

The Pilgrims of Hawaii

THEIR OWN STORY OF THEIR PILGRIMAGE
FROM NEW ENGLAND AND LIFE WORK IN THE
SANDWICH ISLANDS, NOW KNOWN AS HAWAII

WITH EXPLANATORY AND ILLUSTRATIVE MATERIAL COMPILED AND
VERIFIED FROM ORIGINAL SOURCES

BY .

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(CHILDREN OF EARLY MISSIONARY FAMILIES)

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PART III

RESULTS

CHAPTER XXIV¹

RETROSPECT

FORTY years had passed since the first company of missionaries landed (from the brig *Thaddeus*) on the heathen, though hospitable shores of the Sandwich Islands. What had been done? We quote from an address delivered in 1857 by Hiram Bingham II, then passing through Honolulu for the first time since childhood, being on his way to establish another mission in Micronesia. He said:

It is scarce two generations since the first European vessel dropped its anchor among the snow-white corals of the Hawaiian Islands. These fair gardens of the Pacific were then inhabited by thousands of degraded barbarians, who were subjected to the most revolting cruelties. Their government, if such it might be called, was the most oppressive tyranny; their religion, worse than none at all; their language unwritten. Although while the missionaries were on their voyage thither, a few islanders, including the king, had given up their idols,

¹ We are greatly indebted to Mr. and Mrs. Robert Andrews of Honolulu, for their valuable assistance in the composition of this portion of the book.

discarded their tabus, priests and public sacrifices, thousands still clung to their gods. The horrors of civil war then laid waste these Islands. Passion, intemperance, infanticide, crime of every form knew no bounds. To such a people did the brig *Thaddeus* first bring the offer of Christian civilization. The method of its introduction marks the first period in their progress. Their language was speedily reduced to writing, their prejudices were sagaciously and successfully removed, and schools established. The printing press scattered its healing leaves into every village, by every stream and through every valley. Their progress soon advanced another step. Not only individual plebeians, but proud and cruel chiefs yielded to the power of the Gospel, encouraged their people to substitute for their heathen temples the churches of the living God, and for their Christian rites and amusements the arts of civilized life. The masses listened; and so imperative were their demands for Christian teachers that the benevolence of the American people, prompt and commendable as it was, for years was unable to furnish the needed supply. Their *third* period presents itself in their speedy growth in civilization. Rapidly did they adopt civilized institutions—the Christian marriage, the observance of the Sabbath, the establishment of written law based on inspired legislation. Scarce fifteen years had passed after the introduction of Christianity, ere thousands of pagans were converted, and tens of thousands more had received the advantages of a common school education. Thus were the people prepared for the *fourth* great step in their progress: for appreciating, adopting, enjoying and perpetuating a government, the form and desirableness of which are equaled only by those of England and America.

A year later, in view of this great advancement. General S. C. Armstrong said:

The most interesting feature of the times is, perhaps, the wonderful spread of truth. Around us we have wit-

nessed its signal triumphs, and beyond us the lowest of our race are welcoming the glad tidings which it brings. This progress is principally influenced by two agencies, commercial intercourse, and the missionary cause. The spirit of enterprise and the spirit of philanthropy.

In 1857, Prof. W. D. Alexander, in an article on "Science and Missions," remarks:

Christianity civilizes in the broadest sense. Commerce, industry, science and literature all accompany her majestic march to universal dominion. Thus, while it denies the sufficiency of commerce alone to transform the savage, it encourages a legitimate commerce and even courts its alliance as one of its most important instrumentalities.

Chief Justice A. F. Judd in the year 1860 made this undisputed statement:

The Hawaiians are generally considered a Christianized people. They furnish to the world the most complete illustration of successful missionary enterprise. We have among us many living witnesses of the manner in which the dark, iron age of paganism was succeeded by the bright golden age, when the glorious beams of the gospel burst upon them, revealing to them the darkness and depravity which forty years of commerce had failed to dispel.

Rev. A. O. Forbes, three years later, said:

Were it not for the light of the blessed Bible shining upon these shores, merchants, mechanics, planters, farmers, tradesmen, lawyers, physicians, judges, artizans and citizens of foreign lands would not this evening be scattered throughout these islands in the peaceful pursuit of their various avocations. It is the wondrous influences accompanying the story of the cross which has here dispelled the darkness of heathenism and transformed a pagan nation into a Christian community. The Lord of the vineyard planted a goodly vine in these isles of the sea.

CHAPTER XXV

LATER HISTORY

THE "Pilgrims of Hawaii" were moved by one propelling, all-absorbing purpose, the conversion of the heathen, and to this they steadfastly adhered. This object, in 1860, had to a degree been attained. This nation, as a nation, had been measurably Christianized, and had its place side by side with other countries as a civilized land.

The American Board felt that they could no longer send out new missionaries, but how to bring the mission to a close was a serious problem. It was a unique problem in the history of missions, and to help wind up the work of the A. B. C. F. M., their secretary, Dr. Rufus Anderson, was sent to the "Sandwich Islands," arriving at Honolulu February 22, 1863. He assisted the Hawaiian Evangelical Association in adjusting the many delicate relations between foreign and native pastors, and in dividing up congregations in such a way as to gradually throw responsibility upon native churches and make the people efficient in self government.

This change gave the native pastors authority and responsibility without the experience and strength of character that comes from generations of civilization. So long as they had the old gray-headed Fathers—their beloved teachers—to lean upon, they did faithful

and efficient work. But one by one these Fathers finished their pilgrimage and went to their reward, leaving these untried Christian leaders to face such a multiplicity of trials as only those strong in the faith, and leaning on the Everlasting Arm, could endure. It is our privilege to follow them down the years.

After four or five years of experience in the working of the new system a member of the Association wrote: "Our attention was drawn mainly to the fifty or sixty Hawaiian members, ministers and delegates of the churches, who constitute the bulk of the Assembly. They are an earnest and wide-awake body of men. . . . The Hawaiian ministers are constant and intelligent readers of the weekly and monthly papers published in their language. They are leaders in every educational movement and have been the main agents in the establishment of perhaps twenty independent schools in various parishes. They are the conservative element—the guides of the people."

A year later, one of the older missionaries who had been rather skeptical concerning the success of the native ministry, wrote: "Our meetings of the Association have been full and earnest. For the first time we elected a Hawaiian moderator. We wish to induct our native pastors into all the duties to which they may be hereafter called."

In 1867, Rev. Franklin Rising, an Episcopalian clergyman and a member of the American Church Missionary Society, who spent some months on the Islands for the benefit of his health, reported: "I visited nearly every mission station on the whole group, with the religious, educational and social institutions. The

deeper I pushed my investigations the stronger became my conviction that what had been on the part of American Christians necessarily an experiment work in missions had, under God, proved an eminent success." "Every sun setting gave me fresh cause to bless the Lord for that infinite love which enables us to bring our fellow men such rich blessings as your missionaries have bestowed upon the Hawaiian race." "To me it seems marvellous that in so comparatively few years, the social, political, and religious life of the nation should have undergone so radical and blessed a change as it has."

The Jubilee, held in June of 1870, was a grand celebration of the Fiftieth Anniversary of the arrival of the mission. Dr. N. G. Clark, foreign secretary of the A. B. C. F. M., was here to honor the occasion. The King proclaimed June 15th a holiday and was present in person with his cabinet.

Exercises began on Sabbath morning, June 12, when the congregations of the two native churches united in the great stone church at Kawaiahao, where Rev. Mr. Kuaea preached a fine jubilee sermon, an hour in length, from the text: "A jubilee shall the fiftieth year be to you." Every seat was filled and the aisles crowded, 2500 being seated. A voluntary was played on the great organ by Mrs. Gov. Dominis, afterward "Queen Liliuokalani," and a short prayer offered by Rev. B. W. Parker, father of H. H. Parker, who has been pastor for fifty-three years in that same church.

In the evening Rev. Dr. Damon preached in the Fort Street Church from the same text to an English-speaking audience.

On Monday and Tuesday evenings Fort Street Church was filled to hear the reminiscences of Mother Thurston and Mother Whitney, the surviving members of the first company, and Rev. A. Bishop of the second company. Mother Thurston stood on the pulpit steps and made a powerful address. She was, doubtless, the first woman who ever addressed a mixed audience in Hawaii.

Wednesday, June 15, was the Jubilee. A procession of native soldiers, two companies of infantry and one of artillery, honored the day. The Legislature adjourned and the members in carriages joined the older missionaries in the procession. The younger ministers, native preachers and delegates, the faculty of Oahu College, the Alumni of Lahainaluna Seminary and the Mission Children's Society, with 800 or more children from the Sunday Schools, formed in procession and all marched to Kawaiahao Church. The decorations were beautiful. The inscription in evergreen, "1820-Jubilee-1870," was in front of the gallery, and beneath, the nation's motto: "Ua mau ka ea o ka aina i ka pono." (The life of the land is established in righteousness.) King Kamehameha V entered with Queen Dowager Emma, his cabinet, and diplomatic representatives of foreign nations, and was received by all the people standing, who sang "God Save the King." They were then seated on the right, while on the left sat the missionaries, and a great mass of 3000 or more natives filled the church. Prayer was offered by Rev. Lowell Smith. Addresses were delivered in English by Dr. N. G. Clark, of the A. B. C. F. M., Hon. C. C. Harris, and Hon. H. A. Pierce, and in native by Rev. A.

Bishop, eldest living missionary, by D. Kalakaua (afterward king), by Hon. Aholo of the Legislature, and by Rev. Kauwealoha, for seventeen years a missionary at the Marquesas Islands. "My country, 'tis of thee," was sung in Hawaiian, and a Jubilee hymn, composed for the occasion, by Father Lyons.

Dr. N. G. Clark of the American Board, then on a visit to Hawaii, said:

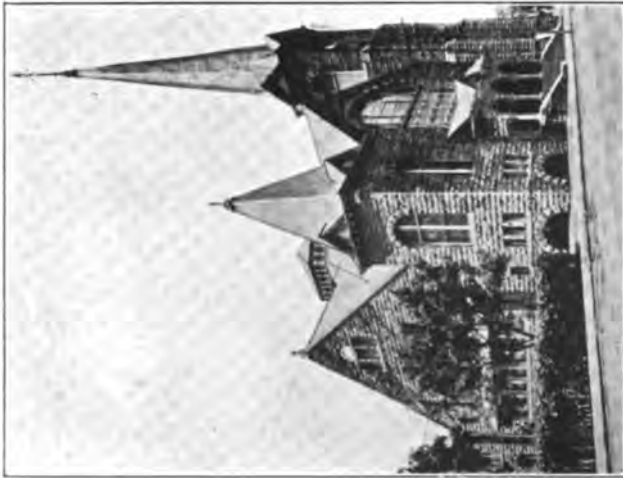
What may be the future of this nation we presume not to foretell. He who reads the signs of the times need be at no loss in judging of its import. For us, the past at least is secure. The story of the gospel on these Islands has gone forth to all lands and stirred the hearts and quickened the hopes of the Christian world.

Such was the tenor of all the addresses, and such was the condition of the church and of the country in 1870.

Kamehameha III, called "Kamehameha the Good," died December 15, 1854. He had always had in his cabinet men of ability and integrity, and his memory will ever be cherished with love and gratitude for the liberal constitution he gave his people, and for the right to hold property in fee simple. He was true to his country and to his people, and by them was greatly beloved.

On Dec. 15, 1854, at the age of twenty years, Alexander Liholiho, as *Kamehameha IV*, became king. He was a brilliant young man of pleasing address, and when two years later he married the accomplished Emma Rooke, he had the homage of all the people.

During his reign the Queens Hospital was founded. This last was, perhaps, King Kamehameha's greatest



**Central Union Church, Honolulu; formerly
known as Fort Street Church**



**Lunailo Home for aged Hawaiians, founded by bequest of
King Lunailo**

achievement—the blessing he left to his people. So greatly was Queen Emma interested in this project that she herself solicited subscriptions for it. A branch of the Church of England was established in Honolulu in 1862, and the Iolani College for boys and St. Andrews Priory for girls were commenced. The king himself made an excellent translation of the English Book of Common Prayer. Kamehameha IV died Nov. 30, 1863, and his brother Lot became king as Kamehameha V.

Kamehameha V reigned nine years. He was a man of strong will and practical shrewdness. He placed in his cabinet able men who were in sympathy with his views.

Prince William C. Lunalilo was almost unanimously elected on January 8, 1873, as

King Lunalilo. During his reign bitter feeling was created by the enforcement of the law for the segregation of lepers. There was disaffection, also, among the household troops, which resulted in mutiny. The king was taken ill in August and spent some months at Kailua, Hawaii, but finding no relief he returned, and died in Honolulu on Feb. 3, 1874, after a short reign of one year and twenty-five days. He left his estate to found the Lunalilo Home for aged Hawaiians, a gift that will create about his memory a halo of love and gratitude as long as there are homeless Hawaiians in this their native land. As Lunalilo had failed to nominate a successor there was great excitement over the election of a new ruler.

David Kalakaua being elected over his rival, Dowager Queen Emma, a riot occurred, to quell which the

Government was obliged to apply to the marines on board the war ships of the United States and Great Britain. Kalakaua was proclaimed king on Feb. 13, 1874.

The Reciprocity Treaty, in 1876, was perhaps the greatest event of his reign, for following it came a series of remarkable developments and improvements in the land. It presented such inducements to sugar culture that vast tracts of land were bought or leased for cane production, and wonderful exploits in engineering were accomplished. Mountains were tunnelled and rivers of water were carried across seemingly impossible gulches and made to flow uphill on their way to make the waste lands yield their quota of sweets to enrich the people. More laborers were needed, and within a few years 10,000 Portuguese had arrived from the Azores and Madeira Islands, Chinese were imported by hundreds until 1886, and Japanese came by thousands. There were Scandinavians also, and about 2000 men, women and children from the South Seas.

Liquor licenses were granted by the Legislature in 1885 for all principal places on the Islands, and in 1887 opium licenses were granted. Adventurers from the Coast arrived, who ingratiated themselves in favor with the King, for personal advantage, stirred up race hatred, and encouraged extravagant expenditures of public money.

The country, under the sway of these unscrupulous favorites, seemed fast going to ruin when, in 1887, a change was made in the constitution limiting the power of the king and giving more power to the Legislature and to the people. In Alexander's "History of the

Later Years of the Monarchy," we read: "During the next three years, in spite of the bitter hostility and intrigues of the King, the continual agitation by demagogues and repeated conspiracies, the country prospered under the most efficient administration that it had ever known.

In 1889 King Kalakaua's health began to decline, and in 1890 he visited California, but failing to receive the desired benefit, he passed away on Jan. 20, 1891, in the city of San Francisco.

On Jan. 29, 1891, *Queen Liliuokalani* ascended the throne. Her short reign of two years was a stormy one. The Legislature of 1892 passed the dreaded lottery bill and a bill to license the sale of opium. Other objectionable bills were barely defeated, and on Jan. 14, 1893, an attempt was made to abrogate the constitution of 1887 and to establish an Absolute Monarchy. This move was declared revolutionary, and on Jan. 17, 1893,

A *Provisional Government* was established, with S. B. Dole as its president. The first act of the Government was to repeal the lottery bill, and the latest opium bill. A special committee was appointed who sailed on Jan. 19, to negotiate terms of annexation with the United States. The commissioners were well received in Washington, but in the rush of the closing session, action was deferred, and the new Cleveland Administration failed to ratify the treaty.

A constitution was then drawn up for a Republican form of government—a constitution that has been favorably spoken of by many writers—and on July 4, 1894, S. B. Dole became President of *The Republic of Hawaii*.

In Nov., 1894, an uprising was planned; arms and ammunition, bought in San Francisco, were landed on the island ready for a midnight attack upon the Government buildings, the telephone and electric lighting plants, and the homes of the chief men of the Republic. But an efficient police reported the gathering, the Citizens Guard and the militia were called out, and the rebels were scattered, but not without a little bloodshed. Some of the conspirators were imprisoned and some were banished, but in time all were pardoned and became friends of the Republic.

XXVI

ANNEXATION

ON Sept. 8, 1897, a special session of the Senate of Hawaii was called to ratify the *Treaty of Annexation*, which was carried unanimously on Sept. 9. This was brought before the United States Senate and House of Representatives the following June, signed in July by President McKinley, and, on Aug. 12, 1898, President Dole formally ceded the jurisdiction and property of the Hawaiian government to the United States of America and the Islands became the Territory of Hawaii. It was an occasion of great solemnity, opened with prayer. There was made formal presentation of the Islands by President Dole, followed by acceptance by United States Minister Sewell. The guns on the grounds and on the naval ships in port belched forth the farewell salute to the Hawaiian flag, the band played "Hawaii Ponoi," and, in the midst of profound silence, the flag was slowly lowered from the central mast of the Executive Building, while tears of sorrow rolled down the faces of "kamaainas," or old residents, to whom the flag had meant so much. Then, as the clock struck twelve, amid the strains of the "Star Spangled Banner" and the firing of the national salute, the American flag was flung out to the trade-wind over

the Executive Building. It was truly an impressive scene.

The Spanish War and the occupation of the Philippines in 1898 brought troops of soldiers to Honolulu, where they were given rest and cheer by the way, all vying to do honor to the "boys in blue." The Red Cross Society was established in Honolulu at that time.

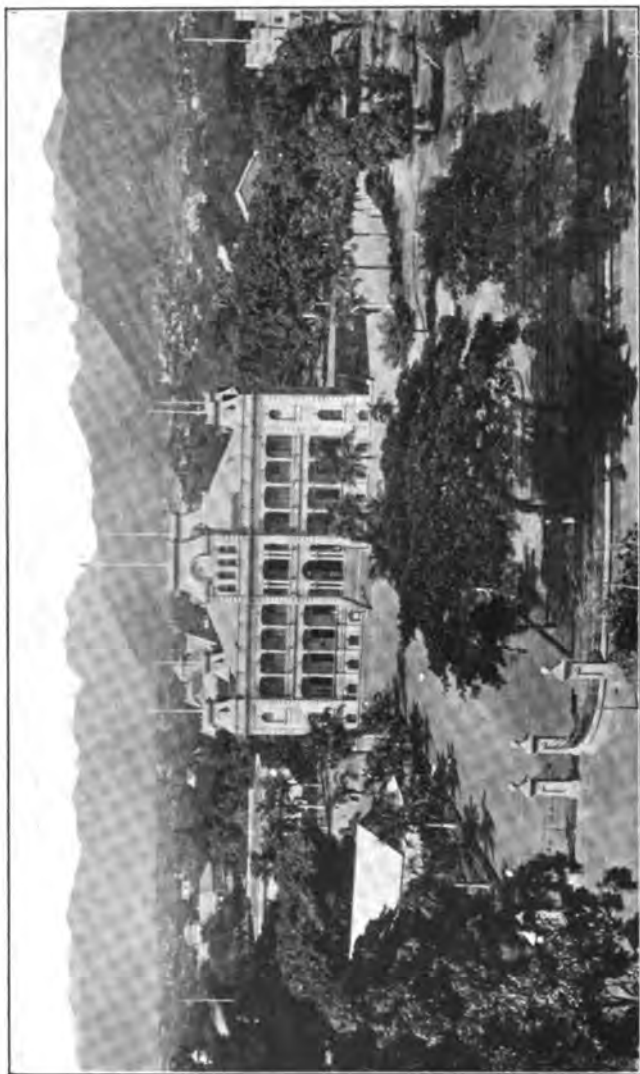
Great hopes were entertained for better things within the Territory, but the Legislature granted more licenses for the sale of wine, and wine clubs were formed which added to the long list of crime, disease and death. The minds of the people had been so poisoned that their best friends were not trusted.

Meanwhile the brave old Hawaiian pastors were left to battle almost alone. Rev. O. P. Emerson, in 1895, said that the Hawaiian character had been tried over-much.

At the time of the launching of the church in charge of native pastors, there were:

Year	Churches	American Pastors	Hawaiian Pastors	Members
1863	25	16	4	19,725
1868	50	12	35	17,377
1888	57	1	32	5,235
1895	56	1	35	4,784

Thus there was in thirty years a falling off in membership of nearly 300%. Part was due to decrease in population, but Mr. Emerson gives other reasons, also. The Hawaiians were not strong enough to keep up, alone, the high standard to which they had attained. As one by one their old missionaries departed their restraining power was lost to the people. The Christian chiefs



The former Palace, now the Executive Building of the Government

and men of authority had passed with their influence for good, while the representatives of good government had been replaced by others, and political methods were corrupt.

The Hawaiian pastors were poorly supported. Their salaries were not paid promptly and they were obliged to engage in other work to provide for their families. Of course, some fell away, but on the whole they were worthy, faithful men, true to the cause of righteousness. Surely honor and praise is due them as strong, noble men who stand firm at such a time as this.

In 1898 Mr. F. W. Damon said: "The old missionaries were not reinforced, and on the shoulders of a native ministry was laid a burden too heavy to bear. There should be a foreign missionary on every island." This was accomplished in 1912.

W. B. Oleson, with his natural optimism and prophetic vision, said in 1889: "Protestantism made triumphs in Hawaii that thrill the world, and it is not going to flicker out like an exhausted candle. We must hold for Christ what has been won. It is a great inheritance of responsibility."

Thus ended the 19th century which had brought to Hawaii the Pilgrims with their life-giving message of civilization and religious liberty.

Mauna Loa celebrated July 4, 1899, by an eruption of lava from the slopes. In the latter part of the year, Honolulu was saddened by a visitation of Bubonic Plague with its attendant establishment of martial law and house to house visitation; and with this evil came the great fire which practically wiped out the whole of the congested district of Chinatown.