

Mills and Punahou Students Awarded Prizes By Yale Alumni Association

THE INFLUENCE OF YALE MEN ON THE HISTORY OF HAWAII.

By San Yee Chang, Class of 1915, Mills School, Winner of First Prize.

There can be no adequate appraisal of the social and political and religious gains of the present time in Hawaii that does not ascribe much to the courage and wisdom and self-denial of the missionary fathers. Who then were these missionary fathers?

If you would look back into your Hawaiian history you would find that a very large number of them were Yale men: Asa Thurston, Dwight Baldwin, Lawrence McCully, William Dewitt Alexander, Hiram Bingham, William Nevins Armstrong, Albert F. Judd, and many more others, who have helped lay the foundation, this social and political and religious foundation of Hawaii, which we are building upon now. While the world was almost entirely ignorant of the Sandwich group away out in this great Pacific, these men from Yale were among the earliest pioneers who had penetrated and settled into the hitherto unknown, so remote and isolated fields for mission work as the Hawaiian Islands.

The whole population of Hawaii, in their deep darkness and degradation, were thus first instructed to almost every branch of useful knowledge suited to their circumstances by these few and scattered missionary laborers. None of the natives had even the alphabet of learning, or of true religion, or of sound morals.

But note what these pioneer Yale men have done, what vast changes they have helped to bring about to the conditions as they are now in Hawaii. With our modern facilities of travel there are no mission fields so remote and isolated as were the Hawaiian Islands in those early days, and no missionaries to-day experience quite the discomforts that those fathers and mothers of this mission of Hawaii cheerfully endured. They had to circle, ground, and bore their frail sailing vessels, and contend with the elements. They passed years of toil and privation in securing lodgment for the Gospel of Christ in the hearts of an entirely ignorant race. Despite all these disadvantages they reduced the language to writing; they established schools; they printed books; they organized churches; they toured the islands; they taught the people how to work the simple trades; they aided in framing laws, in organizing a school system, in promoting the home-keeping of the people, in increasing a wider commercial interest, and in increasing medical attendance and inspection; they were among the pioneers of Hawaiian civilization.

These were of the noble and Christ-like contributions of Yale men in Hawaii. These are the marks upon the foundation that Hawaii is playing so important a part in the history of the world now.

Let us then take an account of some of the lives of these Yale men who have either directly or indirectly influenced and wrought these vast changes during the last hundred years in Hawaii, and thus putting her on such a high plane of civilization as she is now.

In 1819 we are told of the first arrival of the pioneer missionaries from America to these islands. They landed at Kailua, Hawaii; and among this company was Asa Thurston and his family. Upon his arrival he found the natives in their fearful degradation and destitution. Nevertheless, he quietly, contentedly, earnestly and successfully prosecuted the work of the Master for a period of some 47 years. He was often invited to return to the States before his earthly course was finished, but he said, "No, I would rather die than to return to the fatherland."

In Lawrence McCully, Yale has given us a man who did much for a civic betterment in Hawaii. He was Police Justice, Representative and Chief Clerk of the Legislature, Deputy Attorney-General, Associate Justice of the Supreme Court, Vice Chancellor, Commissioner of Boundaries and Compiler of Statistics. His integrity and consistent religious character commanded the highest respect of the community. After his death, public meetings were held to honor his memory, flags were placed at half-mast all over the town, the government offices were closed, the courts adjourned and the bench of the supreme court and the doors of the court room were draped in mourning. He died "at peace with God, and in charity with Hawaii and the world."

Hiram Bingham, son of Hiram Bingham, Senior, one of the early missionaries of 1819, was born in Honolulu. He was the creator of a written language, evangelist of 20,000 war-like islanders, producer of Christian literature for a neglected population, father to Hawaiian missionaries in a strange land, valiant in defense of the truth, honored in mission councils, and although he suffered from ill health he was patient and heroic to the end.

Dwight Baldwin was the son of Reverend Dwight Baldwin, one of the early Yale missionaries, who was also a physician in a wide field for 30 years in Hawaii. He was connected with the Hawaiian Department of Public Instruction for 35 years. Not only was he a promoter of education in Hawaii, but also introduced the "Lahaina" cane and pioneer of the pineapple industry.

Like McCully, William Nevins Armstrong was largely connected with the governmental affairs of the country. He was also chairman of the Hawaiian Government Labor Commission and editor of the Pacific Commercial Advertiser.

Albert Francis Judd was another of these Yale men who was connected with the governmental affairs. Besides this he took an active part in the educational and religious interests of the islands. He was trustee of Oahu College, the Kawaiahae Seminary, and the Board of Missions, and a deacon of the Fort Street Congregational Church.

We are strikingly called to the attention of William Dewitt Alexander, who died only a short time ago. He put forth all his efforts of co-operation for the well-being of the community. He was unfailingly present in church activities and for many years was prominent in the Hawaiian Board of Missions and its various lines of influence. During his career he held the following positions of trust under the government: Member of the Privy Council under King Kalakaua and Queen Liliuokalani; member of the Board of Education from 1877 for 13 years. Twice was he sent to Washington as a representative of the Hawaiian government—in the International Meridian Conference in 1874, and in the interests of the annexation party in 1893. He was very influential with the Hawaiian Historical Society, and it has been well said that without his patient, untiring, loving care the Historical Society would scarcely have been able to survive.

The various meetings of the Society were always planned in connection with his counsels, and that membership freely received his sympathy and encouragement in every historical effort. He had a broad scientific knowledge which brought him a fellowship in the Royal Geographical Survey and membership in the Astronomical Society. For many years he was professor and president of Oahu College, and he had charge of the Bureau of Government Survey. He wrote a "Short Synopsis of Hawaiian Grammar," and he has won the well-deserved reputation of being the best historian in the islands.

These were the Yale men, and many others whom I have not mentioned. Hawaii ought to look up to with pride and thankfulness. They were men who stood sturdily for righteousness in days of darkness; who came like apostles to a group of aborigines; who cast in their lot with an apparently losing cause, strong in faith, and unflinching in resource; who helped plan and guide and sustain the churches of Hawaii in the great conflict between the forces of darkness and of light; and who used their best efforts for a modern Hawaiian civilization. Hawaii can but look back with admiration and appreciation to these Yale men who have left enduring names, names written in letters of gold on these beautiful isles of Hawaii, and known and read of all men. These were noble men, who took their lives in their hand, left kindred and friend far behind and came forth into this once isolated and benighted part of the earth. By faith they removed mountains of difficulty and wrought wonderful works of righteousness among an amazingly degraded and polluted people. Through their toils and efforts and prayers a nation as Hawaii is to-day was born in a day. They take rank with those men whom the world honors.



San Yee Chang, winner of the first prize in the first annual Yale Alumni Association of Honolulu contest.

The contest, to which students of all preparatory schools of Honolulu are eligible, was held this year by essays on the influence of Yale men on the history of Hawaii, the lives and careers of living Yale men in Hawaii being barred from consideration. The first prize was \$20 worth of books, the second prize \$10 worth of books. The committee in charge of the competition this year, who also acted as judges, were Judge C. F. Clemons, Elwood C. Wilder, Dr. Doremus Scudder and J. R. Galt.

Miss Mabel Wilcox of Punahou won the second prize. Their essays are given herewith.

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When Mr. Thurston, himself, constantly traveled to different sections of the Big Island, on which he was the only white teacher until 1823, when Mr. Goodrich, Yale 1816, was stationed at Hilo. In his journeyings he became acquainted with Kapiolani, the heroine of the volcano incident of 1825, whom he converted to Christianity. She lived at Kealakekua bay, often inviting him to address her followers there. After a while, when she really understood Mr. Thurston and saw the good in his labor, she became so anxious for her people to relinquish their worship of Pele for that of the only Supreme Being, that she dared the anger of Pele and proved that she was but a myth.

During this busy period Mr. Thurston was deeply engrossed in translating the whole Bible into the Hawaiian language. For 15 years he labored diligently and in 1843, along with his other colleagues, he completed the translation of the Bible. Meanwhile a large church, built of coral rock and forest trees which the men of his parish had hewn, had taken the place of the former one-roomed grass church; about 15,000 people in Hawaii had united with the church; thieving as a vice had nearly died out among his people; laws against infanticide, drunkenness, murder, stealing and Sabbath desecration had been made and were respected; marriage laws had been formed and were kept; the right of a chief to take the property or life of his followers had been taken away by the Bill of Rights of 1839; and the American board had sent over about 40 clergymen and their families, besides men of other professions, to advance civilization in Hawaii, so that the Hawaiians were well on the way to enlightenment socially, morally and intellectually.

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SATURDAY ... 123456 ... THE INFLUENCE OF YALE MEN ON THE HISTORY OF HAWAII.

By Mabel Wilcox, Class of 1915, Punahou Academy, winner of First Prize.

The history of the whole world is the story of men-adventurers, explorers, soldiers, commercial men, nobles, monarchs, ministers of the gospel—and their deeds. To this latter class must be attributed a greater part of the early history of Hawaii immediately after the death of Kamehameha I, the Napoleon of the Pacific, and among these makers of Hawaiian history Yale men hold prominent, enviable positions.

When Obookiah was found weeping on the steps of Yale in 1810, because the youth of his own land had no such advantage and were consequently steeped in ignorance, vice and heathenism, the first impetus was given towards sending a company of missionaries to Hawaii. And when he was befriended by kindly disposed college men and was given a chance to learn the English language, he realized so keenly the need of his people that his constant prayers and importunities in their behalf finally culminated in the embarking of a band of 14 missionaries and three "partially educated Hawaiian youths," for Hawaii.

In this earnest society which sailed on the Thaddeus from Boston in October, 1819, was the Rev. Asa Thurston, Yale, 1816, who was stationed for his life work at Kailua, on the western side of Hawaii. There, as elsewhere, all over the same group, the natives were groping for light in debauchery, vice, crime and disorder, for Kamehameha I had died but recently and at his death the belief in the tabu, that dreaded custom, was destroyed; idolatry was overthrown, heathenism, the heathenish temples for native worship and sacrifice, were burned and licentiousness prevailed everywhere. Thus the people were in such a condition as to be ready for the order, peace and civilization which the missionaries were bringing to them.

Among the Hawaiians existed a degrading social state. The men and women lounged about their own tiny grass huts or those of their friends in filth, hardly troubling to do anything useful. They were most scantily attired; the women wearing short skirts of woven leaves reaching to their knees, with the rest of their bodies nude, the men with merely the malo, and the greater part of their bodies bare. Contented to while away the time in gambling, hula dancing and drunken carousals, they gave no thought to the future.

The old, the blind, the sick and the maimed had no place among them. This great burden to be met out of the way as soon as possible. The sick and all other helpless folk were regarded in a similar light. They were isolated from the healthy and were either cruelly stoned or starved to death. No feeling of pity or sympathy was exhibited at all, and if there was any it was carefully concealed and suppressed.

The laws of marriage were also unknown to them, the men having as many wives as they chose and the women vice versa. Men took to wife their sisters, their closest relations, their father's wives and sometimes their daughters. Infanticide was a common practice for mothers, who had no desire to be hindered in their pleasures by children, and quietly strangled, drowned or buried them alive.

The natives had no sense of moral wrong, either so whatever property of their neighbors they coveted they took as soon as chance offered. Thieving was so common that they took it as a matter of fact that their possessions should be stolen and that they would take what pleased them.

But all these heathenish vices were gradually seen in their true light after the missionaries landed and began to teach them. Mr. Thurston at Kailua looked deeply into the conditions of the people and by his zealous efforts, at first through the interpretation of one of the Hawaiian youths who had sailed from Boston, after through his own efforts when he had learned the Hawaiian language, gradually won the people of his mission away from their vile customs. By means of the first school, which he established in a grass hut soon after he landed, he began to teach the people how wrong their manner of life was. Through his big-hearted interest and friendly sympathy he quickly mastered the native language and contributed his little to the formation of the Hawaiian alphabet and subsequently the writing of the native tongue. This was reduced to a written form at the close of the first year of the missionaries' residence in Hawaii, in 1821.

After textbooks could be printed more and more schools grew up, the pupils learning reading, writing and ciphering. To Mr. Thurston's first school the prodigal successor of Kamehameha I, Liholiho, went a short while, taking his little brother, Keoukeouli, but the ways of civilization proved too much for his intemperate manner of living, so he stopped and took up once more his debauched, licentious life. His debaucheries were a great obstruction to the cause of the missionaries because the kings and chiefs exerted a stronger influence on the natives than any other class, and, although he favored the teaching of the missionaries and desired his people to drink of their knowledge, he was in no hurry to reform so as to set an example for them. Soon after the Thurstons were permanently settled at Kailua, Liholiho sailed for Oahu, leaving a clear field to Mr. Thurston and removing one of the greatest obstacles to his work.

Then Mr. Thurston's earnest efforts began to tell, for the native women, influenced by Mrs. Thurston's tidy domestic habits, became interested in the appearance of their simple homes and the habits of clothing themselves.

They improved their crude habits of dress and took pride in keeping their homes neat and clean. The men likewise changed their way of dressing. They took such interest in Mr. Thurston's clean methods of thinking and sound reasoning, and became so staunchly attached to him that they flooded his school and absorbed all he taught, attended his church and seriously considered his sermons, and went to his prayer meetings regularly every Sunday evening to learn and to question him about the merits of Christian life.

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Mr. Thurston encountered the same difficulty as did Mr. Thurston. The natives were illiterate, indolent, irresponsible and unmoral on Kauai as they were on all the other islands. But Mr. Whitney had a great supporter in Kaunuuili, King of Kauai. Unlike Liholiho, Kaunuuili was a man of sober, steady habits, eager to have his people learn the ways of culture and refinement, so he and his immediate family went to the first school established by Mr. Whitney, encouraging all his chiefs and people to do likewise. Because he was beloved of his people, they obediently followed their condition of living, their manner of dress, their licentious habits and their method of worship. Mr. Whitney worked fruitfully on Kauai until his death in 1845.

In the first reinforcement of missionaries came two Yale men who also took great part in helping to bring Hawaii under civilization influences. They were the Rev. Joseph Goodrich, Yale 1819, and Dr. Abraham Blatchley, Yale 1816.

Besides his duties as physician for the mission at Honolulu and the natives of Oahu, Dr. Blatchley helped materially in the work of educating the Hawaiians. The natives had all awakened to a better understanding of the missionaries and their purpose and were consequently eager to learn. They flocked by thousands to the schools on Oahu and as there was an inadequate supply of teachers, Dr. Blatchley, along with his regular work, helped in the school work till 1837, when he was forced to retire because of ill health.

As a doctor he had a great work to accomplish. He had to give the Hawaiians confidence in his practice and to prepare the way for future physicians and surgeons of Hawaii. Hitherto the people had always believed in sorcerers and their power to heal, and they could scarcely believe in his remedies. Through great patience and skill in medicines he was finally able to make the natives feel and see that there was healing power in his practice. And in 1827, when he left, many who had derived great benefit from his labors were sorry indeed to have him go.

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The Rev. Joseph Goodrich, who had come over in the same company as Dr. Blatchley, was sent to Hawaii in 1832 and was a most welcome arrival to the Thurstons' Station at Hilo, on the eastern side of the island. He had to cover an enormous field of work. Mr. Thurston had aroused the interest and curiosity of the people and they were ready to receive whatever help he brought. As soon as Mr. Goodrich reached Hilo he started his school, to which hundreds desirous of learning came. There were so many demands upon him that he was compelled to send out natives, whom he had taught and considered qualified, to help as teachers to the outlying districts. Mr. Goodrich worked in Hilo until 1836, when he retired and returned to the mainland.

Another of the Yale men who have made history in Hawaii, is Professor William De Witt Alexander, Yale 1855, known as the foremost Hawaiian scholar of his time. From 1858 to 1871, first as professor of Greek at Oahu College, then as president and trustee of the same institution, he did much in educating the youth of Hawaii.

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