

# THE FRIEND.

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### Visit of the French sloop of war Bonite, to the Sandwich Islands, in 1836.

Translated for the Friend, from the French of Adolphe Barrot.

NO. IV.

*Walk in Honolulu—appearance of the natives and town—contrasts—Seamen's Chapel—native Church—visit to the King—the three widows of Rihorihō—the King's visit on board the Bonite—reported apprehensions before his visit and while on board—the officers of the Bonite invited to a feast at the Pali—French and Hawaiian horsemen—Nuuanu Valley—magnificent view from the Pali—preparations for dinner—luau.*

A wharf, built of large timbers and filled in with stone, rendered our landing easy, and we found ourselves in the capital of the Sandwich Islands. We were immediately surrounded by this idle population, for the employment of which, civilization had as yet, found no means. They were, as on Hawaii, covered with rags and the itch; but it was a sight to which we had become accustomed, and it no longer surprised us. The population of Honolulu had an appearance of neatness more general than the people of Hawaii, but there was something in them more repulsive. The men appeared more polite, but at the same time, more deceitful, and vice seemed to have set a mark upon the faces of the women. I enter into these details, because I am speaking of a people which has had intercourse with European nations scarcely sixty years. There ought to be some interest in seeing the moral and physical changes which this people has experienced, and here opens to our observation a vast and fertile field.

The town of Honolulu does not appear attractive on close inspection. The houses around the landing place, are merely cabins, built in the ancient style of the country.—From them came out a crowd of ragged women and children to see us pass. Leaving the fort on our right, the white walls of which were set off by the thatched roofs around, we made our way into the town. The streets were sufficiently wide and quite straight.—We saw a number of pretty European dwell-

ings, some public places, and a number of well cultivated gardens.

The contrasts before our eyes could not but greatly interest us. This constant mingling of civilization and barbarism, produced a singular effect. Here passed a chaise in which were a gentleman and lady, the complexion of the latter giving evidence that she was born in the Sandwich Islands. Further on, a native, whose only covering was a *tapa* mantle fastened by a knot on his right shoulder, was mounted, without saddle, upon a mettlesome horse which he managed skillfully. In a court, a number of white children dressed in the European manner, ornamented frocks and calico pantaloons, were engaged at their sports; and near them was shining in the sun the naked and brown skin of native children, whose only garment was the indispensable *maro*. Here spacious stone houses presented to view the products of European industry; and at the gate, an Indian, clothed, and with a garland of banana leaves around his head, stopped us in order to dispose of some land shells, lobsters or birds. Sometimes we could distinguish, through the half opened blinds, the elegant scarfs and fair countenances of ladies who were watching the newly arrived as they passed in the midst of a throng of islanders, who, with dishevelled hair and naked limbs, endeavored by fixing upon us their roguish eyes, to provoke some mark of attention.

There are three churches in Honolulu.—The most important of these is the Seamen's Chapel, where the aristocracy of the country, the white population, worship on the Sabbath. Under the same roof is a reading room, where are found, often of remote date it is true, the principal newspapers of the civilized world. Adjoining the reading room is the cabinet of natural history, all the specimens of which are confined to some shells of the country and the coast of California, and to a dozen bows and arrows from the Fejee Islands. The second church is that of the natives, and this, without dispute, has the most interest for an European. It was in this church that I attended divine service; but as I have already spoken of a similar service on Hawaii, I will only say that here, the costumes were not so singular as at Kaawaloa. The church itself, built of stone, with its steeple, and its bell, its carved pews and its seats already polished by age, could not be compared with the church of Kaawaloa, with its walls and roof of thatch, its timbers bare and held together by cords, its mats and its modest desk. The native population were in their best attire, and in the crowd we noticed numerous hats very comically worn, and hoods shading coarse and brown faces which needed not this ornament in order to be singular. There were scenes there truly worthy the pencil of Hogarth.

The next day after our arrival, we made a visit in due form to the King. He received

us in the house of his sister, Nahienaena. It was because his own house was at some distance that he received us here, and he did not wish to compel us to take a long walk under a burning sun. This house, like all those of the country, contained but a single room, the partitions having been removed.—A large estrade of fine mats occupied the further end of the hall. The walls on the inside as well as the ceiling or roof, were covered with mats, to which were appended green branches for the purpose of attracting the flies and relieving the company from their annoyance. In front of the estrade, sitting in arm-chairs, were the King, Kauikeaouli, and the three sisters and wives of Rihorihō, his brother and predecessor. A number of chairs to complete the circle, had been placed far us. Behind the King and Princesses were the principal chiefs, some of them standing and some reclining upon the estrade.—The chiefs were in uniform. We were presented by the Governor of the Fort. His Hawaiian Majesty wore a blue coat with military buttons, and large epauletts. He is about three or four and twenty years of age; his countenance is expressive, although somewhat marred by a broad flat nose and thick lips. He is strongly made, and is about five feet, three or four inches in height. He received us very cordially; but we imagined that we perceived in him a certain embarrassment, which probably resulted from the apprehension occasioned by our arrival, or perhaps from his being little accustomed to formal presentations. This embarrassment, however, gradually disappeared, and his countenance assumed an expression of frankness and good humor. Kinau, widow of Rihorihō, and regent during the minority of Kauikeaouli, was seated at his right; at his left, was Kekauluohi, another widow of Rihorihō, and at the right of Kinau, a third widow of Rihorihō, called Liliha.

Of the many sons of Kamehameha, the first king of the Sandwich Islands, Rihorihō and Kauikeaouli are the only ones, concerning whom we have any information. After the death of Kamehameha, Rihorihō was called to the throne under the regency of Kaahumanu, his mother. Rihorihō died in England. Why he went to that country is not well known. He had five wives, three of whom were his own sisters, and the other two, half sisters. His favorite wife died in England a little before himself. A second wife died at Maui not long after. Three widows of Rihorihō survive, and these were the three women before us. Kanikeaouli succeeded Rihorihō, and at Kaahumanu's death, which occurred during the minority of Kanikeaouli, the regency devolved upon Kinau, who occupied the highest rank among the surviving widows of Rihorihō. She retained the power till Kanikeaouli became of age; but it would appear that her influence outlived her office, and that, being herself

completely under the authority of the American Missionaries, she exercises an absolute control over the young king.

The princesses were arrayed in silk, and by their size, reminded me of Mrs. Kuakini. To see three women of such immense corpulence seated together in a saloon, would certainly be considered a monstrous thing in Europe. The smallest was at least five feet seven or eight inches in height, and they seemed to vie with each other in presenting the largest circumference to the admiration of the vulgar. Corpulence, as I have already remarked, is a mark of distinction on the Sandwich Islands, and few women surely could lay claim to greater eminence in this respect, than those before us. The King, although very athletic, cannot compare with his sisters in plumpness, and as he is accustomed to ride on horseback, to fence, and take other exercise, it is doubtful if he ever becomes a *great* man, according to the Hawaiian acceptance of the term.

We were received very politely by the whole court. The King speaks English very well; but as the commander of the Bonite was not familiar with this language, and still less with the Hawaiian, the conversation, of necessity, languished. During all this interview, the King, as I imagined, before replying to a question, consulted Kinau. The expression of her countenance and the vivacity of her glance, betokened an absolute character.

Mr. Charlton, the English consul, who had accompanied us, inquired of the King if it would be agreeable to him to have his portrait taken by some officers of the corvette who were present. He assented, after having exchanged glances with Kinau. The young gentlemen set about the work, and in half an hour, they had sketched with a good degree of accuracy, the portraits of the King and Princesses. On their examining the portraits, each of the women appeared only half satisfied with her own portrait; but each laughed heartily on viewing those of her sisters. The interview ended by a promise from the King to visit the Bonite on the morrow.

On the 11th, he came on board, accompanied by Kinau and many officers. He was in full Windsor costume, with white plumes in his hat. This suit of clothes was a present from George IV. It was not without fear, as we were informed, that he came on board the French corvette. He also apprehended at one time while on board, that some violence would be inflicted on him in order to obtain reparation for the act which I have already mentioned. This information was probably false; at any rate, the distinguished reception which he received on board the Bonite, must needs have allayed his fears, it indeed he had experienced any. He wished to see every thing in detail and requested to witness the cannon and musket exercise—but what amused him most, was the staff exercise, in which many of our sailors were adepts.

Kauikeaouli's tastes, from what we could observe, are altogether martial. He is somewhat acquainted with naval matters, and pointed out the difference between the rigging of the corvette and that of other ships, which he had seen. He often makes excursions to the neighboring islands in his brig, the 'Henrietta,' and he managed her, in part, him-

self. Unfortunately, his education is very defective, and the missionary Bingham, whose pupil he is, seems to have made it his business to shut up his mind from those branches of knowledge which would have been the most necessary for him to learn in order to govern well. He is also, as I have already said, completely under the influence of his sister-in-law, Kinau, who rules in his name. He possesses, nevertheless, intelligence and memory, and his questions, sometimes judicious, indicate an ardent desire of knowledge. The time will perhaps come, when he will seize the reins of empire and call Kinau to account for her administration, and the missionaries for their counsels. The King and his suite left the Bonite perfectly satisfied with their reception, and with what they had seen.

Some days after, the King proposed to make a feast for the officers of the Bonite, and he requested Mr. Charlton to give me an invitation. Upon this I congratulated myself, for the feast was to be in the country, two leagues from Honolulu, and was to be, as they told us, disencumbered of all etiquette. We were to have a dinner in a grove, and then songs and ancient dances of the country—the singers and dancers were to be clothed in the ancient costume. I looked forward to the appointed day with impatience. It came at last. We met at the King's house. We set out at ten o'clock, forming a cavalcade of thirty or forty persons. In front was the King, mounted upon a beautiful white horse, and surely it would have been difficult at the time, to find a better or more elegant horseman. We rode on, without order, and if the native horsemen excited our curiosity, we afforded them amusement also by our manner of riding. Some of our young officers took their first lesson in horsemanship on this day, and at the end of half an hour or more, their movements were no more easy than at the moment of their starting.—On the contrary, all the natives who accompanied us, were excellent equestrians. The servants of the King, mounted on horses without saddles, brought up the rear. They reminded me, by their steadiness and even by their graceful attitudes, of those Roman knights we have seen upon ancient engravings.

Thus we proceeded six or seven miles in the midst of a green valley, shut in between two mountains, which seem to have been once joined together, so much analogy and resemblance was there between the opposite irregularities. On our right was a river, or rather a torrent. Concealed for the most part from our eyes, we occasionally saw its silver cascades leaping from the black lava rocks. We could judge of the fertility of the valley, from the rich plantations of taro on all sides of us. This root, less farinaceous than the potato, must be exceedingly productive; for a little spot not more than five rods square, as I was informed, would sustain the year round, a family or seven or eight persons. On our right and left were scattered cabins, from the doors of which peered forth the brown faces of the owners. A dense herbage covered the uncultivated parts of the valley, and the mountains seemed to be covered with the kukins, the silver foliage of which contrasted finely with the dark rocks from the midst of which it sprung.

At length we reached the end of our ex-

ursion. During our ride we had been constantly ascending, almost insensibly at first, and then towards the extremity of the valley we found ourselves in the midst of precipices which the King ascended and descended with remarkable intrepidity. And now if the only object of our excursion had been the magnificent spectacle before us, we should have been more than paid for our trouble. Rising to a very great height above us, were the threatening summits of the mountains, whose dry and naked peaks seemed ready to fall on our heads. Behind us, stretched the valley of Honolulu, and beyond, the sea and the ships in the harbor. At our feet, and at a depth of two or three thousand feet perpendicular, we saw the tops of the trees which border the beautiful valley of Kaneohe.—This valley extends with a gentle inclination to the sea, which, on that side of the island, as well as the other, furnishes for the picture a frame of breakers. It would be impossible to sketch with the pencil, and much more so, to describe with words, the varieties of scenery so great and so picturesque, which makes from this point of view one of the most magnificent panoramas that nature can offer to the enthusiasm of her admirers. We were upon the wall of mountains, which divides the island into two equal parts. We were at the Pali. This is a place celebrated in the history of the Sandwich Islands. It was here that His Majesty's father, Kamehameha, who subdued all the chiefs of the adjacent islands and who attained to absolute power, gained his last victory. This is the Thermopylæ of Oahu. Here the king of Oahu, vanquished and a fugitive, preferred a voluntary death to the cruel fate which the conqueror had designed for him. He precipitated himself, they say, from this perpendicular wall, together with all his warriors who had escaped the weapons of the enemy. It is said that Kamehameha stationed a guard behind his troops, that all hope of escaping death by flight being taken away, his soldiers might fight with greater courage.

From the top of the Pali we saw the preparations for our dinner. The inhabitants of the valley were scrambling up the foot path that winds along the side of the mountain, bearing on their heads the provisions which the King's attendants had demanded of each one; for, at the Sandwich Islands, the king is absolute master of the fortunes of his subjects. A roof covered with leaves, had been raised during the night. Green ferns were spread on the ground, then a cloth, and upon this cloth were arranged European bottles, plates, etc. All this show of civilization did not please me, I acknowledge; it was too much like a dinner of our good citizens of Paris upon the greensward of Montmorency. I should have preferred the old Hawaiian manner. But it was necessary to be satisfied with what we had. I noticed that the porcelain was of English manufacture, and the table cloth was American.—These two nations, have in reality, invaded the whole commerce of America and India. Dinner was announced, and we all reclined upon the ferns. At the King's order the *luau* was served up. A gastronomic feast is called *luau* at the Sandwich Islands. It takes its name from an indispensable dish of young taro leaves boiled, or cooked in fat. In an instant, the cloth was covered with young pigs, fowls, fish, sweet potatoes, *luau*, etc.—

all these having been enveloped in leaves and cooked in the earth by means of red hot stones. We were all pleased with the excellent relish of what was spread before us. The fish especially, cooked in taro leaves, was delicious, and we were all constrained to acknowledge that we had never eaten any thing so good. One thing only seemed wanting. We had anticipated being regaled with the flesh of the dog, but we were disappointed. The missionaries probably, have forbidden the use of this viand. One of my neighbors, however, whispered in my ear his suspicions that one of the pigs lying before us without a head belonged to a nobler genus. It is said that the flesh of these dogs, which are exclusively fed on fish and poi, is exactly like that of pigs. Besides, the natives do not eat every species of the dog, one only having been set apart for this purpose, and this was the terrier species, with a long nose, short hair and short ears.

The serving was performed with a good degree of skill. A crowd of waiters surrounded us; some clad in pantaloons and vests, and others wearing the cool and commodious livery of the country. I noticed that always before serving up a dish, they opened the leaves which enveloped it, and took a morsel with their fingers, to taste it.—I was informed that this was the practice at the King's table, and that nothing was served up there without having been tasted by the servants.

## FRIEND OF TEMPERANCE.

### Wine and Beer Drinkers Beware!

Many in the community denounce the low and vulgar practices of the toper, and would despise the habits of the spirit drinker, yet maintain that wine and beer drinking are harmless, and on no account should be banished from fashionable society. We earnestly entreat such reasoners and all addicted to the practice of wine and beer drinking, to read and ponder the following statement of facts respecting one of *their* number. Late English papers contain accounts of the death by suicide, of Dr. Thomas Morton, in London, on the 1st. of November last. He held the offices of Surgeon to the University College Hospital and Surgeon to the Queen's Bench Prison, and was widely known and highly esteemed as a man of superior intellect, benevolence and honor. His home was graced with an estimable wife and child, his pecuniary circumstances were easy, and his professional prospects all that he desired.—But the disclosures at the coroner's inquest left no room to doubt that he had become a slave to private intemperance, and that the mortification arising from the consciousness of this fact, had driven him to temporary madness and suicide. Among the documents submitted, was a kind of diary of rules and reflections on this subject, which he had penned at various times during the last four or five months. The following are extracts:

'Shun wine, beer and spirits.

'To drink little or no beer or wine.

'Pray morning, noon and night to be strong against the temptation.

'It is the system of 'Well, one glass more,' which breaks a man down.

'Beer or wine makes a man heavy, bilious, bad tempered, violent, and, next day, feeble.

'Remember the happy lightness of a water drinker.

'I fail because I am not firm to resist temptation. Also, because I try myself and run into danger.

'Let me not forget my dreadful feelings (*delirium tremens*,) after taking two or three pints of ale. Drink only water, and never exceed of beer one pint or one glass. When I fail, it is by thoughtlessness and want of firmness, also by an opinion that I can bear a good deal of beer. The health, temper and character of a beer drinker are undermined. One should never exceed a pint of beer a day. I am better on water. I never was so happy as on water. Take plenty of exercise in the open air, and live on water.

'I have only to remember my dreadful sufferings the mornings after taking so much beer or wine. Low suicidal feelings, despondent and gloomy thoughts, pulse one hundred to one hundred and twenty, head dizzy, limbs tremulous, pains about the heart, flatulence and eructations, incapacity for duty of any kind, temper irritable and overbearing, expensive habits, loss of time, forgetfulness of engagements, every thing in disorder—and all for what? *Because I choose to take two pints of ale or a bottle of wine!*'

Mr. Ereichen, a surgeon, who examined the head of the deceased, testified that the arachnoid was in that morbid condition often found in persons of intemperate habits, and which leads to irritability and despondency of mind. He died in his bed, with an open bible in his hand, which the servant testified he was much in the habit of reading. The servants had noticed for a month the strangeness of his appearance, irritable temper, occasional staggering, expensive habits, forgetfulness, low spirits, etc.

If drunkenness was confined to the ignorant, debased and vulgar classes of society, it would be some alleviation to the sickening picture of truth, but alas, intemperance enters the circles of fashion, learning, science, literature, and even of *professed* piety. How melancholly a feeling of sadness does the announcement excite in the minds of all true lovers of poetry, that the gifted American poet, Edgar A. Poe, (the author of that remarkable poem 'The Raven,') should have died of "delirium tremens!" Almost every gale wafts to our ears the tidings that some of nature's most gifted sons have fallen victims to intemperance. Reports, but too true, have already reached these far off Islands of the Pacific, that some of the most talented men in England and America are allowing habits of intemperance to obscure the lustre and splendor of their intellectual powers. The world shudders at the murder of Dr. Parkman, but the victims of rum-sellers are a hundred to one more numerous than those consigned to the untimely grave by the murderer's arts.

### Death of the Arch-deacon Jeffreys of Bombay.

We regret to see announced the death of this distinguished advocate of the temperance cause in India. He had spent over thirty years in India, but at the time of his death by the cholera, was on a visit to England.—He died at Exeter, Oct. 9. Only four days previous to his death, he addressed a large meeting in London, on the subject of temperance. In portraying the destructive and injurious influence of the drinking practices of Englishmen in India, he employs the following language:

"For one really converted christian as a fruit of the missionary labor, the drinking practices of the English had made one thousand drunkards! This was a sad thought—but it was the solemn truth. If the English were driven out of India to-morrow, the chief trace of their having been there would be the number of the drunkards they left behind."

Although the evils of intemperance are so wide spread, yet the advocates of total abstinence principles, are frequently, denounced as narrow minded fanatics, and that by some who even profess to be christians.—How it is possible for any person professing to have the least spark of christian principle in his soul, not to be in the fullest and most thorough-going sense a teetotaler, is beyond our powers of reasoning! We can readily perceive why the pleasure and wine-loving gentry, the low-minded and besotted frequenters of the dram-shop, and the lovers of mammon, should adhere to the drinking practices of society. But to repeat the idea, we cannot conceive it possible for a real christian to be any thing else than a firm and decided advocate of teetotalism.

"I INHERITED THE APPETITE—I CANNOT REFRAIN."—A few days since a most affecting instance of death by Delirium Tremens was related in our hearing. The unhappy man, belonged to one of the most wealthy and respectable families in the State of New York. Among the crowd rushing to California came — —, amply supplied with funds to enter upon business. Before leaving home, he had made the most solemn promises that he would not drink intoxicating liquors; but alas, the temptation proved too strong. Friends remonstrated, and every thing was done to induce him to refrain, but his reply was, "*I inherited the appetite—I cannot.*" He then referred to several near relatives who had been carried off by the Delirium Tremens. How wretched and miserable an inheritance are those parents, indulging in the use of strong drink, in danger of leaving to their children!

British vessels are now admitted to all the ports of Sweden on the same footing as Swedish vessels.