

mended attention to the *palapala* and the service of God. In a more free conversation in the evening, he said the "King of Beritania," with whom he was honored to have a personal interview, after the death of the king and queen, told him to give good attention to the missionaries at the islands, for they were sent to enlighten them and do them good, and make them acquainted with the good Word of God. Direct testimony in favor of the cause of Christianity and of our mission from authority, in their esteem, so high, whatever influence it had or failed to have on the heart of Boki himself, was doubtless of importance to individuals who, for several years, had wished to know what "Kini Georgi" would say about it.

The early part of the ensuing day, Lord Byron and the officers and scientific gentlemen of the frigate landed under a salute, and, moving in a cheerful and brilliant procession, repaired to the Hawaiian house of Kalanimoku, where the chiefs were assembled to receive them. The procession was headed by Lord Byron in the uniform of his rank, having Mr. Charlton in his consular costume on the one hand, and Gov. Boki, in a military dress, on the other, and included Frederick Beauclerc, a young son of the Duke of St. Alban's; the Hon. Mr. Talbot, a son of the Earl of Talbot; the Hon. Mr. Keith, a son of Lord Keith; Mr. Gambier, a nephew of Admiral Gambier; the Rev. Mr. Bloxom, chaplain; and Mr. Andrew Bloxom, mineralogist; Mr. Davis, surgeon; Mr. McRea, botanist; Mr. Malden, surveyor; Mr. Dampier, artist; and Mr. Wilson, purser, and others.

The chiefs were seated in the place of audience—a recently built house of but one apartment, fifty feet by twenty-five, neatly thatched and carpeted with new and handsome mats spread on the ground. At the end opposite the principal entrance, on a raised platform of mats, the upper one being fine and handsomely figured, sat the young prince and princess upon a Chinese sofa, behind which stood four lofty and superb state *kahilis*—the ancient standards and insignia of rank. On their right Kaahumanu and other queens and honorable women were seated along the side of the room; on their left, in like manner, the chiefs and honorables. A little in front, and near the centre of this line, sat Kalanimoku with his interpreters and Christian teachers. All were dressed in European fashion. Kalanimoku wore on the occasion a loose gown of black silk, well becoming his age and infirmities. The young princess had partly wrapped round her waist, above her black silk dress, a splendid yellow feather *pau*, or robe, nine yards in length and one in breadth, manufactured with skill and taste, at great expense, and designed for her anticipated reception of her brother Liholiho. In its fabrication, the small bright feathers were ingeniously fastened upon a fine netting, spun without wheels or spindles, and wrought by native hands, from the flaxen bark of their *olana*, and the whole being lined with crimson satin made a beautiful article of "costly array," for a princess of eight years.

With the exception of Kauikeaouli and his sister, all rose respectfully as Lord Byron and his suite entered. The strangers were presented severally to Kalanimoku, Kaahumanu, the prince and princess, Adams, Naihe, Hoapili, and others. Lord Byron then delivered from the King of England to Kalanimoku, a small wax figure of Liholiho, and a gold hunting watch with the royal arms on one side, and his name on the other; and to Kaahumanu, an elegant, highly finished, silver teapot, with her name and the arms of Britain engraved. In presenting this, his lordship courteously hinted that he hoped to receive a cup of tea from it through her hands. To the young prince, in like manner, he presented a rich suit of royal Windsor uniform, with splendid decorations, sword, epaulets, and military hat. At his suggestion, the young prince, not yet ten years old, put on his unaccustomed princely array, coat, sword, and hat, when his lordship playfully presented him to the queen-regent and the prime minister, expressing his desire that he might attend well to the instructions of the missionaries, and become a wise and good king.

The chiefs expressed their pleasure and gratitude, occasioned not only by these tokens of royal favor from Britain's sovereign, but the gratifying manner in which they had been presented, and more especially for the distinguished service and honor his lordship had shown them, from his country, in the noble errand for which, chiefly, he had come to the islands. Kalanimoku said to him, "I am made very happy by your coming to this country and by your kindness towards us." His lordship promptly replied, "I am very happy to have this service to perform for my king and country, and only desire to show kindness to you and your nation."

The dignified courteousness of Lord Byron, and the civility and Christian sobriety of Kaahumanu and Kalanimoku, reflected honor on the countries which they represented, and made a happy impression on the beholders. After a little conversation, the spontaneous, humble, and conscientious proposal of Kalanimoku to acknowledge God in prayer on the occasion, took us all by surprise, but commended itself at once to our consciences. One of the missionaries, being called on, led in this exercise, using in the former part the English language, and in the latter the Hawaiian, and they united in thanksgiving for Divine mercies, and in supplications and ascriptions of praise to Him who ruleth in the kingdoms of men, and doeth his pleasure in the armies of Heaven.

Respectable refreshments were then offered and received, and with general congratulations this Christian levee closed. Lord Byron commending what appeared to him to have been achieved by the missionaries in elevating the people, and learning that some members of their families were ill, generously proffered the aid and recommended the skill of his surgeon, Dr. Davis.

The chiefs of Hawaii having been sent for, came to Honolulu on the occasion of the restoration of the remains of their friends.

is Kaahumanu—very—very strong, indeed, is Kaahumanu.' We cannot but hope that her warm patronage arises from an experimental knowledge of the blessedness of the things, in which we are attempting to instruct her people."

Idolatrous Sacrifice.

In the early part of October, we were called to lament a greater departure from the path of rectitude and piety in our little pupil Nahienaena, than at any former period. She is so young, however, that her actions are rather to be attributed to her wicked household, than to herself.

On the 5th ult. she left Lahaina for a village belonging to her, eight or ten miles south of that settlement. Her ostensible reason was, to visit her possessions there; but her real motive, to sacrifice to her former gods. Of this we had some intimation, and, accompanied by the governess, I followed her, and remained a day, in order to prevent any thing of the kind. But she appeared so well, and gave such positive assurance that she had no intention of "kindling a fire to the devil," that, after a solemn conversation with her, I returned. Much to our sorrow, however, she was guilty of the abomination, and in it forgot the God of her mother. The priest would not sacrifice at Lahaina, because, to use his own words, there was "too much praying to Jehovah there," for the success of his rites.

A Company of Praying People.

To us the evil was made productive of early and happy fruits. As soon as the next day, we learned that not even all who had accompanied the princess had "bowed the knee to Baal." Four or five, including the young queen Ke-kauonohi, entirely refused to countenance, or take any part in the sin; and, while the sacrifice was making, joined in singing hymns, and in prayers to Jehovah. Their answer to every importunity, and every threat, was, "Jehovah is our God. We have cast off the false gods of former days, and we will not turn to them again. Jehovah is the God of us." While commending the conduct of these individuals, we discovered that they were only a part of a number, who were known by the epithet of "*Praying Men*," because they were in the habit of family and secret prayer. We immediately sought them out, and made arrangements for holding a regular weekly meeting with them for their encouragement and instruction. On the 8th ult., only two days af-

ter the sacrifice, we assembled with them for the first time. In my journal, I find the occasion thus noticed.

"At 4 o'clock this afternoon, we met the *poe pule*, or 'praying company,' consisting of twelve men and lads, and one female. We have never yet, among the heathen, had so interesting a season. We felt that it was a new day with us, and the beginning of a happy era in our congregation. After a hymn and prayer, we stated the object of the meeting, that it was to learn who prayed to Jehovah, and loved Jesus Christ the only true God, that we might pray together, and pray for them who were led captive by Satan at his will. Mr. Richards then asked the oldest man present, apparently about 30 years of age, a few questions, such as the following: 'When did you first hear the word of God?' Answer. 'At the time Mr. Ellis first preached to us.' 'What did you think of it?' Ans. 'I had no thought about it.' 'When you first had thoughts on it, what were they?' Ans. 'They were evil. I did not like the law of God, for my heart was set on every wicked thing. I loved every sin, and was wicked in all my ways.' 'When did you begin to think more favorably of the true religion?' Ans. 'When I came to live at Lahaina, after the king sailed for England.' He then stated, that it was by coming to the chapel, that he began to love the word of God; that now his love for it was very great; and that he hated all his former ways, and loved every thing that was good; adding, 'Great is my compassion for the dark hearts that have been kindling fire to their old gods, and strong is my prayer that God will forgive their sin, and send them his Holy Spirit.' In his whole statement there was a simplicity of language and manner, and an artlessness and sincerity, that evidently affected the hearts of all present. Our Christian sensibility was deeply touched. His countenance and gestures spoke even more for him than his words, and we could but entertain very favorable hopes of his case. The meeting was closed by a prayer and doxology. We called on Puaaiti 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 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 us feel that he was praying to a God not afar off,

the multitudes of those, who are daily inquiring what they shall do to be saved.

When I walk out, at whatever time of day it may be, and in whatever direction, I hear the voice of prayer, and am accosted by multitudes, and requested to stop and give instructions. When we retire at night, we almost uniformly send some from our house, who are anxious to receive instruction, and when we rise in the morning, we almost always find persons waiting at the door to see us.

The meeting of the females in the afternoon, which is conducted by Mrs. Richards, was unusually interesting. Half who were present were bathed in tears. Halekii made one of the prayers. She prayed most fervently that the secret sins of the heart might be forgiven, and that God would reveal to them those hidden sins of which they were unconscious.

Soon after the meeting was closed, and the females left the yard, Mrs. R. went to the door, and perceived the princess standing alone in the *ranai*, in a very pensive attitude.

I had heard that, for several days, she had been wishing to converse with me, but was too bashful to converse before company. I invited her into the house, and, as delicately as I could, introduced conversation with her, endeavoring to elicit the true feelings of her heart. She sat and talked freely for an hour. She talked with a freedom and simplicity peculiar to such as our Saviour, when on earth, took in his arms, and blessed. She spoke particularly of the various sins, of which she has, at different times, been guilty; and among others, spoke of her sacrificing to her old gods.* She told me, that she was influenced to do it, principally by Wahinepio, and her guardian Lahini. She told who had given her good, and who bad advice, and dwelt much on the instruction which she received from her good old mother. From all that she said, and from all that I could learn from her by various questions, I could trace the recent change in her character to no particular cause. I have much reason to believe it has been produced by an Almighty influence, and whether it ends in the renovation of her heart, or not, it is a change which promises great blessings to the dark isles of the west. I endeavored in my instructions to make her feel, that, in the eye of God, there is no difference between chiefs and their subjects. In reply to one charge which I gave her, she said,

"I am exceedingly afraid of the feather *pau** that is making for me—It is a thing to lift up one's heart."

After we had finished our talk, she staid another hour without a single attendant. I have had no such opportunity of conversing with a chief alone, since I came to the islands. She would, probably, have staid even longer than she did, had not her guardian called for her.

27. The people began quite early to collect in large numbers to receive instruction. Before nine o'clock, more than thirty had arrived. One said, "My heart is dark; you are light, and must enlighten it." Another said, "My heart is a wilderness; you must cultivate it." Another, "My heart is a lamp, you must fill it with oil." Another, "My heart is like a dry field; you must water it." Among those that come, is every variety of character. Most of them, however, have but little idea of any sin, except that of worshipping false gods, thieving, lying, and the like. Of course, they confess that they were formerly sinners, but think that as they have cast off these evil practices, they now are excellent men; and many go so far as to say, they are faultless. There are some, who feel very differently, and say, "I have washed my vessel till it is nearly clean on the outside; but it is extremely filthy within;—what shall I do?"

The reader will not think the preceding article too long, narrating, as it does, such animating events. Who would have thought that, in two years only, the truths of the Gospel would produce such effects on minds so dark and debased, as were those of the inhabitants of Lahaina? Yet here are facts; and there is no disputing them. Immortal life is brought to light, and the poor islander aspires after it, and rejoices in hope. And his hope purifies, and his aspirations exert a redeeming influence upon him. The drunkard becomes sober; the lewd person pure; the thief falls in love with honesty; and the idolater looks away from the creature to the Creator, and strives to raise his life to a heavenly standard.

It should be noted, that Maui belonged to the deceased queen Keopuolani, mother of Nahienaena, and that the people of that island were peculiarly her people, the witnesses of her example, and the objects of her prayers. As her character was extensively observed, it was probably not a little instrumental in producing the state of things above described.

* A girdle of considerable splendor. *Ed.*

* See page 36 of this volume. *Ed.*

thered staff of state, thirty feet in height; the staffs or handles, two-thirds of the whole length, being composed of highly-polished alternate rings of tortoise-shell and ivory, and the upper ends of feathers; in compact cylinders, nearly two feet in diameter; some crimson, some black, some green, and others again, yellow.

That there might be as little departure as possible from the primitive dress, without a sacrifice of modesty, the princess wore only a loose slip of black satin, made close in the neck, with long sleeves; over which, from the waist down, appeared, as she was seated in the Turkish attitude, the most beautifully wrought and splendid article of feathers ever made at the islands, a pau or native petticoat of yellow, edged with alternate points of black and scarlet, and lined with crimson satin, covering, not only the lower part of her person, but spreading widely in rich careless folds, over the whole of the platform. A beautiful feather cape, in a pattern of black and crimson on a yellow ground, hung from her shoulders; around her neck were several wreaths, and upon her head a triple coronet of yellow and crimson, of the same material.

To be placed so conspicuously before us, as a spectacle to be gazed at, rather than as presiding over the examination, was an awkward situation for Harieta, as now usually called; but she acquitted herself with great propriety, and was much complimented, especially for the handsome manner in which an expression of politeness to Captain Finch (unexpected, and, I should judge, unthought of, even by herself, till the moment) was made immediately after our entrance. The seat to which he was conducted was directly in front of hers, though at a distance of some thirty feet. As soon as he recognized her in new attire, he rose, and made her a very marked bow; on returning which, she immediately dismantled herself

of the feather cape upon her shoulders, and despatched a young chief with it as a present to him. The compliment was so handsome and so prompt, that the captain placed it at once upon his own shoulders, and wore it during the exhibition, in evidence of the kindness with which it had been received.

The examination consisted, like all others of a similar kind, of specimens in reading and writing, exercises in arithmetic, &c., concluding, at the end of an hour or more, with a hymn and short prayer. The greater portion of the specimens of writing and of composition, among those most advanced, were letters addressed to myself, in expression of the happiness occasioned by my visit, and of the views of the different writers upon the subjects of learning and religion. Some hundred of these, I should think, were committed to me by the writers, after being subjected to the inspection of the various foreigners present. Among these were some, who take little interest in the advances of every kind making by the people, and who affect to believe, and who say, that no good has ever been accomplished by the mission, and that the people have no capacity for knowledge. To such, the gratification exhibited by our party at the attainments manifest, and the encomiums past by them, both on the teachers and the pupils, were any thing but agreeable; a fact which they could not disguise. The attention of a principal officer was attracted by the readiness, and apparent understanding, with which a large class repeated, what he was told was the multiplication table; and expressed his surprise and pleasure to one of these gentlemen seated beside him; to which he replied, with a look expressive of great contempt—"All parrot-like, sir; all parrot-like; they know nothing about what they are saying!" Almost immediately after, a young man brought a slate with a large and complex sum