call in the dreaded *kahunas* or sorcerers, and finding his sickness commence to disappear just at the time the foreign physicians had hoped to see an improvement, should attribute it solely to the incantations of the sorcerer.

In the last *Polynesian* we observe a letter from Rev. Mr. Scott, of Lahaina, detailing the death of a female who had been prayed to death by one of these native sorcerers, which we will copy:

"Easter Monday and Tuesday, were to me days of great anxiety. One of Mr. S——'s grown up daughters, whom I had baptized in February last, and who had just recovered from a severe illness, became alarmingly worse and died, with all the horrors of one impressed with the belief that she was doomed to die on Tuesday, at noon. It was a dreadful scene. In full health, with no tangible disease, sheer terror at the conviction that she was being *prayed to death*, absolutely annihilated all her vital powers. Young, strong, healthy otherwise, she died. Her grown up sisters and brothers, strongly attached to her, horror-stricken at the dreadful death, with the old heart-broken father, as they pressed around the body and literally rent the air with their cries, presented a spectacle of misery such as one seldom meets. The *wail* was no form; the natives are not callous. Real, heartfelt woe, if ever there was, you might see there. Next morning at 8 o'clock, the body in simple but most decent coffin, was carried from the house into church, (here follows an account of the funeral which excited much interest and sympathy.) 'The last observations of the dying woman were, looking wistfully at Mrs. S. who had gone to fetch her stimulants, "is the foreign woman gone—won't she come back. Aloha nui, aloha nui." Just before death, during a little pause, looking to me, she said 'e pale.' She died just before the commendatory prayer was closed, and I was in the act of blessing. This death has taught me much. The people may pretend to be no longer idolaters in life, and indeed are utterly indifferent about religion. They quietly accept the new God, or say they do so, to save trouble. This, in life; but when disease comes and death is approaching, just as with every man, all pretence is, in the face of death, cast aside and the man's sincere actual belief alone prevails; so with them. The firm belief in the power of another to *pray to death* comes down on the soul utterly crushing it. Pele and the Shark God are invoked to overpower the prayer of the other, to avert premature death. But if no evident token is found that those deities are neutralising the *praying to death*, then absolute deadness takes possession of the whole being, and, despite youth, health, care, medical aid, death inevitably results. This is what is slaying the people. Here is the horrible spectre, I believe more than anything else, frightening to death the population of these Islands. They have no real belief, scarce one in a future state—while the old deities discarded during life, they endeavor in their minds in the hour of death, not to avert the terrors of another world, not to pardon or receive, but simply to stay the dreaded decay of the body. Hence incantations, the black pig, the white cock are *universally* practiced. I am investigating the matter in its bearings and accumulating facts, which will prove that a system of 'indirect assassination' is rapidly annihilating the people. A affronts B, B goes to C, gives him ten dollars to pray A to death—tells A so, and A dies; of course A's father hears it, goes to D, pays him fifteen dollars to pray B and C to death. Tells B and C, who also die! What nation could stand it?"

The above is doubtless in the main a truthful picture, and well illustrates the superstition of the natives. It corresponds with the experience of the missionaries and old foreign residents during the past forty years. Numerous instances of the same character, will be found recorded among the published correspondence of the mission. The practice was formerly a perfect scourge to the people, and one of the greatest obstacles in the work of the missionaries, but it so decreased through their teachings, that it has attracted comparatively little attention, till within the past four or five years, during which sorcery, praying to death, and hulas have been rather encouraged, and have in consequence revived, and in some parts of the group are said to be now extensively practised. They are all part and parcel of the old idolatrous system of worship. The simple dancing of the natives, is no more objectionable or wrong than is dancing among foreigners. But the hula is only a part of the sorcerer's avocation. He teaches and presides over the dance one day, and the next may be employed to pray a person to death. Consequently, if hulas are encouraged, sorcery and praying to death are encouraged also. In some parts of this group, and even on Oahu, idolatry, or the worship of wooden and stone idols, is becoming quite common, under the leadership of these hula teachers, and from reliable information we judge is rapidly gaining ground.

It is far easier to lead these poor simple people back into the paths of their forefathers, than it is to turn them to the God of the white man. Only last week, here in Honolulu, the metropolis of the kingdom, a kahuna or sorcerer, took a black pig and the awa root, which are the great means of enchantment and sorcery, and brought them to the crazy woman referred to, and tendered them as sacrifices to her to appease her wrath. She is reported to us as having refused the oblation, declaring that she was only God's messenger. This shows, however, the tendency of the people to revive their old practices. The letter of Mr. Scott will attest the truth of the assertion that they are on the increase. And those who seek to encourage the spread of irreligion, the restoration of the idolatrous hula, the violation of the sanctity of the Sabbath, and the unrestrained spread of intemperance among this interesting people, on whom the labor of love has been for so many years bestowed, with greater results than have been witnessed in any other part of the world in a like period, will have a fearful responsibility to bear in the day of reckoning. What, to a cultivated and enlightened nation may be harmless indulgences, to a semi-civilized race, just emerging from the body and soul-destroying bondage of superstition and idolatry, may prove the death blow that seals its fate and existence as a nation.

A Screw Loose in the Foreign Office.

IN our last issue we published the result of the trial of the Hawaiian, who was arrested in San Francisco about a year ago, on a charge of murder. Heleiki, the native in question, had been living for several years in California, having, as we learn from himself, gone thither about 1855 in one of the packets of the regular dispatch line. On no good grounds, as it afterwards turned out, he was mistaken by one of those who were on board the brig *Wm. Penn*, at the time Capt. Hussey was murdered in 1852, as being the person who committed the murder. He was arrested, and thrown into jail. His own story was discredited, and as the evidence against him was plausible and quite positive, there was every probability of his conviction and sentence to death.

As a protection for its subjects against any acts of injustice in foreign countries, every government appoints agents to act in behalf of those who may require their protection. The Hawaiian Government has in San Francisco a Consul, to whom application was made in behalf of this Hawaiian soon after his arrest. From some cause which we do not learn, no notice was at first taken of his case, until other parties had interested themselves in his behalf. Among these were Dr. L. H. Gulick, who having heard Heleiki's story, became much interested in him, and immediately wrote to parties in Honolulu, to endeavor to obtain the evidence, which the prisoner asserted could easily be had here. The letters came, and Rev. Mr. Damon, to whom one of them was addressed, laid the matter before the Marshal and the Minister of the Interior. Both Prince Lot and Mr. Parke immediately set to work and used every effort to obtain information concerning the accused. On inquiry, they found that his mother and relatives were living in Koolau on this island, as he had said, and his statements generally were corroborated, regarding his whereabouts at the time the murder occurred in 1852 and since.

The testimony was procured and sent to San Francisco, but not being considered fully satisfactory, it was decided to send witnesses, who, as our readers all know, have been over and returned. The result is, that an innocent man has been saved from execution, and restored to his people and his friends. There is now no question here about his identity, for hundreds knew him as well as they know the Governor, but the description of him, as sent from San Francisco, was not so full as to convince all as to who he was. Mr. J. I. Dowsett informs us that the native was employed by him frequently as a porter, and on the very night in question, the night of the sailor riot and conflagration, Heleiki was engaged with Mr. Dowsett in saving property at the Auction Rooms of A. P. Everett, Esq. When Heleiki landed on the wharf, he grasped Mr. D's hand, and each recognized the other as an old acquaintance.

The action of the Government in this matter, or rather of the gentlemen named, is worthy of all praise, for had they not stepped forward and sought the clearance of this innocent man, he would unquestionably have been hanged on the testimony of persons who had never seen him until they accused him of the deed. It is an act that will be set down to the credit of the Government, and will tend to give it character and position abroad.

But the point to which we wish to call attention is that of the duty of our Consuls abroad. They are appointed for some purpose unquestionably. Is it simply to use a seal and red tape, and be enabled to raise a flag on national holidays? Is it merely to correspond with the Minister of Foreign Affairs, and give him and his clerk employment? When Heleiki was arrested, charged with a high crime, it was the duty of the Hawaiian Consul, without seven months' delay, to take up his case, and immediately communicate the facts to and solicit information from His Majesty's Government. But we have yet to learn that any official correspondence took place in the matter until it was forced into the foreign office by the efforts of private parties. It is a disgrace to our government that the life of one of even the humblest of its citizens imperiled abroad, should be left to the care and charity of benevolent persons, when it is the duty of regularly appointed officers to guard and protect them. It cannot be said in extenuation that the nationality of the accused was not known to the Consul, for by the very first accounts published in the *Bulletin* at the time of his arrest, he claimed to be and was represented as a Sandwich Islander.

We may be told that the foreign office has never laid down any rules for its representatives abroad to be governed by. Pray, what has all the correspondence of that office for the past ten years been about, then? Does it consist of nonsense and gossip? It strikes us that a Consul does not really require any instructions to help his countrymen in trouble. That is the first duty of such an officer, whether he receives compensation or not; and we trust that in any case that may in future arise in any foreign country where a Hawaiian Consul is stationed, that he will not allow one of his countrymen to be imprisoned and lie in prison *eleven months* or more, when not a shadow of alleged guilt rests on him, and when a little exertion in his behalf in the outset might have released him or at least have shortened the term of his confinement.

We make these criticisms on our Consul at San Francisco, not from any unkind motives, but from the conviction that Heleiki has suffered an imprisonment of unnecessary length, if his case had been properly cared for. He owes his life mainly to Dr. Gulick, seconded by the commendable efforts of Prince Lot and Mr. Parke. And these gentlemen, in their private and official capacity, deserve the warmest thanks not merely of the prisoner, but of the Hawaiian Nation.

(Correspondence of the P. C. Advertiser.)

Is the Prohibitory Liquor Law Beneficial?

HONOLULU, April 21, 1863.

MR. EDITOR:—At this moment, when the Supreme Court has just decided the Constitutionality of the prohibitory liquor law, and many of those interested in its sale, as far as it is permitted, have constituted themselves a vigilance committee to prevent its sale, where not permitted by law, possibly coupled with a desire to bring what may be deemed its hardships so to bear, as to influence the next election, when, judging from the leader in a late *Polynesian*, an effort will be made to secure an election of members favorable to its repeal—I, in common with the editor of the *Friend*, deem it proper that those who approve of the law should be ready to yield it their hearty support. And no doubt they will do so at the proper time.

It is not my purpose to discuss the temperance question here. I have no time to devote to that. Others have done it, I think unanswerably as far as the logic of the question is concerned, and no doubt if their arguments need to be reproduced it will be done by some competent hand again. It is not uncommon for those advocating the free manufacture and sale of alcoholic liquors to call those opposed to them bigoted, narrow-minded, &c., as though they were utterly incompetent to view the subject comprehensively either in its social or political aspects, and themselves the only ones capable of viewing the question with fairness.

It is on these points that I propose to remark as briefly as possible.

A broad and comprehensive view of any subject embraces *all* of its aspects for good or evil, and any *just* conclusion can only be formed by weighing carefully the good and evil results flowing from any system or practice. If the good predominates, then the practice or system is good on the whole, though there may be incidental evils connected with it. If the evil predominates, then the system or practice is evil on the whole, though it may not be destitute of incidental good.

The manufacture and sale of alcoholic drinks are to be considered in this aspect, as well as other questions of the day. If more good than evil follows as a consequence of their manufacture and sale, then the advocate of restriction does not take a broad view of the subject, but if the evil outweighs the good, then his is the broad and comprehensive view, and the narrow and short-sighted one must be that of his opponent. "The greatest good to the greatest number," socially and politically, is an axiom so inherently correct that it will at once commend itself to the judgment of all reasoning men. If then the manufacture and sale of alcoholic liquors *as a beverage* do not promote the greatest good of the greatest number—if the evil predominates over the good, then the advocates of restriction are the ones whose views are enlarged and far-sighted.

The social and political aspects of this question are so intimately related that they will be considered together, and first should be mentioned the good which arises from the manufacture and traffic in this article *as a beverage*.

It opens a profitable door to the planter for the disposition of his molasses, which cannot be converted into sugar, it furnishes a field of employment for the dealer and adds to the wealth of the country and the community by converting an otherwise much less valuable article into a lucrative commercial one. It also adds to the luxuries of those who indulge themselves in it. These cover the material benefits which are claimed for the manufacture and sale of the article as a beverage, both to the community and the state.

Some of the evils flowing from the use of this article as a beverage are these: Statistics show a much larger percentage of intemperance resulting from its use than the superficial observer would be prepared to believe. Statistics also show that an almost incredible amount of the pauperism, wretchedness and crime of the United States, and of Great Britain and Ireland, are produced directly or indirectly by intemperance—wives and children worse than widows and orphans are made destitute and wretched by it. Great numbers whose lives of industry and sobriety would have added untold wealth to the community and state, untold comfort to confiding wives and children, otherwise consigned to widowhood and orphanage, have laid down in dishonored graves, been immured within prison walls, perished in drunken brawls, or paid on the gallows the forfeit of crime perpetrated under the maddening influence of strong drink. What vast wealth and what precious lives have been sacrificed on the ocean in consequence of the too free use of intoxicating beverages by officers and men!

The good may be summed up in the increase of the wealth of a comparatively small number of men, and a corresponding increase perhaps to the state in its additional revenue, and the pleasure derived from its use by the community.

The evils are so great they can hardly be told. But the state loses more in its direct appropriations for almhouses, prisons, lunatic asylums, the punishment of crime, and the additional civil and police force rendered necessary for this purpose in consequence of intemperance, than it derives to its treasury from its excise duties on the article, besides the wealth which all this destroyed muscle, sinew and intellect would have created to the community and state—to say nothing of the happiness, which cannot be estimated by money, which sobriety and industry would have brought along with it.

Measures adapted to bring the greatest good to the greatest number are socially and politically wise—to ignore such measures is neither statesmanlike nor wise. To my mind it is as clear as the light that the use of alcoholic liquors *as a beverage* is so much more productive of evil than good, that the statesman or social economist of expansive views will discourage them to the extent of his ability. Their only appropriate place is on the shelf of the apothecary, in the laboratory of the chemist, and for use in mechanical arts—as a beverage never.

If it be said that the evils are acknowledged to be great, and result only from an abuse of the article, I would reply that as a fact they do *always so result*. And pray what good ever results from their use except in the momentary gratification of the palate? If great and overwhelming evils *as a fact uniformly result* from the use of any article without any corresponding substantial good, the philanthrophist and the statesman of enlarged views should alike discourage and discard its use.

Tried by the rule of weighing the evil and the good, and the greatest good to the greatest number, I apprehend that the restrictionist will not be the one who is judged narrow-minded in his views, but quite the reverse. The judgment that Hawaiians would be more likely to suffer by the free manufacture and use of spirits than the Europeans, is probably correct, judging from analogy; for where this has been the case amongst the aborigines of America, or the islands of the ocean, it has proved true, they have had less self restraint, and it has often swept them away as by fire.

Any one who will canvass the foreign record of Honolulu for the last twenty-five years, will see that havoc has been done in the ranks of the European race with all their intellect, cultivation and self control, by the unrestricted use of strong drink. What can we look for then if the law permits the native to partake freely of that which has destroyed his foreign neighbor with his acknowledged superiority of self-control? Many lovers of liquor, where the Hawaiians will deplore the day (if it ever comes) when this restrictive law, a barrier of safety now, is repealed. And it is difficult to believe that any *far-sighted* statesman, with the history of the dark races before him, where unrestricted access has been had to intoxicating liquors, will ever recommend such legislation here. The revenue to the Treasury, the wealth to a few individuals, created by such an act, would be but a small compensation for the physical and mental powers of the nation, which would be smitten down by it.

Even in Great Britain and Ireland and the United States, statistics from official sources and reliable investigating committees will show that every dollar paid into the government treasuries from this source, has been absorbed by the increased expense devolved upon the government for pauperism, lunacy and crime, created by this cause; so that as a simple *financial* matter it is not wise, to say nothing of wealth destroyed by impoverished families, and the domestic and social distress, which cannot be told. If it be said that this cannot be true, or wise statesmen would act accordingly, I reply, politicians move with the mass, and however indisputably figures might show the above result, no statesman or politician could hold his position who should take ground against the public taste. However convinced he might be *drunkenness*, it would be death to his political life to do so. If he be conscientious then, which too few mere politicians are, he contents himself by regulating a traffic which he cannot control. But Say and McCulloch and other political economists do not deal thus with this subject. True, the subject had not been investigated in their day as it has been since; but however they may have treated it, if it be ascertained that any measure brings less to the public Treasury than directly and indirectly it draws from it, it is not a wise public measure, and no far-seeing statesman would adopt it unless it had a compensating influence in the promotion of some great public good. For example, the British Government pays to the Cunard line of steamers more than it receives back in the way of postage, but in doing this it aids in sustaining a great public benefit. A state measure may also be wise even if not paying for the time being, either pecuniarily or by any present benefit conferred, but it may be wisely adopted and sustained for future benefits to be derived from it.

The manufacture and traffic in alcoholic liquors *as a beverage*, has, however, no such compensating good in the present or future, to offset its overwhelming evils. It gratifies the palate and its use is so universal in some countries, that no measure for anything further than its regulation could be sustained, even if serious (as individuals sometimes do) are conscious that it is sapping the foundation of the national life. For the good, for the salvation of the native Hawaiian race, I fervently hope it may never be so here, and that that law which now stands as a barrier to save the nation, may be so enforced as forever to prevent it. I write of principles and not individuals. I have many friends whom I highly esteem, who differ with me on this question. Perhaps they have not so fully investigated it, and perhaps their investigations have led them to different conclusions.

A FRIEND OF THE HAWAIIANS.

Regular Dispatch Line
FOR
SAN FRANCISCO!

The Clipper Bark

YANKEE!

A. G. TAYLOR.....Master.

Will sail for the above port

On or about MAY 5th.

For freight or passage apply to
WILCOX, RICHARDS & CO., Agents of
361-2t Regular Dispatch Line of Packets.

Boston, Feb. 2, 1863.

I HAVE ADMITTED CHAS. H. LUNT AND Edward M. Brewer as partners in my business from and after this date. The style of the Firm will be
CHAS. BREWER & Co.
361-4t CHAS. BREWER.

For Sale or Rent!

THE LARGE AND COMMODIOUS Dwelling House in Nuuanu Valley, lately occupied by J. W. Austin, Esq.
Possession given immediately. Apply to
361-2m MELCHERS & Co.

For Sale or Lease!

THE 2-STORY HOUSE AND LOT on the corner of Nuuanu and Marine Streets. The situation is one of the best in town, for a Retail store, and the house is newly fitted for that purpose.
Apply to
361-3m H. HACKFELD & Co.

HONOLULU, April 17, 1863.

I HAVE AUTHORIZED Messrs. H. HACKFELD & Co. by Power of Attorney, to act as my agents during my absence from these Islands.
361-1m J. HACKFELD.

WANTED

A MAN WHO UNDERSTANDS THE Dairy business, to take charge of a herd of Cows, and make Butter, to whom liberal wages will be paid by
Makawao, East Maui, April, 1863. 361-1m J. T. GOWER.

NOTICE!

DURING MY ABSENCE, Dr. J. MOTT Smith is my authorized agent by full Power of Attorney.
Honolulu, April 18, 1863. C. COADY. 361-3t

NOTICE!

DR. J. MOTT SMITH, BY POWER OF Attorney, will act for me during my absence.
WM. HILLEBRAND, M. D.
Honolulu, April 18, 1863. 361 3t

R. LETT & CO.,
Boot and Shoe Makers,

HAVING PURCHASED THE ENTIRE stock of Mr. James Ramsey, are prepared to execute all work in their line with neatness and dispatch.
Nuuanu Street, West side, 2 doors above R. Love's Steam Bakery. 361-6m

MELCHERS & Co
OFFER FOR SALE
AT VERY REASONABLE RATES!

FRENCH SUSPENDERS,
Fancy Silk Ribbons,
Pink and striped Undershirts,
White Cotton Shirts,
Black Alpaca Coats and Sacks
Black Silk Cravats,
Black and blue Silk for Dresses,
Broad Cloth,
Plain Turkey Red,
Black Orleans,
Scotch Caps, Fine Linens,
Heavy Pilot Jackets.
Felt Hats,
Heavy Woolen Stockings,
Ladies White Stockings,
Oil Paints, Blue mixed Socks,
Best Charcoal Tinplates,
Lampblack,
Boiled Linseed Oil,
Cement,
Sheet Zink, Whiting,
Sheet Lead,
Sheet Iron,
Hoop Iron,
English Crown Iron,
Wrought Iron Spikes,
French Nails,
Iron Screws,
Brass and Iron Bolts,
Buckles,
Padlocks,
Holland Sail Needles,
Sewing Needles,
Sheep Shears,
Table and Tea Spoons,
Butcher Knives,
Horn Combs,
Mirrors, gilt and japan frame assorted sizes,
Gilt Moulding,
Black Silk Umbrellas, Entoutcas,
Hemp Canvass and Seaming Twine,
A small assortment of
HOUSEPAPER, BORDERS & CORNERS
To be cleared out at cost prices.

ALSO,

To arrive soon via San Francisco,

Ginghams,
Figured Orleans,
Bed Ticking
Denims,
Blue Flannels,
Colored Blankets, assorted,
Hickory Shirts,
Turkey Red and Yellow Hdfs,
Checked Cassimere, &c., &c.
366-2m

ALES, WINES & LIQUORS,

PALE ALE, J. C. MARZETTI & SON'S.
" " Byrn & Co's.
" " H. Deetjens'.

Lager Beer,
Bottled by And. Muller, in cases of four dozen each.

Superior Bordeaux Wine,
Superior Hock Wine,
Sherry, in quarts and pints,
Port Wine, do. do.,
French Cognac,
" **Claret,**
Holland Gin, key brand, in square bottles
Cherry Cordial,

Also:

Crushed and Powdered Sugar.
Sweet Oil,
Shelled Almonds,
Sauer Kraut,
Vinegar,
For sale by
366-2m MELCHERS & Co.

FIREMEN'S SPORTS.—The firemen of St. Amand in France, have initiated a new exercise, which combines the usual fire-engine trial with the target practice of military companies. It is called by the French the "*tir hydraulic*," and as it is a very exciting sport which our firemen may some day like to practice, we insert the mode in which it is done:

An iron target is erected, in which a hole is pierced. The target is raised 15 feet from the ground by means of a pole. The water, driven by a fire-engine placed at a distance of 25 feet from the target, is received in the central opening, and falls by means of a funnel into a cask capable of holding 28 gallons. The prize is adjudged to the firemen who shall fill the vessel in the shortest time. This period varied on the first trial from 1 minute 43 seconds to 3 minutes 30 seconds. The firemen are delighted with this new practice, and they have returned thanks to their captain, who originated the idea.

CALIFORNIA LLOYDS.
MARINE INSURANCES.
OFFICE: Southwest corner of Washington and Battery streets.

THE UNDERSIGNED ARE PREPARED to issue "Marine Insurance policies," each being responsible for the sum written on the Policies against his own name only, and for himself and not for others or any of them.

JOHN PARROTT, JAMES DONAHUE,
GEORGE C. JOHNSON, WILLIAM L. BARRON,
N. LENING, JAMES OTIS,
JAMES PHELAN, JAMES B. HAGGIN,
LAFAYETTE MAYNARD, J. MORA MOSS.

ALDRICH, WALKER & CO. Agents,
361-1y Honolulu, H.I.

Sewing Machines

LATELY RECEIVED per "RADUGA" a few more of those favorites, inexpensive, reliable and indispensible, double thread "SEWING MACHINES"
For sale by (361-3m) C. BREWER & CO

No. 10!
FORT STREET!

A Choice assortment Goods,
NO 10. STYLE,
Suitable for F. F. H.

ALSO AN INVOICE TO ARRIVE PER "Young Hector," via Panama, from New York, a choice selection latest styles
LADIES' HATS AND BONNETS, &c.
—ALSO—
Shortly expected via Panama, from France, Alexandre's Kid Gloves, black, white and colored, all sizes, with a variety of fancy goods.
JOHN THOMAS WATERHOUSE.
361-1m*

FOR SALE!
Queen's Wharf!
STORE!
WHOLESALE AND RETAIL
A WELL ASSORTED STOCK OF STAPLE GOODS at reasonable prices.
Invoices of Marzetti's and Allsop's Ale and Porter.
Invoices of Jeffries & Sons' Ale, in quarts and pints.
Best Fire Bricks.
Warranted pure and good safe Kerosene Oil.
Invoices to arrive from England via San Francisco per "Canton," "Margaret Pugh," "Alma," &c., &c.
Invoices from Boston per "Kate Sargeant," "Hellen Mar," from New York, via Panama.
JOHN THOMAS WATERHOUSE.
361-1m*

Dissolution of Co-partnership!

THE CO-PARTNERSHIP heretofore existing between Daniel Burns and George J. Emmes, as Ship Carpenters, is this day dissolved by mutual consent. Either partner is authorized to sign in settlement of outstanding debts.
D. BURNS.
G. J. EMMES.
Honolulu, 11th April, 1863.

THE SUBSCRIBER HAVING Purchased the interest of D. Burns in the Ship Carpenter and Caulking business, will hereafter carry on the same in his own name. Thankful for past favors he trusts by strict attention to business to merit a share of public patronage.
G. J. EMMES.
360-1m*

United States Consulate,
HONOLULU, H. I., April 15, 1863.

ALL PERSONS HAVING CLAIMS AGAINST the Estate of SYL