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A

RESIDENCE OF TWENTY-ONE YEARS

IN THE

SANDWICH ISLANDS;

OR THE

CIVIL, RELIGIOUS, AND POLITICAL HISTORY

OF THOSE ISLANDS:

COMPRISING

A PARTICULAR VIEW OF THE MISSIONARY OPERATIONS CONNECTED
WITH THE INTRODUCTION AND PROGRESS OF CHRISTIANITY AND
CIVILIZATION AMONG THE HAWAIIAN PEOPLE.

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ISLANDS.

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The efforts for reform which Kaahumanu felt it necessary to make herself and to encourage others to make among the people of the land, in their ignorance, barbarism, and pollution, were not small. The reform desired, it was obvious, could not be effected by the civil power alone, even if the rulers had been united. The heart of the people needed to be moved by moral suasion. They needed to be taught the reasonableness of reform, and the duty of yielding to the Divine commands, and the more so because some of the chiefs were still opposed to God's claims.

She already knew that something higher, safer, and better than the will of a mortal ruler was required in order to the preservation of peace. She knew enough of the enmity, turpitude, and malignity of the human heart, and its tendencies to evil, to satisfy her that it could not be materially mended by the arbitrary will alone of an earthly superior; nor could she expect the simplest law for the check of immorality would be quietly submitted to by the mass, without the aid of moral suasion more extensively applied than it had been. She, therefore, not disheartened by opposition, undertook journeys for the benefit of the people, and availed herself of such assistance as she could command in imparting instruction, and bringing the Divine word to bear on the heart and conscience of the people. Sometimes, several native

teachers and Christian chiefs accompanied her; and sometimes others in the character of learners, both friends and servants. Often she had a missionary in company, not only to encourage her directly in her labor, but to do the work of an evangelist and superintendent of schools, day by day. The labors, on these tours, therefore, were, in an important sense, a repetition, or continuation of the means among the mass, which had been blessed to the few who had been led to feel and acknowledge their importance.

In July and August, 1826, after the obstruction by the Dolphin and other opposing forces, the queen, having matured her plan to gain more than had been lost by the infraction of the tabu, accomplished the tour of Oahu, and had opportunity in the course of a month, to see and address in person, a large part of the population of the island, giving her teachers opportunity to do the same. Her sister, Lydia Namahana, with her husband, Gideon Laanui, accompanied her. Availing myself of the facilities thus afforded for our work, I made the tour with them, employing a month to good advantage, giving my attention chiefly to preaching, and the care and establishment of schools, and reading the Scriptures. Having completed a translation of the Gospel according to Matthew, I took it with me, daily reading portions of it to the people, and completing the reading thus, during the tour. Several horses, two wagons, and two canoes, constituted the principal accommodations, as vehicles for parts of the company, much of the way. Most of the company travelled on foot, some making the whole circuit, of about one hundred and thirty miles, and some but smaller portions of it, as we passed round from Honolulu to the east, north, west, and south, then to the east again. This route affords the traveller a variety of fine scenery, grand, picturesque, wild, and beautiful. Small portions of the soil are cultivated, large tracts lie waste, and a large portion of the island consists of mountains from 1000 to 4000 feet high.

At Waikiki, the head-men and teachers, and a goodly number of people, assembled about noon, whom the regent, after she had dined, addressed on the design of the present tour, the enlightening of the people in the knowledge of the Word of God, in order that they might submit intelligently to Christian laws, and thus diminish the existing evils of the land.

Our company, consisting of 200 to 300 persons, possessed, in fact, the character of a peripatetic or travelling school. Numbers carried their books, and some fifty of them carried their slates and pencils. Those who were able, endeavored to write down the text of every sermon they heard, and to commit it to memory, and sometimes the prominent thoughts, an exercise more needful before than after the publication of the Scriptures among them. Some of the more forward, receiving daily instruction as we travelled on, put their acquisitions to use, and at different places urged on the inhabitants the importance of repentance and reform.

Bingham, Hiram. "A Residence of Twenty-One Years in the Sandwich Islands; or the Civil, Religious, and Political History of those Islands: Comprising a Particular View of the Missionary Operations Connected with the Introduction and Progress of Christianity and Civilization among the Hawaiian People." New York: H.D. Goodwin, 1855.

Though the medley of our company reminded me of the groups made up of scribes, pharisees, publicans, and harlots, in the beginning of the Gospel, yet, all due allowance being made for the broad phylacteries of the scribes, the formality of the pharisees, and the levity and instability of those who had hitherto sustained a character differing little from that of harlots, there was daily increasing evidence that God had already accomplished a great work among the people, and would yet do greater things.

Kaahumanu, with propriety, insisted on God's prerogative to give laws to his creatures and to punish the violators of them; while his mercy provided for the pardon of the penitent and believing. She, therefore, called on the people in the different settlements and districts, to receive the Word of God and yield a prompt and cheerful obedience to his commands. She maintained that rulers, also, had a right to make and execute laws for their subjects, for the maintenance of order and peace, and wished them to expect that such laws would be made as would be needful. She felt and expressed concern lest the messages of the Gospel which I presented, would not be properly received by the people, because they had been so long accustomed to their darkness and hardness of heart, and still loved sin.

We spent a Sabbath at Kaneohe, and passed through Palikoolau, and on Saturday reached Waimea in Koolauloa, the residence of Hewahewa, the old high priest of Hawaiian superstition, by whom we were welcomed.

The valley of Waimea, through which a stream, from the mountainous interior, winds its way to the ocean, is almost environed by mountains rising beautifully on three sides of it, one behind another, from the sea-side to the interior, and exhibiting a fine, picturesque amphitheatre, with hamlets, trees, and plantations. At the opening of this valley where, in the days of Hawaiian barbarism, the blood of Hergest and Gooch was shed by a murderous and ungovernable horde; the inhabitants of the place assembled with representatives of almost every district of this island, to hear of the great salvation, and to bow before Jehovah, the God of heaven. There were now seen the queen of the group and her sister, and teachers, kindly recommending to her people the duties of Christianity, attention to schools, and a quiet submission, as good subjects, to the laws of the land. To the same concourse, assembled for a purpose so different from that of those who thronged around Hergest, a generation before, I proclaimed the gospel of Jesus Christ, and urged submission and obedience to the commands of God, while the hills seemed to leap up and look askance at what the King of Zion was accomplishing for the nation.

After this service the company proceeded about five miles further, where they spent the Sabbath. A very large concourse of people assembled on the Lord's day, for public worship

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