

Not. Converts

# THREE EARLY CHRISTIAN LEADERS OF HAWAII

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NOTE: The preparation of the three brief biographies which follow has afforded me a great deal of pleasure. It has been to me but another evidence of the power of the Christian message. I trust that those who read these stories will, with me, be impressed by what Jesus Christ can do in the lives of those who serve him fully.

I want to acknowledge my indebtedness to the following people who have helped me, both in unearthing material and in checking what I have written: Miss Bernice Judd, Librarian of the Hawaiian Mission Children's Society; Miss Ethel M. Damon, herself the author of outstanding books on the early history of Hawaii; Miss Emily V. Warinner, who was for many years the Managing Editor of *The Friend*; and the personnel at the Public Archives of Hawaii. Without their help this piece of work would not have been possible.

OSCAR E. MAURER



BARTIMEA LALANA PUAIKI

Sketch probably made in the United States for  
Mr. Bingham's story of Bartimea printed  
by the *American Tract Society*

## BARTIMEA LALANA PUAAIKI

### *The Blind Preacher of Maui*



St. Paul was willing to become a fool for Christ's sake, and in the first Christian century there were many who were glad to be rated "fools of God" by their sophisticated pagan contemporaries. But when a professional jester sickens of his folly and opens his mind to wisdom; when a blind man achieves inner vision, he, too, deserves a place in the annals of spiritual regeneration.

BARTIMEA LALANA PUAAIKI, of Maui, was such a person. From the very beginning his life was subjected to degradation. The exact date of his birth, in Waikapu, is not known, but it was probably about 1785, thirty-five years before the Gospel came to the Islands. He evidently was an ill-favored child, or may have been considered a nuisance by his mother, for she attempted to bury him alive. His

rescue by a relative, would however, have been a doubtful favor, except for the circumstances of his later years, for he is said to have been an ungoverned child, and his name Puaaiki, (Little Hog) perhaps bears this out. Among other habits he early acquired a fondness for *awa*, a narcotic root injurious in its effects on body and mind when used to excess. He became skillful in the *hula pahua*, a dance of the classical or heroic era in Polynesia which was, even in Bartimea's time, becoming obsolete, as Dr. N. B. Emerson states. It was accompanied by a low, monotonous chant and rhythmic beating of chest and drum, often mounting to frenzied manifestations which in the capable hands of a court jester no doubt became ridiculous contortions.

When he became a man in years, Puaaiki was of dwarflike stature, nearly blind,

and diseased. His unkempt beard hung down to his breast. His only garments were an old dirty *kihei*, or native kapa, thrown over his shoulders, and a *malo*, or loincloth. His ludicrous appearance and his skill as a dancer attracted the attention of Kamamalu, the favorite queen of Liholiho, Kamehameha II, and she attached him to her retinue, not as a companion but as a court fool or jester, sending for him when she and the chiefs felt in need of entertainment, and rewarding him with pittances of food and potions of his favorite *awa*. Such were the conditions of Puaaiki's life when the first missionaries arrived at Kailua in the spring of 1820. He was already past his thirty-fifth year.

The king and chiefs were in Kailua when the pioneer missionaries arrived, but were about to remove to Honolulu which was to be the future capitol of the monarchy. Having given the missionaries permission to remain in the Islands for a season, the royal party sailed for Oahu. Rev. Hiram Bingham accompanied them and the nearly blind dancer was also in the party. In Honolulu he had a severe illness which so aggravated his eye-trouble that he was unable to make his customary visits to the Queen, who promptly forgot her poor jester. While in a pitiable condition of sickness and hunger, Puaaiki was visited by Honolii, a Hawaiian youth who had attended the Missionary School in Cornwall, Connecticut, where Henry Opuka-haia had also been a pupil. Honolii spoke to Puaaiki of a great physician who, only, could heal his maladies and restore his sight. Let the incredulous scoff, but it was then that the fool had his first flash of wisdom. He eagerly asked, "What is that?" Honolii told him about Jesus Christ, the Great Physician of souls and he said at once that he wanted to go where he could hear about him. As soon as he was able to crawl he went with Honolii to hear

the missionaries preach. Perhaps the very fact that he was practically sightless made his hearing more acute. At any rate Puaaiki heard in more than a physical sense. Our present age, preoccupied with scientific analysis of mental and spiritual as well as physical phenomena, is sceptical of sudden conversions. However, among the data to be considered in the analysis of Puaaiki's experience there remains the attested fact that this wretched, blind, pagan heard and accepted something which completely and permanently changed his life.

The fact that there had been a complete change was soon proven when the chiefs sent for Puaaiki to entertain them with the *hula*. It was dangerous to refuse such a request, but he sent back the answer that "he had done with the service of sin and Satan and that henceforth he would serve the king of heaven." Instead of making the chiefs angry the courageous answer apparently impressed them, for there is no evidence that they resented it or tried to prevent him from receiving Christian instruction. Indeed, some of the chiefs themselves soon afterwards began taking a serious interest and all of them were friendly to the mission. Queen Kamamalu, who had been Puaaiki's patroness, was so far influenced by the gospel as to abandon many of her pagan habits and to attend in some measure to instruction in the Christian faith.

Puaaiki not only experienced an entire change of heart himself, but almost immediately began telling the good news to others. He returned to Maui and was already laboring among his former companions when Rev. Messrs. Richards and Stewart took charge of the mission station at Lahaina, May 31, 1823. The station Journal under date of January, 1824 contains the entry, "A Pious Blind Man: There is perhaps no one in the nation who has given more uninterrupted and decisive

proof of the saving knowledge of the truth as it is in Jesus than has Puaaiki, a poor blind man who has been mentioned in the Journal kept in Honolulu. No one has manifested more childlike simplicity and meekness of heart—no one appears more uniformly humble, devout, pure and upright. He is always at the house of God, and there, ever at the preacher's feet. If he happens to be approaching our habitations at the time of family worship, which has been frequently the case, the first note of praise or word of prayer which meets his ear, produces an immediate and most observable change in his whole aspect . . . Indeed, so peculiar has the expression of his countenance sometimes been, both in public and domestic worship, especially when he has been joining in a hymn in his own language . . . an expression so indicative of peace and elevated enjoyment, that tears have involuntarily started in our eyes . . . He is poor and despised in his person, small almost to deformity, and his countenance, from the loss of his sight, not prepossessing; still, in our judgment, he bears on him 'the image and superscription' of Christ. If so, how striking an example of the truth of the Apostle's declaration, 'God hath chosen the weak things of the world to confound the wise, and the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence!'

In 1824 Rev. Charles Stewart, in his report to the American Board, wrote, "We called on Puaaiki to address the throne of grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all, a humility of soul, that plainly told that he

was no stranger there. His bending posture, his clasped hands, his elevated but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah,' his tenderness, his importunity, made me feel that he was praying to a God not far off, but to one who was nigh, even in the midst of us. His was a prayer not to be forgotten; it touched our very souls, and we believe it would have touched the soul of anyone not a stranger to the meltings of a pious spirit."

In April of 1825, Puaaiki was examined as to his fitness for church membership and his name was propounded to the church at Lahaina. Mr. Richards, who conducted the examination, wrote in his Journal, "While questioning this blind convert from heathenism, my mind has often turned to the thousands in America, who with all their light and all their privileges, have not half the knowledge of the Gospel that he has." After a probationary period of three months the candidate was baptised and received into the church. "On the 10th of July, 1825," records Mr. Richards, "did we reap the first fruits in this field of the Lord." Puaaiki chose the baptismal names of Bartimea Lalana, the first from the New Testament character and the second from the city of London, in accordance with a Hawaiian custom of thus noting events, in this case the recent visit of his former patrons, the King and Queen, and their death in that city. His signature, evidently written with the help of a guiding hand, is the first in the list of native converts recorded to this day in the manuscript annals of the Hawaiian Church.

Bartimea continued in Lahaina, a growing and useful Christian, untiring in his efforts to bring others to Christ. Among these was Daniel Ii, formerly one of his companions, who became an earnest Christian and was afterwards a magistrate and trusted agent of the chiefs on Maui;

also David Malo, a gifted youth, whose experience will be related in a separate article. Among the *alii*, Hoapili and his wife, Hoapiliwahine, and other chiefs became devoted Christian rulers.

In the spring or summer of 1829, Bartimea was invited by some of the chiefs to go with them to Hilo. Having become Christians, with true missionary zeal they wished to strengthen the work which had recently been started on the Big Island. There were no high chiefs in the region of Hilo and the low chiefs were hostile to the Gospel. It was therefore a field for Christian toil and self-denial, well adapted to the zeal, energy and perseverance of Bartimea. The work was greatly helped by the presence of the chiefs, and further inspiration was given by the visit of the Christian Queen Regent, Kaahumanu, in 1830. On her advice, Bartimea accepted the invitation of Rev. Mr. Goodrich, the resident missionary, to remain at Hilo for a time. Mr. Goodrich records, "He stood by my side and held up my hands in my labors and trials as pastor of that infant church. He not only exhorted the people to learn to read, so that they might be able to search the Scriptures, and thus to become wise unto salvation, but he actually gave them an example of learning himself."

The humid climate of Hilo, the verdant fields and less dazzling sunshine seem to have had a restorative effect upon his eyes, and a slight improvement in sight enabled him to discern printed characters when the page was held close to his face. But the strain aggravated the eye disease and he reluctantly abandoned his hopes of learning to read. Indeed, his remarkable memory of the Scriptures which he had heard from the missionaries, made reading unnecessary. Among the Hawaiians there were, and still are, those who have an extraordinary memory, enabling them to re-

cite the history of clan or race in their chants or *meles*, and Bartimea was endowed with this faculty. Rev. Mr. Armstrong, with whom he was later associated on Maui, said in his obituary of Bartimea, "He possessed a mind of the first order. Probably no man on the Isle, whether native or foreigner, held at convenience so much scripture language in the Hawaiian tongue. Many of his discourses mainly consisted in quotations from the Bible, in which he often mentioned both chapter and verse. *Long before the whole Scriptures were translated and printed in the native tongue, Bartimea would quote readily and correctly from the parts not yet translated, merely from having heard them repeated in sermons, Bible classes, Sabbath and social occasions . . . Not a sentence escaped him; all was laid up safely in his memory for future use. He has been known to rise before an audience and deliver from memory the substance of a sermon heard fifteen years previously. He would begin by telling the name of the preacher, and would mention the time, place and circumstances of the occasion. As an orator Bartimea was certainly among the first if not the very first in his nation."*

This was printed in *The Friend* for February 1844; the italics are ours.

Such a gift might reasonably be a source of pride. For Bartimea it was not so, for Mr. Armstrong goes on to say, "The charm of his character was his childlike, humble, modest and considerate piety."

In 1834 Bartimea returned to Maui, where he lived and labored until his death. He cultivated his own taro, bananas, and a small patch of cane, and was never, then or later, a charge upon the people he served. Apart from providing himself with the bare necessities of living his time was given to magnifying his Lord. "I have been with him by day and by night," says Rev. J. S. Green in his *Life of Bartimea*,

“at home and abroad; on the Sabbath and on other days; in the house of God and in his own humble dwelling . . . and I can truly say that I have never known a more consistent and growing Christian.”

He was particularly interested in the establishment of Sunday Schools in which older people and children alike might learn the Bible. The quality of his mind and his power of expression is revealed in a plea which he made before the congregation at Wailuku in 1837, when Mr. Armstrong had called the people together in an effort to improve the common and mission schools. A delegation of young men from the Mission High School at Lahaina spoke of the need for education. “Many good, sensible things were said by these young men,” reported Mr. Armstrong. “But the most eloquent speaker arose last. This was Bartimea . . . who spoke with the most happy effect . . . Would that I had in writing this as well as other addresses I have heard him make. They would, I think, vie with some of the best efforts of our Indian orators, and in Christian sentiment would, doubtless, surpass them. But he cannot write, and it is difficult for him to gather up his precise remarks after they have flowed from his lips. He pointed to the multitude of children who were running wild like the goats, without care or instruction, and not only so but in most cases injured more by the filthy conversation and wicked conduct of their parents than by anything else. He reflected severely on the chiefs for their indifference in regard to schools. He appealed to the great assembly if they had looked on the happy effect of the Gospel in these islands for seventeen years and were yet unbelieving as to the value of instruction. He told them that civilized nations treated them and their chiefs as children and domineered over them because they were so ignorant. But the point he illustrated with happiest

effect was the contrast between getting a *Christian education* now and a *heathen education* formerly. He said, ‘I have been twice educated. In the time of dark hearts I learned the *hula* and the *lua* (the art of murder and robbery), and the *kake* (a language unintelligible to any but those initiated into its mysteries). I learned mischief in those days, and did it cost me nothing? Had we not to pay those mischievous teachers? Ah, think of the hogs and *kapa* and fish and *awa* and other things we used to give them; and we did it cheerfully. We thought it all well spent. But how is it now? Here are men of our own blood and nation, whose business it is to teach us and our children good things, the things of God and salvation, how to read our Bibles, geographies, arithmetics, and ought we not cheerfully to support them? How can they teach if they have nothing to eat and nothing to wear? Will they not soon get tired of this? Who can work when he is hungry? Let us take hold and help, and do it cheerfully.’

“At the conclusion of these remarks there was evidently much feeling in the assembly, and to test it I first called upon the parents, if they approved of schools and were willing to send their children regularly to the school, to signify it. The whole assembly held up their hands. Again I called upon all who were willing to aid in the support of the teachers in the way of food particularly, (for this is all they have to give), to rise. About fifty arose. On the whole, I am not without hope that this meeting has given an impulse to our school operations which will be highly beneficial.”

In 1838 came the long hoped-for revival, when the Spirit of God moved upon the mass of the population and brought forth the fruit of the seed in faith, nourished with power and watered by tears. No one rejoiced more than Bartimea. “The

heart of the good old man seemed to overflow with joy," writes Mr. Green. "No painter could do justice to the heaven-illuminated countenance of our friend . . . Often have I thought when seeing him seemingly laboring under the weight of his holy emotion, of good old Simeon when he exclaimed, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.'"

In consequence of the revival the desire for religious instruction greatly increased, and hundreds flocked into Wailuku, some coming from fifteen to twenty miles away. It soon became evident that this was impracticable, and, therefore, the people in various districts erected their own meeting houses. For leaders Messrs. Green and Armstrong selected the most promising church members and instructed them in the Scriptures, in the elements of moral science and in church history. Bartimea was a prominent member of this class, although he was already better qualified than any other member.

Early in 1839 Bartimea was ordained to the office of deacon or elder in the Wailuku church. Three years later, in 1842, he was licensed to preach, somewhat tardily by modern standards, for he had been preaching with power for years before this official recognition was granted him. A further evidence of his humility is his refusal to preach from the pulpit, considering it more fitting for him to speak from the floor on a level with his fellow-converts. For a time he was an itinerant, spending about three weeks of the month at some of the outstations and returning for a Sabbath at Wailuku, saying, "I have come back to recruit my stores." The people at Honuaula, an outstation of Wailuku, some twenty miles distant, gave him an invitation to settle with them and after including them in his itinerary for a time

he finally accepted the invitation so that he could give his full time to the church at that place and to the people of Kahikinui, a destitute district beyond Honuaula. Accordingly, at a public meeting of the church and congregation in February, 1843, he was commissioned as an evangelist with the Honuaula district as his particular pastoral responsibility.

Bartimea was not long to exercise his functions, however, for only a few months afterwards he was taken with a serious digestive disorder and was obliged to return to Wailuku for treatment. "He seemed to have a presentiment from the commencement of his sickness that he should not recover," says Mr. Green, "but the thought of death gave him no alarm. Why should it? He knew whom he had believed. On the Lord Jesus Christ he had, long before, cast himself for time and eternity. This surrendry had been succeeded by a sweet peace. He had the hope of the Christian. True, he did not escape the buffetings of Satan. The Lord suffered him for a little season to be tried, but the sincerity of his profession, the genuineness of his hope, and the intensity of his love were never more apparent. Hence probably the reply which he made to his pastor, Rev. Mr. Clark, when asked how he felt in view of another world—"I fear I am not prepared—my sins are very great.' When he turned away, so to speak, from the cross of Christ, to look at his own sinful heart, he seemed well nigh desponding; but a view, by faith, of his gracious Lord made the prospect of going to dwell with Him exceedingly desirable. Bartimea, however, did not say much which might be called a dying testimony in favor of the truths of religion, as many others have done. There was less need that he should do so. His daily conversation, his holy example, and his unremitting labors in the cause of the blessed Master, had borne ample testi-

mony, and by these, he being dead, yet speaketh . . . He slept in death on Sabbath evening, September 17, 1843, and entered, as there is the most cheering reason to believe, into the rest which 'remaineth for the people of God.' "

In the large concourse which attended his funeral in Wailuku, there were scores of converts whose feet had been led into the paths of Christian faith by Bartimea Lalana. After a sermon on the text, "For

we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heaven," his brethren with tender, believing hearts and gentle hands—so different from the customs of former days—laid his earthly tabernacle into the grave, thanking God for a spirit which had surmounted sin and misery and had found its way, through inner vision, to the Heavenly Father's heart.



DAVID MALO

Sketch by A. Agate engraved for  
Pickering's *The Races of Men*

## DAVID MALO

### *Hawaiian Preacher of Social Righteousness*



Mr. Ralph S. Kuykendall, in an article in the Hawaii Educational Review for November 1932, comments on the fact that little attention has been paid by writers on Hawaii to the influence exerted by David Malo in the formative years of the Hawaiian kingdom. This present sketch does not presume to remedy such oversight, but is merely a sincere though inadequate effort to place before the present generation an outline of a gifted and forceful personality, with the hope that some future author will complete the task in the comprehensive volume which the subject deserves.

DAVID MALO was born about 1793 at Keauhou, North Kona, on the island of Hawaii, the son of Aoao and Heone. His father, who had been a soldier in the army of Kamehameha I, was attached to the

king's retinue. Malo, therefore, grew up in close association with personages of rank, such as Auwai, favorite chief of Kamehameha, versed in Hawaiian traditions and customs. Early in life Malo was taken into the family of Chief Kuakini, Governor Adams, brother of Queen Kaahumanu. His keen intelligence and retentive memory gave him the reputation of being the best acquainted with the old state of things as they existed in Hawaii before the introduction of Christianity, and he was a favorite among the chiefs because of his knowledge of the traditional songs, chants and dances.

While still a young man and before leaving the island of Hawaii, Malo married A'alaioa, a widow of chiefish blood, who died without children. About 1823 he removed to Lahaina, Maui, and soon after-

wards entered into his second marriage, this time by a Christian ceremony, taking to wife Pahia, also of chiefish blood, who, too, died without children. By a third marriage to a young woman of Lahaina, Lepaka, or Rebecca, he became the father of a daughter whom he named A'alaioa, in memory of his first wife. This marriage was the cause of bitter sorrow and clouded much of his life with melancholy, especially in his later years.

Malo's removal to Lahaina was the turning point of his career, for it was there that he met Rev. William Richards, who had settled in that place as a missionary, in 1823, at the invitation of the Queen-Mother, Keopuolani, and who subsequently became Minister of Education after the establishment of constitutional government in the Kingdom. This meeting was the beginning of a life-long friendship in which teacher and pupil were to be associated in mutual labors for the development of religion, education and government in the Kingdom of Hawaii. The two personalities complemented each other. Malo's qualities of mind and character challenged the teacher, and the teacher's skill and sympathetic understanding awakened and set free the best in the pupil. An apt scholar in the lore of his people, Malo gave himself with characteristic enthusiasm to learning the Christian teaching and comparing the two. Though he never acquired freedom in English, he soon mastered the art of reading his own language and is said to have read everything that appeared from the newly established mission press at Honolulu and afterwards at Lahainaluna. He accumulated a library containing all the books then published in Hawaiian. As most of these were upon the subject of religion, he became familiar, and sympathetically so, with the truths of Christianity. Mr. Richards was engaged in translating the Gospel according to Mat-

thew into Hawaiian and made it a practice to submit his translation to his pupil for correction and comment, and in this way Malo mastered this and other portions of the Bible. In 1828 he confessed his faith in Christ and was received into the membership of the church at Lahaina, taking the name David in baptism.

During the early years of Malo's residence at Lahaina, there occurred a series of events which profoundly influenced his relations with his own people and made him for the rest of his life their champion against exploitation by foreigners. The Sandwich Islands had frequently been visited by merchant ships before the advent of the American Protestant Missionaries in 1820, and it would be an understatement to say that the Hawaiian people had been improved by such visits. While there undoubtedly were merchants, masters and officers who, even in the Tropics, observed the moral codes of Puritan Boston, Salem and London, from whence many of them hailed, it must be admitted that these were in the minority. As for the crews, they were, in the main, recruited from men of little principle, who thought they could indulge themselves without let or hindrance in drunkenness and licentiousness when they reached the islands of the Pacific Ocean.

As the influence of the missionaries began to make itself felt, many of the native chiefs, though by no means all, began imposing restraints not only upon drunkenness and licentiousness but also upon the methods of trade by which the natives had been outrageously exploited. The Queen Regent, Kaahumanu, professed the Christian faith in 1825 and was admitted to membership in the church at Honolulu. A law was proclaimed the same year prohibiting native women from going on board foreign ships for immoral purposes. The result was a conflict, which often became

violent, between seamen and traders on the one hand and chiefs and missionaries on the other. Rev. Mr. Bingham and his family were assaulted in Honolulu by seamen from the U. S. S. *Dolphin*, commanded by Lieut. John Percival, who approached Queen Kaahumanu herself in a threatening manner in his determination to win for his men their accustomed privileges. Other instances of a similar nature could be given, but the outrages committed on Mr. Richards and his family in October, 1825, with the consequences of which Malo was connected, will suffice.

The British whaleship *Daniel*, Captain Buckle, Master, dropped anchor at Lahaina, and instead of being greeted by the customary throng of native women, found none. The crew at once blamed the missionaries for this invasion of what they considered their time-honored rights, and became enraged. Two of them visited Mr. Richards after sunset and uttered complaints and threats. They were followed by others who, in the presence of Mrs. Richards and children, threatened his house and life and the lives of all his family. Mr. Richards replied, "We have left our country to devote our lives, whether shorter or longer, to the salvation of the heathen. We hope that we are equally prepared for life or death, and shall throw our breasts open to your knives rather than retrace the steps we have taken." Mrs. Richards, too, said that she was ready to share the fate of her husband, but that she had expected better treatment from members of her own race. The mob, somewhat abashed by her courageous stand, withdrew without acts of actual violence, but threatening to return. A note was sent to Captain Buckle requesting him to control the conduct of his men. He was not in a position to interfere, because he had on board his vessel, at that very time, a Hawaiian woman whom, against her pro-

tests, he had forced to accompany him during his cruise. Therefore his reply in substance was, "Comply with the wishes of the sailors and there will be peace and quietness." Two days after these assaults the men returned, bearing a black flag and armed with knives and pistols. This time they found a guard of Hawaiians who dispersed the invaders and kept strict watch about the missionary's house until the ship sailed for Honolulu.

Mr. Richards, quite properly, sent a report of the outrage to the American Board of Commissioners for Foreign Missions at Boston. It was printed in the *Missionary Herald* and was copied in many newspapers. In the meantime, before the fact of this publicity had become known in Honolulu, another outrage, even more serious, was perpetrated upon Mr. Richards and Chief Hoapili, the governor of Maui. The crew of the English whaleship, *John Palmer*, Captain Clark, Master, anchored off Lahaina and enticed several women on board. Hoapili demanded their return according to the law of the nation. The captain evaded and ridiculed the demand. One day when the captain was ashore, the governor detained him, insisting that the women should be returned. The captain got word to his men by boats from another ship, to commence firing their cannon upon the town if he were not released in an hour. His son, however, promised that if the governor would release the captain, the women would be set ashore. The crew, in the meantime, began firing according to orders and sent five balls in the direction of the mission house before they heard of the captain's release. Mr. Richards and his family were forced to seek refuge in the cellar during the bombardment, amid circumstances of great terror. The next morning Capt. Clark sailed for Oahu without releasing the women.

The news that Mr. Richards had re-

ported the outrages to the United States reached Honolulu near the close of 1827 and aroused great indignation among seamen and traders at that port. They harassed the chiefs so continually and the excitement became so great that the queen ordered the principal chiefs and Mr. Richards to come to Honolulu for investigation. The charge against him was not so much that he had misrepresented facts, as that he had made known in America how foreigners conducted themselves in these islands. Even John Young, the companion and counsellor of Kamehameha I, said that it was wrong of Mr. Richards to write to America.

Malo, who had witnessed the outrages and had already given his version of them to the queen, accompanied Mr. Richards to Honolulu for the hearing. His acquaintances with Kaahumanu and her confidence in him were to stand Mr. Richards and his fellow-missionaries in good stead.

She called Malo to her side and said to him, with tears, "What can we do for our teacher? for even Mr. Young and Boki say that he was guilty in writing to America."

Malo replied, "The foreigners certainly are very inconsistent, for they say it is very foolish to pray, but very well to learn to read and write, and now they condemn Mr. Richards, not for praying but for writing a letter. But let us look at this case. If some of your most valuable property should be stolen and you should be grieved for the loss of it, and someone should give information of the thief so that you could regain your property, whom would you blame, the informer or the thief?"

"The thief, surely," said the queen.

Malo went on: "Kanihonui was guilty of improper conduct with one of the wives of Kamehameha, and Luluhe was knowing to the fact and gave him information.

Which of the two did Kamehameha cause to be slain?"

"Kanihonui," answered the Queen.

"In what country," continued Malo, pressing his point, "is it the practice to condemn the man who gives true information of crime committed and let the criminal go uncensured and unpunished?"

"Nowhere," said the queen.

"Why then," persisted Malo, "should we condemn Mr. Richards, who has sent to his country true information, and justify these foreigners whose riotous conduct is known to all of us?"

The queen, greatly relieved, replied, "The case is very plain: Mr. Richards is the just one—we chiefs are very ignorant." She then conferred with the chiefs who were well disposed and secured a decision to protect Mr. Richards.

The next morning the British consul, together with Capt. Buckle—whose ship had reached Honolulu at the same time as the arrival of the offending report—Boki and several merchants, entered the council room and demanded that Mr. Richards be punished. But the queen stuck to her decision and the matter was ended. The same cannot, however, be said of subsequent actions of foreigners.

The hearing upon the charges against Mr. Richards marks a cardinal date in Hawaiian government, for, as a consequence, the first formal legislation by the chiefs was enacted and proclaimed, December 14, 1827, providing the death penalty for murder, and imprisonment in irons for theft and adultery. Other laws were enacted soon thereafter, and on October 7, 1829 the king in a formal announcement proclaimed, "The laws of my country prohibit murder, theft, adultery, fornication, retailing ardent spirits at houses for selling spirits, amusements on the Sabbath day, gambling and betting on the Sabbath day

and at all times." Malo was asked by the chiefs to draw up a code in 1827, but declined to take the responsibility, although the Preface to the Laws of 1842 states that several of the original laws were written by him.

In 1831, Malo, already in his thirty-eighth year, was one of the first to enter the recently organized Mission High School in Lahainaluna which was to fit so many young Hawaiians for service in church and state. At the school he was one of a group of brilliant students, such as John Ii and Boaz Mahune, who were interested in the cultural development of their nation and influential in the formation of the first Hawaiian constitution in 1839, and later of the Laws of 1842. The following year, 1832, death deprived him of his royal friend and patroness, Kaahumanu. His grief and veneration for her found expression in a threnody which he composed, revealing even in its translated form his poetic and somewhat mystic temperament. The translation was made by C. J. Lyons.

#### AFTER DEATH

Ceasing from storm, the sea grows calm and glassy. Like a puff of wind flitting over it, so *her* spirit glides away to the far regions beyond Kahiki. [The word for far away shores.] She flies; averting her eyes, she fades away in the wild mists of the north-land, the deep, dark mysterious north.

She has gone from us to the courts of Kane, treading royally the red-streaked path of the rosy dawn; the misty, broken road to Kanaloa.

An ebbing tide flows out, laden with departing wealth. The chief is turning away, sinking to sleep, drifting away. She fled at the first gleam of the dawn, at the faint ending of the cut-off night. Then was her departure.

Oh our beloved one! our departed one! our bemoaned one!

The heart beats tumultuously; it throbs within us; it strains us; it breaks the walls around it.

Oh the pain, the breaking up, the rushing of tears, the falling of the flowers scattered of grief!

We are borne away, carried away; the very depths of us are torn from us by this passionate grief.

Our true liege lady was she, and I grieve.

Love as to a sister is mine, yet not to a sister. Yea, a sister, chosen and separate in the Lord, born of the Holy Spirit, of the one Father of us all. Thus, thus I feel that she is mine to sorrow for. The precious name, sister, is indeed ours [to use] by dear inheritance. Alas, my sister! my beloved sharer in the sweet labor of the voice [i. e. conversation]. Oh, my beloved! my beloved! Oh centre of thought!

The voice is the staff that love leans upon.

With the voice we seek common treasures together, sweet converse together. Gone—Gone—Gone!

Oh lady, seeking shelter from the Waahila rain of Kona, the cutting rain with the wind beating against the house gables! Oh lady, companion on the hot, sun-beaten plains of Paoho! Oh lady beloved, in the cold rain of Nuuanu! We flee together; there is nothing, all is in vain,—empty, forsaken. Confusion all tangled together; there is no more love, no more good; it is an enemy that is now with us! Alas!

The spirit of the shadowy presence, the spirit body is gone. The many-shadowed, the glorified, the transfigured body is beyond,—new-featured, heavenly formed, companion of angels. She rests in the rich light of Heaven, she moves triumphant. She sings praise-psalms of joy in the paradise of glory, in the everlasting day-time of the Lord. He is our Lord, the everlasting Lord. He indeed, in truth.

Such are the thoughts that burn within me; they burn and go out from me; thus I pour out my soul, my soul!

After four years of attendance at the Mission School, Malo continued to reside at Lahaina where he led a most active life. His counsel was often sought on matters of public concern and he was in frequent touch with various departments of government. Again and again his name appears in documents and reports. Although the reduction of the Hawaiian language to written form was still in process, he began expressing himself through this medium. He wrote a life of Kamehameha I, the manuscript of which disappeared before it could be published, perhaps for reasons of state. He rewrote "The History of Ha-

waii," *Ka mo'olelo Hawaii*, which he and other pupils at Lahainaluna had compiled, and later expanded it into the volume entitled "Hawaiian Antiquities," setting forth the ancient history, religion and customs of the Hawaiian people. The book was afterwards translated into English by Dr. N. B. Emerson and constitutes the largest body of Malo's writing. He is credited with being Sheldon Dibble's chief collaborator in "The History of the Sandwich Islands," which appeared in 1843. His booklet, "Some Instructions About the Great Things in the Word of God," *He wahi mana'o kumu no na mea nui maloko o ka ke Akua olelo*, printed for the Mission High School in 1838, ran to 2,000 copies and was reprinted as a tract by the Bible and Tract Society of Hawaii in 1861, and again in 1865 with no publisher indicated. Captain Charles Wilkes, U. S. N., of the U. S. Exploring Expedition of 1838-42, in commenting on the activity of the mission press said, "Many tracts are also published, some of which are by native authors. Of these . . . David Malo is highly esteemed by all who know him. He lends the missionaries his aid, in mind as well as in example, in ameliorating the condition of his countrymen and in checking licentiousness."

After the adoption of a law providing public schools in 1841, Malo was appointed General School Agent for Maui, the first to hold that office; and also Superintendent in charge of all the other agents, serving until 1845. Rev. D. Baldwin in 1844 reported to the Sandwich Islands Mission, "David Malo is probably the most efficient school superintendent in all the Islands, who has done what he could for their prosperity. It is owing mainly to his efforts and zeal that the government have fulfilled their engagement in paying wages to all the teachers of Maui." In 1842 he appears as a member of the executive committee of the Temperance Society of Lahaina, of

which Kamehameha III was the honorary president.

In the late '30s there was a movement to encourage natives to develop the resources of the islands. Malo took up the matter with his usual zeal, planted cotton, purchased a spinning wheel and a loom and had cotton spun and woven in his own family. In commenting on this enterprize the anonymous author of Malo's obituary says in the *Polynesian* of Nov. 5, 1853, "The writer well remembers the expression of satisfaction on David's broad Hawaiian face as he walked about dressed in a suit of his own domestic manufacture. When asked where he got that strange-looking cloth, (it was rather coarse), he would point to the dirt under his feet, saying, 'It came thence.' He also owned a cane field and a primitive sugar mill, and is reported by Captain Wilkes to have manufactured an excellent molasses. Several pieces of land had been given him by the chiefs and he is said to have made a good living by his industry and to have accumulated a handsome little property.

Malo's conversion meant an utter commitment of himself to the principles of Christianity. In his early life he had followed customs prevalent in court life, including many of its vices. But it is the testimony of his teachers and associates that he cast them all aside and never returned to them. He looked with horror upon the corrupting influence of foreigners, among whom he did not include the missionaries. His zeal sometimes led him to extremes and subjected him to violent criticism, as when he said in his letter to the *Hawaiian Spectator*, 1839, on the "Causes for the Decrease of Population in the Islands," that it is clear that from the arrival of Capt. Cook to the present day, the people have been dying with the venereal disease. "Foreigners have lent their influence to make the Hawaiian Islands

one great brothel." In a letter to Kaahumanu II, Kinau, he utters a warning against encouraging foreigners to take part in the government. "I have been thinking that you ought to hold frequent meetings with all the chiefs with patience to seek for that which will be of most benefit to this country; you must not think that there is anything like olden times, that you are the only chief and can leave things as they are. You must think. This is the reason: If a big wave comes in, fishes will come from the dark ocean which you never saw before, and when they see the small fishes they will eat them up; such also is the case with larger animals, they will prey on the smaller ones. The ships of the white man have come, and smart people have arrived from the Great Countries which you have never seen before. They know our people are few in number and living in a small country; they will eat us up. Such has always been the case with large countries, the smaller ones have been gobbled up."

Extreme though Malo may have been in his statements, one cannot help sympathizing with his convictions, which are those of a sincere patriot. He loved his native land and his people, who, he felt, were emerging from a primitive culture into one which had infinite possibilities of good. In his concern for the proper development of his countrymen, he found it necessary to oppose certain chiefs who were using their great power in arbitrary and cruel ways, oppressing the natives in the sandal wood industry and often confiscating pieces of land from commoners after years of labor had been expended in their cultivation. He also found himself in opposition to foreigners who were insinuating themselves into the economic and political life of the kingdom for reasons which seemed to him wholly selfish. It is not surprising that he was often suspected of being subversive to the government. At one time he was open-

ly accused of fomenting a revolution, but friends rallied to his support and the charges were withdrawn. Mr. Armstrong wrote to Mr. Baldwin, "My aloha to D. Malo; tell him I have no doubt of his soundness, whatever may be said in haste, by some close to you." His lands, however, were confiscated without notice or opportunity of appeal.

Chester S. Lyman, a teacher in the Royal School at Honolulu and afterwards a professor at Yale College, was impressed by the Hawaiian patriot's deep concern for the welfare of the nation, and wrote in his Journal, "David Malo is an influential man, popular with the common people though somewhat antigovernment. . . . He is a man of mind and influence. Today he is lamenting the condition of the people, the want of care of infants and children, their improper feeding and want of training to habits of industry. He seems to be deeply impressed with the conviction that the nation is destined to run out and give place to the whites. This conviction is growing in the minds of more intelligent natives, and cannot escape the observation of any reflecting person."

Captain Wilkes of the U. S. Exploring Expedition was evidently among the reflecting persons referred to in Mr. Lyman's closing sentence, for he advised Malo, "You must go ahead, stand up for your rights. Rather die than surrender them. Push ahead education and maintain good laws, regardless of foreigners." This exhortation is found in a letter by the Rev. R. Armstrong.

Despite his many civic activities, Malo did not lose interest in the religion which he had espoused. Indeed, it was the force which drove him with burning zeal. He spoke often at churches and other religious gatherings and must have had something to say, for Mr. Armstrong wrote from Kawaiaha'o Church to Mr. Baldwin, "I

wish to request Malo to come down and keep ship here a little while I visit Maui . . . There are some good men here, but they are all in public business, and moreover their *mana'o* [thoughts] are all known to the people beforehand, they have been holding forth so often."

In 1844, Malo was licensed to preach by the Hawaiian Association of American Ministers and continued to serve the churches throughout the Islands. This, however, did not interrupt his activities as a citizen, for he served as a member of the House of Representatives at the session of 1846, and soon afterwards took an active part in one of the most important events in the history of the Islands—the Great *Mahele*.

After the adoption of the Laws of 1842, the matter of the ownership of land received close study from a legislative commission. Originally all land, and in fact all property, real or personal, was vested in the ruler as supreme monarch. On March 7, 1848 with the consent of Kamehameha III, the land was divided into two groups, those of the king and those of the chiefs, the respective lands remaining their personal property. This transaction is known as the Great *Mahele* or Division. The king then divided his portion into two parts, reserving the smaller as his private or crown lands. The other and larger part the king gave and set apart forever to the chiefs and people, i. e. to the government, subject to the control of the legislative council or of its agents.

The question then arose as to whether or not the common people would be permitted to own land in fee simple and be free from arbitrary confiscation, such as that which Malo has suffered. Malo felt that they should. Two years before, while the matter was under consideration, he had written, "I believe it is best that at this time the people should own lands as they

do in foreign lands; they (the people in foreign lands) work all the harder knowing they own the land, and very likely it is the reason why they love their country, and why they do not go to other places and perhaps that is the reason why they are great farmers." Malo's leadership in pressing this matter was decisive, and in December, 1849, the Privy Council instituted the *Kuleana* or ownership system, setting apart lots of from one to fifty acres on each island to be sold in fee simple at a minimum price of fifty cents per acre. The act was confirmed by the Legislature, and the last vestige of the old feudal land system was swept away. Malo, in conversation with Rev. J. S. Green, declared that the action "had afforded him much satisfaction . . . and inspired him with hope of seeing better days."

As in the case of Bartimea and others, Malo's ordination to the Christian ministry did not occur until several years after licensure. It evidently was the policy of the Hawaiian Association of American ministers to delay full ordination until the sincerity and fitness of the candidate were fully established; or, on the other hand, Malo himself may have preferred a status which gave him freedom to move among the churches instead of devoting himself to a particular charge. Whatever the reason, it was not until eight years after licensure that he was finally ordained and installed in the newly organized church at Keokea, in the Kula district on Maui, Sept. 2, 1852, making his home at the isolated seaside village of Kalepelepo, where he resided until his death. Also, like his fellow-minister, Bartimea, he was not to continue long as a settled pastor, although it should be said that his Christian service cannot be limited by the periods of his licensure and ordination. Apart from the erection of a stone meeting house singularly few facts concerning his work at Keokea have come to light.

His marital tragedy told upon his health and at length came to weigh so heavily upon his mind that he could not throw it off. "After a time," says Dr. N. B. Emerson in his biographical sketch, "he refused food and became reduced to such a state of weakness that his life was despaired of. The members of his church gathered around his bedside and with prayer and entreaties sought to turn him from his purpose, but without avail." He passed away October 21, 1853, after having been pastor at Keokea only thirteen months.

Malo's fear that the Islands would eventually fall into the possession of foreigners pursued him to the end. "His last request was that his body should be taken in a canoe to Lahaina, and be buried in a site chosen by him on Pa'upa'u, the hill known as Mt. Ball, back of Lahaina. He hoped that this spot would be above and secure from the rising tide of invasion, which his imagination had pictured as destined to overwhelm the whole land." His white tomb is visible from the shore, "and so his grave has become a beacon, and if his spirit ever lingers over it, he can sur-

vey, as from a lofty watch-tower, his former home, the scene of his many labors."

From among the many Hawaiians observed by the U. S. Exploring Expedition of 1838-42 Dr. Charles Pickering, the anthropologist of the party, chose Malo as the most characteristic example of the Polynesian male. The tinted engraving by Alfred Agate, which appears in Dr. Pickering's "*The Races of Man*," and which is said by those who knew him to be a perfect likeness, shows a strong countenance of extraordinary intelligence with the eyes of a dreamer and seer.

William P. Alexander, who was often associated with Malo in the work on Maui, referred to him as "one of the brightest trophies of the gospel in the islands." It is not an over-statement to characterize him further as the first native Hawaiian minister to apply the principles of Christianity to the social problems of his day. Many of his predictions which seemed pessimistic at the time they were made, have come true. But his efforts for righteousness and justice have borne fruit and will continue to do so, for that kind of seed does not die.



REV. AND MRS. JAMES KEKELA

Courtesy of *The Friend*

## JAMES HUNNEWELL KEKELA

*First Ordained Hawaiian Minister Missionary to the Marquesans*

Ordination.—Ordained and installed pastor of the church at Kahuku, Island of Oahu, Dec. 21st, Rev. James Kekela, a graduate of the Seminary, Lahainaluna, and for several years a beneficiary of James Hunnewell, Esq., Charleston, Mass. formerly a merchant at these islands.

Reading of the Scriptures and introductory prayer by Rev. J. S. Emerson; sermon by Rev. L. Smith; ordaining prayer by Rev. E. W. Clark; charge to the pastor-elect by Rev. J. S. Emerson; right hand of fellowship by Rev. E. W. Clark; charge to church and people by Rev. L. Smith; benediction by the pastor.

All the native churches on Oahu were invited to take part in the Ordaining Council and nearly all were represented, but owing to ill health and bad weather several of the pastors were unable to attend. Rev. J. Kekela is the first Hawaiian who has been ordained to the Gospel Ministry. Several others are licentiates.—Communicated.

The item given above, which appeared in small type on the last page of *The Friend*, January 4, 1850, seems a singularly scant account of so important an occasion as the first ordination of a Hawaiian

Christian to the ministry. However, the subject of this stickful of type, or those who were responsible for his training, may have been more modest in preparing their press release than would be the case in modern reporting. Be that as it may, certain later events of Kekela's life made the first page of more than one journal, sacred or secular, and received international publicity.

JAMES HUNNEWELL KEKELA was born in Mokuleia, Waialua, Oahu, in 1824. His father, Awile, though in humble circumstances, was of chiefish blood as is shown in a *mele inoa*, or genealogical saga, still in the possession of the Kekela family, composed in anticipation of the latter's birth and which refers to him as a descendant of "the high chiefs of Molokai." His mother was descended from Oahu

chiefs. The mele also predicts that the expected son would "live in humbleness, walking quietly on a foreign shore to the south,"—a prophecy which even named Nuuhiwa and was quite literally to be fulfilled. In youth he was called Kekelaokalani, signifying his chiefish origin. His later preference was for the simple form, Kekela, as more modest, his grand-daughter says.

Even before Kekela's birth legend and prophecy clustered about him. Mrs. Pukui tells that the name *Kekela-o-ka-lani*, Excellent of the Highest, was likewise one of the many cognomens of Queen Emma, who once asked Kekela how he came by such an unusual name. "It was given to me in a dream," he answered.

After acquiring the rudiments of education in the primitive mission school of that early time, the lad, who had shown promise, was sent to the Mission High School at Lahainaluna, under the patronage of Mr. James Hunnewell, mate of the brig *Thaddeus* when it brought the first company of missionaries to the Islands, and a life-long friend and supporter of the Hawaiian Mission. While at Lahainaluna, Kekela confessed his faith in the Master whom he was so long and faithfully to serve, and was baptised, taking the name of his benefactor. On the advice of his counsellor, Rev. J. S. Emerson, who recognized his quality of mind and spirit, he remained at the Mission High School and studied theology under Revs. S. Dibble and W. P. Alexander, graduating in 1847. In that same year he married Naomi, the faithful sharer of his long years of labor, who had been trained at the Wailuku Female Seminary. The young couple went to serve at Hauula, Koolau, Oahu, where a church had been gathered by Mr. Emerson, and later at Kahuku. He was chosen to accompany a party sent out from Honolulu to explore possibilities of missionary work in Micro-

nesia, and, after returning from this journey of seven months, was ordained and installed at Kahuku. The glimpse which he had into the spiritual need of Micronesia probably was a dominant factor in his future choice of a life work.

By 1851 the churches of the Hawaiian Protestant Mission had become sufficiently conscious of their evangelical obligation to warrant the formation of their own board for the spread of the Gospel, and on June 5 of that year the Hawaiian Missionary Society was organized as an Auxiliary of the American Board, for "the propagation of Evangelical Christianity in the Islands of the Pacific, or other parts of the world." The Society, which had among its donors many members of Hawaiian royalty as well as numerous other native Christians, not only aided needy churches in Hawaii, but looked beyond such boundaries to fields in the South Seas, and was for many years the chief supporter of the Micronesian Mission, the history of which constitutes a notable epic of missionary endeavor.

At the second annual meeting of the Hawaiian Missionary Society, in the Seamen's Chapel, Honolulu, May 24, 1853, an earnest plea for missionaries to his people was made by Matunui, the principal chief of Fatuhiva, which belongs to the isolated Marquesas group populated by people of Polynesian race. The request was granted with such dispatch that within a month a company of native Hawaiian Christians sailed from Honolulu, in the English brigantine *Royalist*, June 16. The company consisted of James Kekela, Samuel Kauwealoha, pastor at Kaanapali, Maui, Isaiah Kaiwi and Lota Kuaihelani, teachers who were subsequently ordained. All were accompanied by their wives. J. Bicknell, described as "a pious mechanic," whose father had been connected with the English Mission at Tahiti and who could speak the Tahitian dialect, went with them as

an independent helper at his own charges. He afterwards accepted ordination and became an official member of the Marquesan Mission. Rev. B. W. Parker, who had visited the islands once before, as we shall see, was chosen to assist the company in their initial arrangements and to return on the same vessel. Matunui went back to Fatuhiva with the company.

This was not the first attempt to evangelize the Marquesas. The London Missionary Society and French Roman Catholics had made earnest efforts to occupy the islands but had failed because of the hostility of the Marquesans, a fierce people given to tribal wars and cannibalism. In 1829 the U. S. Sloop of war, *Vincennes*, touched at the islands, and the chaplain, Rev. C. S. Stewart, who had formerly been a missionary at Lahaina, Maui, wrote back such a favorable account of conditions that the American Board decided to investigate the possibility of a Mission. Three American missionary couples, the Alexanders, the Armstrongs and the Parkers, were sent from Honolulu, in 1833, to Nukuhiva, the largest island of the Marquesan group, to attempt the establishment of a mission. A vivid description of the missionaries' experiences and the imminent peril in which they and their children lived may be found in Chapters 10-11 of the "Life of William Patterson Alexander." After eight months of earnest effort the pioneers decided that "considering the number and situation of the people and the danger of our situation among them, and considering the number and wants of 100,000 in the Sandwich Islands, it appears to us to be the path of wisdom and duty to abandon this field, and return to the Sandwich Islands by the first good opportunity." It is also probable that another reason for giving up the venture was the fact that the field lay within the area already partially occupied by the London Missionary Society, which had

protested, albeit mildly, against the entrance of the American Board. The company returned to Honolulu in 1834, and the Board's first attempt to evangelize the Marquesas came to an end.

The intrepid little company of eight native Hawaiians who set out for the dark Marquesas on June 15, 1853, must have been aware of the unsuccessful attempt that had been made nineteen years before. However, they felt that the plea of Chief Matunui was a Macedonian call which could not be disregarded. They were to discover, all too soon, that their reliance on this unstable chief was misplaced. But even his treachery did not destroy their conviction that their real call was the voice of God. "To this call we cheerfully respond," said Kekela in his farewell address. "I cannot resist it. The Marquesans are in darkness. They need our help. We do not go to seek our own things. Love to Christ and love to the benighted constrains us. It is hard to leave parents and kindred and friends. We love them and they love us. It is hard to leave my church and people. They cling to me and my heart clings to them. But we will go. Our bodies will be separated, but our hearts will be united. You will go with us, and we will all go together. And God will be with us and with you."

The sense of obligation felt by these native missionaries is further revealed by Kekela's associate Samuel Kauwealoha, in his farewell words on the same occasion. "We go to Fatuhiva to dig treasure—not gold—not silver—for these are poor. We go to dig for truth—for hidden pearls—for heavenly treasure. We go to remove the rubbish—the earthiness of sinners—to seek souls—to find immortal treasures for Christ. . . . I go to pay a debt I owe for my education. I give myself for the debt—it is all I can do. Will you cancel it?"

The *Royalist* reached Fatuhiva, August 26, 1853, and anchored in the bay of Oomoa. The missionaries immediately applied themselves to their tasks. February 4, 1854 Kekela reported that a comfortable house had been built and that the people were friendly but clinging to their *tabus*, their deities and superstitions. The following year he reported, "Think not that the expense and labor here are all in vain. The hand of the Lord is in this work, and His promise will not fail. . . . We feel much encouraged to persevere in the work of the Lord in Fatuhiva nei." Chief Natua had begun to show a religious interest. When asked why he preferred these particular missionaries to others, he said that the captain of a whaling vessel had told him that if missionaries came to the Islands, not to heed them unless they brought *The Book*. Others who had come did not have *The Book*. Natua became a convert, was baptised Abraham and was the first to be received into church membership.

In 1856, Rev. Lowell Smith, in his report of a visit to the Marquesas, speaks of the privations which the members of the Mission had suffered because of lack of means to purchase food. "Brother Bicknell had sold his handsaws, plainirons, chisels, hatchets and adzes and one or two razors in exchange for food. And the native missionaries had parted with most of their knives and forks and spoons for the same purpose. They had been obliged to spend a considerable time in fishing and in going to Hanaveve, a valley 4 or 5 miles off, in a canoe, where they succeeded in buying vegetables *with pins* which the natives then converted into fish-hooks. They said that they would soon have been obliged to part with their clothes if their supplies had not come." Mr. Smith adds, "I carried a \$500. bill of credit, which will renew itself every year, and which, I trust, will prevent a similar embarrassment."

Matunui's increasing unfriendliness finally compelled the missionaries to remove, in 1856, to Hivaoa, an adjacent island, the chief of which, Tahutete, was friendly. Kekela was assigned to Puamau, Hivaoa, and work from that base until his return to Oahu.

For almost fifty years the Marquesan Mission carried on its work despite intertribal wars, cannibalism, and the intrigues of South Sea politics in which the masters and crews of foreign vessels visiting the islands had their often unsavory share. Four reinforcements were sent from Hawaii, until, at one time, there were eleven Hawaiian families on the field. In 1868, Titus Coan wrote, "The light and love and gravitating power of the Gospel are permeating the dead masses of the Marquesas. Scores can read the word of the living God, and it is a power within them. Hundreds have forsaken their *tabus*, and hundreds of others hold them lightly. Consistent missionaries and their teachings are respected. Their lives and persons are sacred where human life is no more regarded than that of a dog. They go secure where no others dare to go. They leave houses, wives and children without fear, and savages protect them. Everywhere we see evidences of the silent and sure progress of truth." Three years previously Rev. D. Baldwin had reported that the making and drinking of rum had been made *tabu*, and he adds the shrewd comment, "The Marquesas Islands are ahead today of old Massachusetts in the line of temperance."

A detailed history of the Marquesan Mission cannot be given in this article. It richly deserves a volume, which some future historian will be privileged to write. The Hawaiian Missionary Society in 1863 merged into the Hawaiian Evangelical Association which took over the American Board's work in Hawaii and also continued to share in the support of the Missions in

the Marquesas and Micronesia, though to a diminishing degree. The American Board found that the special and costly trips of the *Morning Star* and other chartered vessels made the expense of maintaining the isolated Marquesan Mission disproportionate to the population served and sent no new reinforcements. In 1872 Kekela and Kauwealoha were the only ones of the original company left on the field, the other being Z. Hapuku, who had been added to the staff in 1862. In the report of the Hawaiian Evangelical Association for 1899 reference is made to fact that the French Protestant Mission at Tahiti had consented to send Rev. Paul Vernier to Hivaoa. The report of the following year notes his arrival, and from that time on the work was under the auspices of the French Protestant Mission. Hapuku died in 1901 at Atuona, Hivaoa; Kauwealoha in 1909 at Hakanahi, Uapou.

Even a cursory reading of the reports and letters sent to Honolulu by the workers in the Marquesan Mission reveals the faithful and untiring concern of a group of devoted and consecrated workers. It may seem invidious to select one person from among those so closely associated in a common endeavor, but as one reads along it becomes evident that Kekela was recognized as outstanding among his brethren—he the Moses and Kauwealoha the Aaron. "Kekela is a leading member of the Mission," reported Rev. D. Baldwin in 1862. "He is a man of strong intellect; his ideas are clear; he is well-informed for one who has been shut away from the world for nine years. His spirit seems always untroubled; he seems to have unbounded patience with natives and rightly to appreciate his work."

While the labors of countless missionaries throughout the world are, doubtless, recorded in the Lamb's Book of Life, they do not, ordinarily, become the object of

wide-spread attention. Kekela's achievements as evangelist, teacher and missionary pioneer are immured—one might almost say embalmed—in printed reports which have met the eyes of few, at most. But in 1864 there occurred an event which attracted the attention of the President of the United States and became a matter of international interest. The story of this event, tho well known to former generations is now so largely forgotten that we feel justified in adding as an appendix two different accounts to this biographical sketch.<sup>1-2</sup> Without doubt, however, James Kekela's own reports far excel all others in simplicity, dignity and directness. The first was written to Rev. Lowell Smith, printed in the *Hokuloa* of February 1864. We are indebted to the Bernice Pauahi Bishop Museum and to Mrs. Mary K. Pukui for the translation from the Hawaiian. Only the salient parts of the letter are here reproduced:

Puamau, Hivaoa, January 15, 1864.

Rev. Lowell Smith. Greetings to you, to all the members of your household, to the members of the church in the Hawaiian Archipelago and to all the missionaries. The Lord be with you all. Amen.

The news here in Puamau: A certain white man was almost killed here in Puamau. He was the mate of the whaling ship Congress, commanded by Captain Stranburg. I was greatly saddened at hearing that this man was going to be killed, though he was without fault.

I shall explain in detail below. On the 9th of January 1864, I sailed to Tahuata because a chief named Tahitona wished to see me. We landed at Hapatoni, a place close to the harbor of Vaitahu.

January 11. A certain whaling ship arrived and I went to meet it. I met the captain and asked of news from America and various places. I asked the captain if he wanted sweet potatoes. The captain

asked, 'Where is your place?' 'On Hivao at Puamau.' He took out a map of Hivaoa and I pointed out my place until he knew it. He said he was not going to such a long distance, for they were going fishing.

January 12. We returned from Tahuata to Hivaoa.

January 13. We arrived at Hanaiapa, ate breakfast, and about nine o'clock we returned to Puamau. Oh! the whaling ship was moving slowly outside of Puamau. Two boats from the ship had come to Puamau to buy various supplies for the ship.

We beached and many were the voices of people who said to us, 'A certain white man is about to be roasted.' 'Who is doing it?' 'Mato.' He is the chief of the land where the French teacher is living. 'What wrong had the white man done?' 'Ha! because the Spaniards had kidnapped his son.'

I met A. Kaukau and he explained fully, for he was here and had heard all that was being said, 'It is well to kill the white man.' Therefore Kaukau went to Mato, the chief who desired to kill the white man and said, 'Desist! Do not kill the white man. He has done no wrong.' 'Mato answered, 'The white men are wrong in kidnapping my son and carrying him to their land. I dearly love my son.'

Kaukau said, 'This is a different kind of white man, an American. They are good people. Those who kidnapped your son are Spaniards.' Mato replied, 'They are all one kind, white men. This is all I have to say to you, Kaukau, whether the captain gives me a new boat or not, I shall roast this white man.'

I heard all that Kaukau told me. I was very sad and unhappy at this act of an ignorant people. So I told Tahitona to go at once to Mato and tell him to spare the life of the white man to me. That here is my boat and everything else that he can

have. Great is my pity for the guiltless white man.

January 14. On the morning of that day, A. Kaukau and I went up for a friendly visit with the white man and Mato. As we met with Mato and talked with him, Tahitona arrived with a gun in his hands and gave it to him, saying, 'Let the gun be yours and this white man mine.' Mato agreed and the white man was spared. I reached for him at once and took him to my house. We are glad for this white man, for his escape from the hands of those who want to destroy white men.

The name of the white man who was expected to be killed here at Puamau, is Mr. Jonathan Whalon. He used to be a captain of some whaling ships. His wife lived in Hilo and Mr. Coan was acquainted with her.

There is no time to write you all individually. Pray earnestly to the Lord for us. Give my regards to the missionaries and all the churches in Hawaii.

With love to all the brethren in Jesus Christ,

J. KEKELA.

The dramatic circumstances of Whalon's capture and rescue were reported when his ship reached America, and received wide-spread publicity. The story, as retold in *The Friend* of February, 1935, eventually came to the attention of President Abraham Lincoln, who, though engrossed in the war between the states, was so moved that he sent \$500. in gold to Dr. McBride, U. S. Minister resident in Honolulu, for the purpose of suitable gifts, in token of his gratitude to those who had taken part in the rescue. With this money Dr. McBride purchased two gold hunting case watches, one for Kekela<sup>3</sup> and one for Kaukau, his associate in the rescue; two double-barreled guns, one for the Marquesan chief, Tahitona, and the other for B.

Nagel, the German who assisted the chief in securing Whalon's release; a silver medal for the girl who hailed the whale boat and told the men to "Pull away," and lastly a spy-glass, two quadrants and two charts to the Marquesan Mission—in all, ten presents. On each of them the following inscription was engraved in Hawaiian, varied only in the names of the recipients:

From the  
President of the United States  
to  
Rev. J. Kekela  
For His Noble Conduct in Rescuing  
An American Citizen from Death  
on the Island of Hivaoa  
January 14, 1864.

The gifts were delivered by the *Morning Star*, which sailed from Honolulu for the Marquesas in February, 1865. Kekela acknowledged receipt of his gift in a personal letter to the President of the United States. When Robert Louis Stevenson, who was not without bias against Protestant missionary efforts in the South Seas, saw this letter, he was moved to say, "I do not envy the man who can read it without emotion." The original manuscript of this Hawaiian classic is kept among the Lincoln papers in the Library of Congress in Washington, and is not the least of the documents in that notable collection. A grandson and namesake of Kekela, James III, on a recent visit to Washington obtained and owns a photostat of the original. The following translation was made for *The Christian Register* by Judge E. P. Bond formerly of Kauai; in Honolulu it appeared in *The Friend* for May 1866.

Hivaoa, March 27, 1865.  
To A. LINCOLN, *President of the United States of America*:

Greetings to you, great and good friend:  
My mind is stirred up to address you in

friendship, by the receipt of your communication through your minister resident in Honolulu, James McBride.

I greatly respect you for holding converse with such humble ones. Such you well know us to be.

I am a native of the Hawaiian Islands, from Waialua, Oahu, born in 1824, and at twelve years of age attended the school at Waialua of Rev. Mr. Emerson; and was instructed in reading, writing and mental arithmetic and geography.

In 1838 I was entered at the High School of Lahainaluna, and was under the instruction of Messrs. L. Andrews, E. W. Clark, S. Dibble and Alexander. Not being in advance of others, I remained in the school some years, and in 1843 I graduated and was then invited and desired by the teachers to continue my studies in other branches, that is, to join a class in theology, under the Rev. S. Dibble. He died in 1845, and I and others continued the study of the Scriptures under W. P. Alexander. In 1847 I graduated, having been at Lahainaluna nine years. In that year, 1847, I married a girl from my native place, who had for seven years attended a female seminary at Wailuku under the instruction of J. S. Green, E. Bailey and Miss Ogden.

In the same year 1847, I and my wife were called to Kahuku, a remote place in Koolau, on Oahu, to instruct the people there in the Scriptures, and in other words of wisdom. I remained in this work for some years. It was clear to myself and to my wife that our lives were not our own, but belonged to the Lord, and, therefore we covenanted one with the other, that we would be the Lord's, 'His only, His forever.' And from that time forth we yielded ourselves servants unto the Lord. In 1852, certain American missionaries, Dr. Gulick, and others, were sent out on their way to Micronesia. I was one of their company,

and after seven months absence, I returned with E. W. Clark. On my return I was employed in arousing the Hawaiians to the work of foreign missions.

In 1853 there came to our islands a Macedonian cry for missionaries to Nuuhiva, brought by Matunui, a chief of Fatuhiva.

The missionaries speedily laid hold upon me to go to this group of islands. I did not assent immediately. I stopped to consider carefully, with much prayer to God, to make clear to me that this call was from God, and I took counsel with my wife, it was evident to us that this was a call from God, therefore we consented to come to these dark, benighted and cannibal islands. I had aged parents, and my wife beloved relatives, and we had a little girl three years old. We left them in our native land. We came away to seek the salvation of the souls of this people, because our hearts were full of the love of God. This was the only ground of our coming hither, away from our native land.

In the year 1853 we came to these cannibal islands, and we dwelt first for four years at Fatuhiva, and in 1857 we removed to Hivaoa, another island, to do the work of the Lord Jesus; and from that time until now, we have striven to do the work of Jesus Christ, without regard for wealth or worldly pleasure. We came for the Lord, to seek the salvation of men, and this is our only motive for remaining in this dark land.

When I saw one of your countrymen, a citizen of your great nation, ill-treated, and about to be baked and eaten, as a pig is eaten, I ran to save him, full of pity and grief at the evil deed of these benighted people. I gave [offered] my boat for the stranger's life. This boat came from James Hunnewell, a gift of friendship. It became the ransom of this countryman of yours, that he might not be eaten by the savages

who knew not Jehovah. This was Mr. Whalon, and the date January 14, 1864.

As to this friendly deed of mine in saving Mr. Whalon, its seed came from your great land, and was brought by certain of your countrymen, who had received the love of God. It was planted in Hawaii, and I brought it to plant in this land and in these dark regions, that they might receive the root of all that is good and true, which is *love*.

1. Love to Jehovah
2. Love to self
3. Love to our neighbor

If a man have a sufficiency of these three, he is good and holy, like his God, Jehovah, in his triune character, (Father, Son and Holy Ghost) one-three, three-one. If he have two and wants one, it is not well; and if he have one and wants two, this, indeed, is not well; but if he cherishes all three, then is he holy, indeed, after the manner of the Bible.

This is a great thing for your nation to boast of, before all the nations of the earth. From your great land a most precious seed was brought to the land of darkness. It was planted here, not by means of guns and men-of-war and threatenings. It was planted by means of the ignorant, the neglected, the despised. Such was the introduction of the word of the Almighty into this group of Nuuhiva. Great is my debt to Americans who have taught me all things pertaining to this life and to that which is to come.

How shall I repay your great kindness to me? Thus David asked of Jehovah, and and thus I ask of you, the President of the United States. This is my only payment,—that which I have received of the Lord, love—[aloha].

I and my wife, Naomi, have five children, the first with Miss Ogden, the second with Rev. J. S. Emerson; we now

send the third to live with Rev. L. H. Gulick; the fourth is with Kauwealoha, my fellow missionary, and the fifth is with us at present. Another stranger is soon expected. There is heaviness in thus having to scatter the children where they can be well taken care of.

We have received your gifts of friendship according to your instructions to your minister, James McBride. Ah! I greatly honor your interest in this countryman of yours. It is, indeed, in keeping with all I have known of your acts as President of the United States.

A clear witness this in all lands of your love for those whose deeds are love, as saith the Scripture, 'Thou shalt love Jehovah, and shalt love thy neighbor as thyself.'

And so may the love of the Lord Jesus abound with you until the end of this terrible war in your land.

I am, Abraham Lincoln, President of the United States, your o'bt serv't,

JAMES KEKELA.

After forty-five years of labor in the Marquesas, the infirmities of age and the changing status of the Mission rendered it advisable for Kekela and Naomi, his wife, to retire from active service. Through the material assistance given by Mr. Samuel T. Alexander and the Hawaiian Government, a vessel was chartered to bring the devoted pair back to Hawaii in 1899, together with some of their children and grandchildren, of whom there were twenty-seven in all. Some remained in the Marquesas where survivors still reside. Kekela took up his residence on Oahu, where he remained, venerated by all who knew him, until his death, November 29, 1904, in his

eighty-first year. Naomi, equally revered, preceded him in death, passing to her reward August, 1902. They accepted the necessity of their retirement with equanimity, but their hearts remained with their beloved work in the Marquesas until the last.

When a new driveway was cut in the Kawaiahao Church yard, necessitating the removal of graves, Kekela's remains were reverently removed, under the supervision of his daughter, Mrs. Rachel Kaiwiaea, to their present location in the mission cemetery next to those of his older daughter. On June 14, 1931, a memorial stone to Kekela's memory was unveiled near the site of the grave, Mrs. Kaiwiaea and James Kekela III of Hilo, a grandson, assisting in the exercises. The tablet, sponsored by *The Friend* and beautifully executed in bronze by Mr. Earl Schenck, is set on the face of a moss-grown Hawaiian stone given by Punahou School. The inscription reads:

REV. JAMES KEKELA  
Kekela o ka lani

Born in 1824 at Mokuleia, Oahu

Educated by James Hunnewell at Lahainaluna

First Hawaiian Christian Minister

Ordained at Kahuku, December 21, 1849

In 1853 he went as a pioneer missionary to the Marquesas Islands where for 46 years he exercised a remarkable influence against cannibalism and tribal warfare, a true spiritual guide.

In 1864 he was signally rewarded by Abraham Lincoln for rescuing an American seaman from cannibals.

Died in Honolulu, November, 1904.

"O ke aloha, oia ka molo o na mea pono ame na mea oiaio a pau."

Love is the root of all that is good and true.

KEKELA.

Robert Louis Stevenson in his book, "In the South Seas," gives a version of Whalon's rescue as related to him in Kanaka English by Kauwealoha, Kekela's fellow-missionary, who was not present at the scene but had evidently heard it described by eye-witnesses:

'I got 'Melican mate,' the chief he say.  
'What you go do Melican mate? Kekela he say.

'I go make fire, I go kill, I go eat him,' he say; 'you come to-morrow eat piece.'

'I no want eat 'Melican mate!' Kekela he say; 'why you want?'

'This bad shippee, this slave shippee,' the chief he say. 'One time a shippee he come from Pelu, he take away plenty Kanaka, he take away my son. 'Melican mate he bad man. I go eat him; you eat piece.'

'I no want eat Melican mate!' Kekela he say; and he cly—all night he cly!

'To-morrow Kekela he get up, he put on blackee coat, he go see chief; he see Missa Whela, him hand tie like this. (Pantomime.) Kekela he cly. He say chief:—'Chief, you like things of mine? You like whale-boat?'

'Yes' he say.

'You like file—a'm?' (fire-arms).

'Yes,' he say.

'You like blackee coat?'

'Yes,' he say.

Kekela he take Missa Whela by he shoul'a,' he take him light out house; he give chief he whale-boat, he file-a'm, he blackee coat. He take Missa Whela he house, make him sit down with he wife and chil'en. Missa Whela all-the-same pelison (prison); he wife, he chil'en in Amelica; he cly—O he cly. Kekela he solly. One day Kekela he see ship. (Pantomime.) He say Missa Whela, 'Ma' whala?'

Missa Whela he say, 'Yes.'

Kanaka they begin go down beach. Kekela he get eleven Kanaka, get oa' (oars), get evely thing. He say Missa Whela, 'Now you go quick.' They jump in whale-boat. 'Now you low!' Kekela he say: 'You low, quick, quick!' (*Violent pantomime, and a change indicating that the narrator has left the boat and returned to the beach.*) All the Kanaka they say, 'How! 'Melican mate he go away?'—jump in boat; low afta. (*Violent pantomime and change again to boat.*) Kekela he say 'Low quick.'

## NOTE 2

An extended account of the rescue appeared at Honolulu in the *Pacific Commercial Advertiser*, February 20, 1864, based evidently upon a personal interview with Whalon, who not only relates his experience but comments on the nature and quality of the work done by the missionaries and gives some detail omitted in the Hawaiian reports.

## A DAY AMONG CANNIBALS

—Or Adventures of a Whaleman  
at the Marquesas

The American whale ship *Congress*, Capt. Stranburg, sailed from New Bedford in June, 1863, on a cruise for the North Pacific. After touching at Sidney, she called at Hivaoa, or Dominique, one of the Marquesas Islands, to obtain water and fresh provisions. Arriving before the harbor of Pua-mau, January 13, 1864, two boats were fitted out with articles of trade, such as knives, flints, hatchets and muskets, to exchange for what they might wish to obtain.

When the boats had anchored in the harbor, another boat, manned with a chief and crew of native islanders, came off, who appeared very friendly and anxious to trade with the strangers, stating that they had hogs and potatoes in abundance. Mr.

Whalon, first officer of the whale ship, who had charge of the ship's boats, then transferred his trade into the natives' boats, got in and went ashore with them, leaving his own anchored off in the harbor.

Upon landing and proceeding up the valley, the natives commenced chasing pigs, caught one and tied it. While they were chasing the animals through the valleys, the chief and Mr. Whalon stood together, and the natives were shouting, evidently for the purpose of calling the people, for they came rushing from all parts of the valley, armed with hatchets and knives, which at least looked suspicious. Mr. W. fearing that they meant no good, proposed to the chief to return to the boat; upon which the latter stepped up to him, suddenly seized his hat and placed it upon his own head. This he thinks was a well-known signal among them, for he was instantly seized by a score of natives, thrown down and stripped naked, his hands and feet bound with ropes, which the chief had in his hands, but which he supposed were intended to tie the pigs.

The natives then proceeded to tear up his clothes into small pieces, and cut the buttons off, making a distribution among the crowd. After this they paid their attention to their prisoner by pinching him

severely, bending his fingers and thumbs over the back of his hands, wrenching his nose and torturing him in every imaginable way. They would strike at his head and limbs with their hatchets, always missing him by a hair's breadth. For about three hours they continued to amuse themselves and torment him in this manner. He supposes this was the custom preparatory to being killed, as it doubtless is. Some of the natives tried to entice the ship's two boats to come to the shore, and Mr. W.'s boat-steerer was on the point of landing to find him, when they were warned off by a young Marquesan girl, belonging to the family of the Hawaiian missionary Kekela. This girl shouted, "Pull away," it being all she could say in English, beckoning at the same time to leave the shore. The boats returned to the ship without their officer. Had they gone on shore, it is not unlikely that there would have been a combat and all been massacred, as they were not prepared for any attack. This same girl had tried to warn Mr. W. not to go inland with the chief, but he did not understand her, and when he was seized she used her utmost endeavors for him among the natives, weeping all the while that they were tormenting him.

A Hawaiian missionary, whose name he did not learn, having heard of the trouble, now approached him, but was unable to converse with him. Soon after a German carpenter arrived, and being unable to release him, told him he would remain by and do what he could to save him. At night the natives placed their prisoner in the house of a chiefess who had tried unceasingly to secure his release from the chief, and no doubt her efforts alone saved him from death during the day. The German remained by him through the night, which to the prisoner was a long and dreary one, anticipating as he did every moment that the natives would break into the house, and carry out their design of murdering him. He afterwards learned, that according to the native customs, the house of a chief is sacred, and no native can enter it without permission, under peril of death. Morning dawned, and the natives began to reassemble and became noisy for their victim. All his hopes of relief had now fled, and he began to look for death as certain, as the chiefess would soon be called on to release him. About this time, which was early in the morning, the German heard the natives speaking of the arrival of the Hawaiian missionaries, Mr. Kekela and wife, in the neighborhood. Upon hearing this, the German dispatched the other Hawaiian for him, and the natives finding that Kekela

had been sent for, hastily untied the hands and feet of their prisoner.

Kekela and his wife are Hawaiian missionaries, sent out from the Sandwich Islands, and supported by the Hawaiians. They live in a neighboring valley, but at the time of the capture of Mr. Whalon, were on a visit to another island. Kekela soon arrived with the chief under whose protection he lives, and instantly commenced remonstrating with the natives for their inhuman treatment, and besought them to release him. They demanded a ransom as the only terms for his release. After a council among themselves they decided to release him for a whaleboat and six oars, upon which Kekela told them to take his boat. At this offer, however, Kekela's chief Tahitona, demurred, as this would deprive the settlement of their only boat. The discussion now waxed warm between the two chiefs, during which Kekela declared that he was ready to give up *anything and everything he possessed*, if he could but save the foreigner's life—an instance of disinterested philanthropy which the annals of missions cannot equal. After some further parley, it was agreed to give a musket and some other trade in exchange for Mr. Whalon, which was immediately done, and he was led beyond the boundary which separated the domain of the two chiefs, and across which to recapture a person would lead to open warfare between the two tribes. Mr. W. hesitated when they wished to lead him farther inland, as he did not know what the new chief intended to do with him; but upon being assured by Kekela that he was to go to his own house, where he would take care of him, he gladly went.

Upon arriving there, Mr. Whalon was astonished to find a pleasant airy cottage, furnished in a neat and tasty manner, much after the style of a New England farm house, surrounded by a garden where flowers, trees and vegetables grew abundantly. The boats had returned to the ship on the previous afternoon, when warned off by the Marquesan girl. Thursday and Friday Mr. Whalon remained with Mr. Kekela and wife, during which time he was a witness of the daily routine of a Hawaiian missionary's house. Morning and evening a bell was rung for prayers, which were attended by about fifteen natives, male and female, who seemed quite orderly and attentive to the exercises. Meals were served at a table after the European style, and consisted of meats, sweet potatoes, and bread fruit. While here natives belonging in the same settlement brought fresh bread fruit daily for the foreigner. Mr. Kekela assured Mr. W. that had the natives demanded all he

had, he should have given it to release him. In conversation with Kekela regarding the progress Christianity was making among the people, Kekela states it as his opinion that his efforts among the adults were almost useless, but that among the youth he had promise of great success, having now forty regular attendants on divine worship on the Sabbath. Mr. Whalon bears testimony to the upright Christian character of Kekela and wife, and of the great influence which they have over the natives in their settlement. Kekela is a most industrious man, thus setting a worthy example to the islanders. He has more land under cultivation than any other one man, and more sweet potatoes than the whole of the rest of the settlement together. They have one Marquesan girl (before mentioned) living with them, who shows unmistakable evidence of improvement, being very domestic in her habits and an apt scholar.

Saturday morning, Jan. 16, the ship appeared off the island, and Kekela and the chief made preparations to take Mr. Whalon off to her, in their own boat—first sending a native ahead to see that nobody was in ambush for the purpose of shooting any of the party. Finding the coast clear, they embarked and soon reached the vessel, where they were welcomed on board by Capt. Stranburg.

Mr. Whalon's emotions on reaching the ship can better be imagined than described. He had been rescued from the savages and returned to his vessel through the efforts of a native Hawaiian—a stranger, who had been prompted to act in his behalf by the teachings of the Christian religion, of which he gave the most exemplary evidence. During 23 years voyaging around the world, he says he has never passed through a more eventful cruise than this one, nor anywhere met with strangers who have won his gratitude and affection as these humble Hawaiian Missionaries, living on the Island of Hivaoa, to whose efforts alone, he owes his life.

Nothing that he could give to them could cancel the debt he owes, and he says that whenever Kekela stands in need, let him know and he shall share with him. Of course, both Capt. Stranburg and Mr. Whalon rewarded Kekela and his chief with such gifts as they had at their disposal, and they returned to the shore.

Speaking of Mrs. Kekela, Mr. Whalon said he was surprised to find a native Polynesian so courteous, kind and polite, and so well educated. Her manner and conduct at all times were ladylike. It is the best commentary of the transforming power of religion. Kekela and his wife could speak broken English, just enough to be understood, and supplied all his wants.

After Mr. Whalon had been released, and escaped to Kekela's house, he inquired the cause of his seizure by the natives, and learned that it was done out of revenge for the kidnapping of Marquesans by the Peruvians, who had stolen a cargo of men and women from this and the neighboring islands. Some of these kidnapped natives had been returned by the Peruvian Government, but many had died on the passage to or from Peru, while others had had various diseases including the small pox, which they brought back to the group and it was spreading over the islands. The Marquesans were so incensed with these outrages of the Peruvians, that they took vengeance on any foreigners that might fall into their power, regardless who they were. Had not Kekela been away, they would probably not have maltreated Mr. W. in the manner they did. Kekela does not live with the tribe into whose hands he fell, and has but little influence with them. They are frequently at war with the other tribes on the island. Still he is known all over the island, and the day may come when through his teaching wars there may be ended and the tribes dwell together in peace as they do on our more favored Hawaiian group.

#### NOTE 3

In 1934, Kekela's son James, who remained in the Marquesas, stirred by the erection of the memorial to his father, sent the Lincoln watch to Miss Emily V. Warinner of Honolulu, through the mediation of a Roman Catholic priest, Fr. Moreau, of Tahiti. After Miss Warinner retired as managing editor of *The Friend*, several descendants of the Mission joined Mr. Wallace Alexander, grandson of members of the

Marquesan Mission in 1833, in his plan to finance historical research work in exchange for the Lincoln-Kekela watch. In this way the timepiece became the property of the Hawaiian Mission Children's Society. When the dream of a historical museum for Honolulu materializes, it is hoped that this historic treasure will be placed there for permanent exhibition.



