## By Authority.

**Proclamation.**

WE KALAKAUA, by the Grace of God, of the Hawaiian Islands, King, do proclaim:

That it is Our Pleasure, in pursuance of Our Constitution, that the Members of the Legislative Assembly of Our Kingdom do assemble at the Legislative Hall, at Our Capital of Honolulu, for the dispatch of Public business, at 12 o'clock noon, on Friday the Thirteenth day of April, A. D. Eighteen Hundred and Eighty.

Given under Our Royal Sign Manual at Our Palace, in the City of Honolulu, this First day of March, Eighteen Hundred and Eighty, and the Seventh Year of Our Reign.

(Royal Seal.) KALAKAUA R.

By the King:
The Minister of the Interior.
SAM'L G. WILDER. 792

HE, J. D. NAKI has this day been appointed an Agent to take Acknowledgements to Contracts for Labor in the Districts of Koloa, Island of Kauai, vice Alfred H. Smith, resigned.

SAM'L G. WILDER, Minister of the Interior.
Interior Department, March 15, 1880. 792

In accordance with the provisions of Section 5, of "An Act entitled an Act to amend Sections 186, 187 and 188 of the Civil Code," approved July 26th, 1872, the following appointment have been this day appointed Commissioners to assess damages claimed by property owners, as contained by the extension of Liliha Street, viz: E. P. Bishop, R. Waterhouse and J. Nomanli.

SAM'L G. WILDER, Minister of Interior.
Interior Office, March 15th, 1880. 792

**Board of Health Notice.**

[illegible]

SAM'L G. WILDER, President of the Board of Health.
Honolulu, March 6, 1880. 791 1m

Government Physicians have been this day appointed Agents for superintendent the shipping and discharging of Government Passengers, viz:

SAM'L G. WILDER, Minister of the Interior.
Interior Office, February 26th, 1880. 791

**Sale of Government Lots.**

On Saturday, March 20th, 1880, at 12 o'clock, noon, at the Office of the Minister of the Interior, will be sold at Public Auction, the following Government Lots, viz:

[illegible]

SAM'L G. WILDER, Minister of the Interior.
Interior Office, February 26th, 1880. 791

[illegible]

**List of Licenses Expiring in March, 1880.**

[illegible]

SAM'L G. WILDER, Minister of the Interior.
Interior Office, February 26th, 1880.

**Oahu.**—KEY CITY.

[illegible]

**Maui.**

[illegible]

**Hawaii.**

[illegible]

**Kauai.**

[illegible]

WHOLESALE.

[illegible]

RETAILERS.

[illegible]

BILLIARD.

[illegible]

SHIPPING.

[illegible]

BUTCHER.

[illegible]

**The Samoan Islands.**

These islands appear to be the theatre of a conflict of interests. A regular government was established and duly recognized and matters appeared to be upon a firm basis. Treaties were concluded between Samoa, the United States and with the German Government. But a little rebellion occurring the German, English and United States Consuls met and declared no government existed, and then proclaimed Malietoa King. He was leader of the rebels. The Germans supposed that by making the King they could control the whole country, but they find out that the British Consul supposed that he could rule the country to Great Britain, and if so, they (the Germans) were evidently a sort of cat's-paw for the English interests. Where the American chestnuts come in, it would be hard to say; perhaps however in view of German gold, it is sufficient to say that the American Consul is the notorious Dawson who was in Honolulu several years since.

What will be the issues of the Samoa fiasco is not quite certain, but it is very probable that before long Samoa will be an English or German dependency, as Hawaii might have been, before 1866, had not a special providence interfered in her behalf and left the country independent.

BAZAR.—It is proposed to hold a Bazar at the Lyceum, (by the kind permission of Mr. J. T. Waterhouse), on Tuesday, April 27th, to raise funds for the erection and furnishing of Mission premises for the Anglican Church at Kaneohe, and Kailuakona Bay. Contributions will be thankfully received by the ladies of the Committee—the Rev. Mrs. Bishop, Mrs. Davies, Mrs. Dowsett, Mrs. Hanna, Mrs. Macintosh, Mrs. Robertson, Miss Wilcox, Mrs. Waterhouse.

# Hawaiian Gazette.

WEDNESDAY, MARCH 17, 1880.

WE hope the Government will not seek to remedy the evil of a debased currency by putting duties on silver, for the people would still suffer loss by its circulation. Place on the coin its value for legal tender as compared with gold, and gold instead of silver will be brought here.

THE *Advertiser* seems to think we drop the currency question, and that it is unnecessary to controvert facts or argument, except by personalities.

We do not wonder that our contemporary "cannot afford" to explain its belaboring the Ministry one week and lauding it the next farther than by saying that this was a mode of treating an "important subject," which had its effect in "certain quarters." What was the effect, and in what quarters?

A CORRESPONDENT urges the importance of increasing the number of Justices of the Supreme Court, and transferring to them the duties of the present Circuit Judges as well as the duty of holding the terms at nisi prius on the circuits. This would increase the strength of the judiciary, and need not add much to its expense. The decisions of a bench composed of five judges, being men learned in the law and otherwise qualified for judicial functions would be likely to command a high degree of confidence and respect.

THE communications recently published by us on the increasing and wide-spread evils from the sales of intoxicating liquors represent, we think, the feeling of a large portion of the community, and the Government will do well to heed it. Sales to Chinese must be prohibited, and the law enforced as rigidly as the opium law, if there is any intention or desire to stop sales to natives. It has of late been thought by many who use spirits as a beverage, that a total prohibition of sales is the only fair and effective measure to be adopted. Such a law could be enacted, if the Government would not oppose it. There is no reason why the question of entire prohibition should not be discussed without acrimony, and on its public and practical merits.

IN A LECTURE on the state of the country, read here by Mr. S. H. Phillips in 1873, the lecturer expressed the view that, the strong arm of the Kamehamehas having gone, no element of political strength remained, and that annexation to the United States was the object most to be desired here. It is problematic that, for various reasons, the personal influence of the chiefs mainly disappeared with the last Kamehameha. Traces of the old revenues appeared in Lunalilo's reign, but of late years the feeling has become pretty general among Hawaiians that "one man is as good as another, and a little better."

Those who drafted the Hawaiian Constitution appear to have had in mind the fundamental idea of popular government, else they would have kept it in the rubbles, or some permanent body not elected by the people, the choice of a Sovereign on failure of a dynasty, and would not have allowed popular suffrage. If general suffrage is a safe basis for governing this country, the idea was correct, otherwise it was erroneous, and the error if not guarded against will produce grave results. We think that it was an error to place such power in the hands of such a people, caused as it was by fallacies of self-conceit or self-assertion. The change from aliens' exemption in governing "by the people" as well as for them, was sufficient enough to turn the heads of the kanakas, if they had at first really understood what it all meant; but they and their chiefs long retained the old relations to each other. The foreigner might discourse to the native upon his numerous inalienable rights, and upon the natural equality and freedom of all men. This was "talk talk," which sounded well; but the old humility and subserviency continued to be shown to the chiefs, and the common natives were kept in restraint by fear and respect for their chiefs more than by any defined understanding of the newly made law and its requirements.

Those who are in power, and care to read the signs of the times, will do well to bear in mind the fact that to popular government, such as this has now become, can succeed, or long continue in safety, unless controlled by an intelligence. The only safeguard, when power is in the hands of an ignorant majority, is in the intelligence and experience of an enlighted public opinion and sentiment for the government to inform and support. It is essential to guard this. The Kamehamehas placed unlimited confidence in their constitutional advisers, and yet the desire to be sustained by the intelligent public was so strong that the government supported a press for no other object.

During the past few years there has been a more free and general expression of views in public affairs than was known before, and naturally a stronger and more intelligent public opinion on such matters has been steadily forming. It is to this, and not to soldiers, it seems, that the government in time of trouble must always look for support.

THE recent distress of Ireland has been clearly attributed to its laws of primogeniture and entail and to its system of tenure at will, which have prevailed from the barbaric ages of the past. The result has been that the peasantry, knowing that they may at any time be expelled from their lands at the will of their landed owners, have had no hesitation to allow the lands to deteriorate, nor attempt to improve them, and are "the worst fed and worst clothed people of Europe."

It might surprise many to have it asserted that anything resembling the land regulations of that country prevails in these Islands. It is true that we do not have laws of entail and primogeniture; and yet we have a large portion of the public domains so locked up from the possession of the common people, that they can only occupy their ancestral homesteads by a sort of system of tenure at will. It is well-known that in early times multitudes of the native were prevented from obtaining their so-called kuleanas by the landlords; and also that many, who did procure them, have since been led by pressure of circumstances to sell. The result is that a large part of the Hawaiian people are now occupying and cultivating land to which they have no title. Those lands are generally owned either by the heirs of the ancient chiefs, living like the Irish land owners away from their estates, or by the Crown, or by the Government; and are regulated by landlords called konohikis. With their inherited improvidence the Hawaiian tenants on these lands have not been careful to secure good titles to their homesteads before making improvements. The country has multitudes of well built houses belonging to industrious Hawaiians, who may at the will of their landlords be expelled with a few months notice from their homes. Heretofore there has been so much of benevolent consideration for the Hawaiians, and such an abundance of articles of food and clothing, that there has been no great distress. But any one familiar with the principles of political economy will declare, that this is the worst possible arrangement for the people, and that the time may not be far distant, when the large estates may pass, as already extensive lands and water privileges have passed, into the possession of foreign capitalists not over considerate for the old residents. The natives may then become like the so-called "floating population" of California, who are to be seen traveling in all directions with rolls of blankets on their backs, spending the winters working in the mines, and the summers working in harvest fields; or they may realize a measure of the distress now experienced in Ireland.

A very earnest desire is now expressed by multitudes of Hawaiians to obtain good titles to the lands occupied by them; but thus far it has been the policy to preserve the large tracts intact, that they may in future be sold for large prices. Yet it will not be disputed, that the lands, belonging to the Government and Crown and Board of Education, should be regulated for the good of the country; and that native Hawaiians should have the opportunity of purchasing them for homes, rather than wealthy foreigners for speculation; and that no better disposition of them could be made for the public good than to have portions of them sold in tracts of a limited number of acres by properly constituted commissioners to Hawaiian born citizens, on condition that the purchasers should not again dispose of them by rent or sale for ten, fifteen, or more years. Our present King could do nothing that would make him more popular with the people than to procure the enactment of this measure with the watchwords—"Homesteads for Hawaiians!"

## NOTES.

THE eminent Chinese official who has been residing here for the past few months, who was the guest of C. Afong, Esq., took his departure for San Francisco on the steamer *Australia* yesterday, after having established a Chinese Commercial Agency in this city to look after the interests of his countrymen.

THEATRICAL.—Last Saturday evening the thrilling equestrian drama entitled "Mazeppa, or the Wild Horse of Tartary" was produced at the Royal Hawaiian Theatre to a full and fashionable audience, with Miss Zoe Gaynor as Mazeppa. The play was well put upon the stage, and was received by the audience with marked favor. On Monday evening, the occasion of a complimentary benefit to Miss Gaynor, Mazeppa was again repeated, when a crowded house greeted the fair beneficiary. We understand that Mazeppa will be produced until further notice.

EMPEROR WILLIAM'S BIRTHDAY.—Next Monday, March 22d, 1880, is the anniversary of the birthday of Emperor William of Germany. This veteran soldier, etc., was born on the 22d day of March, A. D., 1797, and has attained the age of 83 years, being the oldest reigning sovereign in Europe. Our German residents have intended to celebrate the event in a proper manner. We have authority to state that the German Club will give a public concert next Monday, on the grounds of the German Club, from 4 to 6 P. M., under the leadership of Mr. Berger, to which the public in general is respectfully invited. For the benefit of the members of the club, and invited guests there will be in the evening a theatrical performance, with concert, etc., in the gymnasium hall, rented by the Turnverein Verein; the corner-stone of which was laid just a year ago next Monday. The club consists now of most of our German residents here besides other nationalities, and we are happy to say is in a prosperous condition. Visitors introduced by members are always welcome and find it to their amusement to spend a few hours there, whenever occasion presents itself.

Perhaps there is danger that in the festivities to be given in honor of General Grant that we shall fall into the error of being commonplace from considering too little that such demonstrations should represent the hospitality of the Hawaiian nation towards him, and not that of any class of residents. We may not hope to display great effort and the magnificent attentions to RAI received with any purely regulation ball, however sumptuous may be our efforts or lavish our outlay, while by making our entertainment characteristic in a Hawaiian sense, we may make his visit memorable to himself from the unique character of his reception and the novelty to him of many of its salient features. There is no reason why the state kahilis and feather cloaks should not be brought out in honor of a national guest; that whatever was splendid, or magnific, or beautiful in the old feudal barbarism of the nation, should be preserved and made a part of the festal occasion. We would not carry the Grand Duke Alexis to a cockfight, or to witness on the pretence of exhibiting our national games, but would show him the classic competition of canoes, or discuss throwing, or the heroic and chivalric sport exercise, or the unparalleled grace of the surf-board swimmer.

Mr. Frear preached a sermon last Sunday morning on the personality of the devil, whom Satan was supposed with considerable correctness. What is the exact practical bearing of this doctrine we did not gather from the discourse, but it is certainly an interesting theory, especially in connection with the great question as to the origin of evil. The text was taken from the parable of the tares sown among the wheat, and some stress was laid upon the fact of the tares being sown by a third party, as showing that evil does not spring spontaneously in the human heart, but is sown there by the devil himself. It would seem that the doctrine of total depravity and original sin we do not know. And if evil does not originate spontaneously, what sowed tares in the devil's heart when he fell from his original high estate? As the doctrine of a personal devil as the tempter of mankind requires a consistent belief in his omnipresence, it will take something rather akin to omniscience to tell who sowed the tares in the interval between it and the pagan theory of two constantly opposing deities of good and of evil. It is quite probable that on this point the number of those referred to by the preacher as skeptics is so numerous as not to be regarded with any special concern, and that they will accept the epithet without extraordinary anxiety, as a convenient term to define their position. The opinion is quite prevalent—it may be true in spite of us—that there is a power, or influence, which is ever and everywhere—in every generation—at work in the world, and from every event. Men are tempted and falling on all sides. Of little consequence are theories as to the origin of evil when the prevailing desire is to vanquish it and save those within its power.

**Pulling Down to Build Up.**

MR. EDITOR:—I see by a notice in the GAZETTE it is "proposed to hold a bazaar," to raise funds to erect more churches at Kailuakona Bay for the "Anglican Church." All praise to the ladies whose hearts are ever open and hands ready to build temples and help the needy.

But some persons may not know that there now stands at Kailuakona Bay a good substantial stone church, 64 feet by 36. The inside is plastered, ceiled, neatly finished, and well seated. It is one of the most airy and comfortable houses of worship on the Islands.

The native population of the villages within a mile of the church, at the time, is about 400 souls, (no foreigners). The number of the native church is 144, not counting baptized children, who have not been received to the communion of the church. During the last 10 years the church has had a native pastor, supported by themselves, besides contributing annually for foreign missions, and other benevolent objects.

His church and flock have been for years, and are now, without a house of worship, or place to call their own. Now, Mr. Editor, I ask, is it wise, is it Christian, is it Anglican, to pull down a church, and then call upon the people to build a church, when they are already poor, and have been for years? Is it wise, is it Christian, is it Anglican, to take from a native church, and native pastor, the only place they have to call their own, and then call upon them to build a church for a foreign pastor? Is it wise, is it Christian, is it Anglican, to take from a native church, and native pastor, the only place they have to call their own, and then call upon them to build a church for a native pastor, who will be a stranger to them? Is it wise, is it Christian, is it Anglican, to take from a native church, and native pastor, the only place they have to call their own, and then call upon them to build a church for a native pastor, who will be a stranger to them, and who will be a foreigner in his own native land? Is it wise, is it Christian, is it Anglican, to take from a native church, and native pastor, the only place they have to call their own, and then call upon them to build a church for a native pastor, who will be a stranger to them, and who will be a foreigner in his own native land, and who will be a foreigner to his own people? Is it wise, is it Christian, is it Anglican, to take from a native church, and native pastor, the only place they have to call their own, and then call upon them to build a church for a native pastor, who will be a stranger to them, and who will be a foreigner in his own native land, and who will be a foreigner to his own people, and who will be a foreigner to his own native church? Is it wise, is it Christian, is it Anglican, to take from a native church, and native pastor, the only place they have to call their own, and then call upon them to build a church for a native pastor, who will be a stranger to them, and who will be a foreigner in his own native land, and who will be a foreigner to his own people, and who will be a foreigner to his own native church, and who will be a foreigner to his own native pastor? Is it wise, is it Christian, is it Anglican, to take from a native church, and native pastor, the only place they have to call their own, and then call upon them to build a church for a native pastor, who will be a stranger to them, and who will be a foreigner in his own native land, and who will be a foreigner to his own people, and who will be a foreigner to his own native church, and who will be a foreigner to his own native pastor, and who will be a foreigner to his own native church