

# THE POLYNESIAN.

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J. J. JARVES, Editor.]

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## NOTES

From the Friend.

**On the Shipping, Trade, Agriculture, Climate, Diseases, Religious Institutions, Civil and Social Condition, Mercantile and Financial Policy of the Sandwich or Hawaiian Islands, viewed in relation to other groups of islands, and to the natural and acquired advantages of the Sandwich or Hawaiian Islands. By ROBERT CRICHTON WYLLIE, Esquire.**

(Concluded from No. XII., page 116.)

92. PRESENTS TO THE MISSIONARIES.—There are those who affect to believe that the Missionaries receive much in presents from the natives, in the profit arising from their lands and flocks. To such, it may be answered, that the minutes before me abundantly prove that beyond small presents in token of personal regard, every Missionary has to account minutely for all these gifts, benefactions and profits, not as benefits accruing to him personally, but as charges against his own annual allowance, in strict accordance with the following resolution of the Missionaries themselves.

Resolved, That whatever amount of property, or whatever advantages for worldly gain may be placed at our disposal, we shall not feel at liberty to accumulate wealth for ourselves, but shall strictly adhere to the sentiment that those who accumulate wealth for themselves, and do not honor the Lord with their substance, live in violation of the commands of Christ, expose their own souls to death, and deprive the dying heathen of the bread of life.

There is no instance that the Missionaries ever in any one case, deviated from that Evangelical regulation, or that they have ever applied to the King, chiefs or people, for any thing but help to build churches, meeting and school houses, and for pastors and teachers to enable them to preach and diffuse the blessings of the gospel, and of a Christian education.

It can hardly be called an exception, to confess that in consideration of all these advantages, freely bestowed on their part, they did resolve "that the Government should free them from all taxation," when coupled with the following resolution,— "notwithstanding that should the Government persist after a full explanation of our views upon this subject, to lay taxes on this Mission, rather than offend or rebel against the rulers, we will, like Christ, pay the taxes imposed upon us, while we remain in the land."

With this resolution the Missionaries have continued most quietly to comply, while I must not omit here to state that all lands held by them, whether by gift or lease, are considered to be the property of the Mission and not of individuals, and so in like manner with the avails of herds, hire of oxen, &c. while to increase these beyond a limited number is particularly forbidden.

93. But there are others, who unable to deny all this, go round on the opposite tack, and blame the Missionaries for a too great spirituality in the abstraction of themselves and of the natives from all worldly pursuits and improvements.

Here also the tongue of detraction will be found at war with the facts as they stand recorded in the minutes.

On the 31st of July 1835, the Missionaries opened an establishment at Wailuku, on the north side of Maui, for the education of native girls, and their training in spinning, knitting and weaving. Washing, braiding, ironing, sewing, feeding the silk worms, &c., were afterwards attempted. In 1836, the 2d class of six, had manufactured 169 yards of cloth; two pieces of more than 20 yards each had been made under Miss Brown's inspection, in families, and another piece was ready for the loom. In 1838, the number that had been instructed under Miss Brown, was 24, all of whom had acquired a tolerable knowledge of spinning and knitting, and 5 were tolerable weavers, and in March a new class of 20 was admitted. In 1839, the pupils had increased to 52, who had made considerable improvement in their studies, and also in the arts above mentioned. Of the pupils, 18 were members of the church.

From the commencement, about 600 yards of cloth had been made, and every thing was going on most prosperously, when to the great misfortune of the establishment, on account of ill health, it became necessary to remove Miss Brown to Kalaupapa.

Miss Ogden was appointed to assist in the female seminary at Wailuku, and her labors have been directed with success to the training of the pupils to habits of order, industry and cleanliness; also to the improvement of their minds in knowledge, by which they have been elevated in character, and many of them fitted for stations of usefulness.

94. AT WAIALU, on the N. W. side of Oahu, the Missionaries established a school, wherein natural theology, civil and sacred geography, mental and written arithmetic were taught, in combination with the improvement of the natives in manual labor, habits of industry, regularity, economy and cleanliness. The Government favored the institution by a valuable grant of land. About 5 hours daily, were devoted to labor. In 1842 and 1843, the avails of that labor supported the school, and there was every prospect of its success, till the death of its teacher, Mr. Locke, since which it has been discontinued.

95. AT WAIOLO, on Kauai, Mr. Johnson has a select school, with about 60 boys receiving education in combination with exercises in manual labor.

96. AT KAILUA, Island of Hawaii, Governor Adams in 1839, seeing these successful operations, attempted to introduce manufactures amongst the natives in that district. Several families had become proficient in spinning, 4 young men had become good weavers, and 12 pieces, 400 yards of plain and twilled cotton had been manufactured.

97. At the Mission Seminary, endeavors were made to establish a class to instruct the natives in the principles of correct living and of medical science, and Dr. Judd was requested to deliver an annual course of lectures on anatomy and other branches of the medical profession.

98. At the last general meeting of council, I find that the Missionaries concurred in the following resolution, "that we deem it important that Government be urged to establish and support a National Institution, whose main object shall be to teach agriculture in connection with the sciences."

99. It has also been charged against the American Missionaries here, that they have indelicately wormed themselves into the confidence of the King and chiefs, in order to exercise an influence favorable only to themselves and to the U. States.

Here also, I find only bold and unscrupulous assertion, without even a shadow of truth.

What is the character of this supposed pernicious and selfish intervention that these Missionaries have attempted to exercise? Let the impartial world judge from the following resolutions recorded at page 24 and 28 of the minutes for so far back as 1838.

"1st. Resolved, That though the system of government in the Sandwich Islands has, since the commencement of the reign of Kiborho, been greatly improved through the influence of Christianity and the introduction of written and printed laws, and the salutary agency of Christian chiefs has proved a great blessing to the people, still, the system is so very imperfect for the management of the affairs of a civilized and virtuous nation, as to render it of great importance, that correct views of the rights and duties of rulers and subjects and of the principles of jurisprudence and political economy, should be held up before the king and the members of the national council.

2nd. Resolved, That it is the duty of Missionaries to teach the doctrine that rulers should be just, ruin the fear of God, seeking the best good of their nation demanding no more of subjects as such, than the various ends of the government may justly require; and if church members among them violate the commands of God, they should be admonished with the same faithfulness and tenderness as their dependants.

3rd. Resolved, That rulers in power are so by the providence of God, and in an important sense by the will or consent of the people, and ought not to resign or shrink from the cares and responsibilities of their offices therefore teachers of religion ought carefully to guard the subjects against contempt for the authority of their rulers, or any evasion or resistance of government orders, unless they plainly set at defiance the commands of God.

4th. Resolved, That the resources of the nation are at its own disposal for its defence, improvement and perfection, and subjects ought to be taught to feel that a portion of their time and services, their property and earnings may rightfully be required by the sovereign or national council, for the support of government, in all its branches and departments, and that it is a Christian duty to render honor, obedience, fear, custom and tribute to whom they are due, as taught in the 13th of Romans, and that the sin of disloyalty which tends to confusion, anarchy and ruin, deserves reproof as really and as promptly as that of injustice on the part of rulers or any other violation of the commands of God.

5th. Resolved, That while rulers should be allowed to do what they will with their own, or with what they have a right to demand, we ought to encourage the security of the right of subjects also to do what they will with their own, provided they render to Cesar his due.

6th. Resolved, That rulers ought to be prompted to direct their efforts to the promotion of general intelligence and virtue as a grand means of removing the existing evils of the system, gradually defining and limiting by equitable laws the rights and duties of all classes, that thus by improving rather than revolutionizing the government, its administration may become more abundantly salutary, and the hereditary rulers receive no detriment but corresponding advantage.

7th. Resolved, That to remove the improvidence and imbecility of the people, and promote the industry, wealth and happiness of the nation, it is the duty of the mission to urge mainly the motives to loyalty, patriotism, social kindness and general benevolence; but while on the one hand he should not condemn their artifice, wants, ancient or modern, because they depend on fancy, or a taste not refined; he should on the other endeavor to encourage and multiply such as will enlist their energies, call forth ingenuity, enterprise and patient industry, and give scope for enlarged plans of profitable exertion, which, if well directed, would clothe the population in beautiful cottons, fine linen and silk, and their arable fields with rich and various productions suited to the climate; would adorn the land with numerous comfortable, substantial habitations, made pleasant by elegant furniture, cabinets and libraries; with permanent and well endowed school houses and seminaries; large, commodious and durable churches, and their seas and harbors with ships owned by natives, sufficient to export to other countries annually the surplus products of their soil, which may at no very distant period amount to millions."

Resolved, That we deem it proper for members of this mission, to devote a portion of their time to instructing the natives into the best method of cultivating their lands, and of raising flocks and herds, and of turning the various products of the country to the best advantage, for the maintenance of their families, the support of government and of schools, and the institutions of the gospel, and its ministers, at home and abroad."

Is there any thing selfish or exclusively American in these resolutions—any thing anti monarchical, anti social or anti commercial—any thing opposed to the freedom and beneficence of the gospel, or that a good christian, philanthropist or political economist could condemn, as applied to a people in the circumstances in which the Hawaiians then were and still are?

Verily, in my opinion, these resolutions ought to be printed in letters of gold and hung up in the house of Woltere as a beacon to guide their legislation for the welfare of the natives and of all the inhabitants of these Islands.

100. The appointment of the Rev. Mr. William Richards, in 1838, for the purpose of acting as a teacher to the chiefs, has also been put forward as a proof that the Missionaries wished to control the Government for their own ends.

Before dismissing the subject of contributions, I ought also to state that the large native stone church of Honolulu, since the first stone was laid, on the 18th September 1838, up to 1843, had cost about \$50,000, all of which had been paid except \$120.

Upon the whole it may be stated that the natives have made a fair beginning in contributing towards the expenses of their own religious instruction; but hitherto, it has only been a beginning, and much greater and more systematic efforts are wanting before the Missionaries can exist on these Islands without the benefactions of their fellow citizens in the U. S.

Nothing is easier than to make that assertion, but it is one which would only be made by those who arrogate to themselves a credibility beyond the fact and beyond the question of mankind.

That the appointment of Mr. Richards had no other object than the benefit of the chiefs and people, through the enlightenment of a Christian education, will be best seen by the following extracts respecting it, found at page 28 and 29 of the minutes for 1838.

"Resolved, That whereas a letter has been received from the King and Chiefs of the Sandwich Islands, requesting Mr. Richards to become their teacher, we approve the choice made by the King and Chiefs, and leave it entirely with Mr. Richards to accept or reject the appointment, as may seem to him to be duty."

Resolved, That in case Mr. Richards accepts the above appointment, Mr. Tinker be requested to supply his place, and act as Seaman's Preacher."

Mr. Richards reported the result of an interview with the chiefs on the subject of a teacher, in which

\* Suppose 100,000 acres in the Sandwich Islands, or 25,000 on each of the four principal Islands, would, if well cultivated to cane, produce 3,000 lbs. a year per acre, this product alone at 5 cents per lb. would be \$15,000,000.

they confirmed their choice of him to act towards them in that capacity; and he signified his acceptance of their choice, to act for one year, with the express understanding that he be at liberty to decline acting on public occasions, and going to Oahu to act as interpreter in national affairs, except as any other missionary might be called upon to act in the case."

101. The appointment by the Mission, at the request of the chiefs, of Mr. and Mrs. Cook, to educate and rear up the young chiefs, has also been represented as a measure having no higher object than the selfish policy of priestcraft. If after the notice I have taken of their school in my note 37, published in the Friend of 1st August, any thing further be wanted in proof of the excellent objects which they had in view, and of the admirable manner in which they pursue those objects, let sceptics visit their institution.

To give the last blow to old Pagan superstitions, place Christianity on a footing of permanent predominance, and give a powerful impulse to general knowledge, improvement and civilization, the Missionaries could not have devised a more effectual remedy than the education and moral training of the present and future rulers of the natives.

102. Another appointment has been matter of great, and I fear, a wild misrepresentation; I mean that of Dr. Gerrit P. Judd. This gentleman was originally attached to the Missionary body in a professional capacity. From the minutes it appears that he took a very active interest in the management of all their concerns, and regularly attended as a member of the general councils, till that of 1843. In 1842, the Dr. was prevailed upon to accept an appointment under the government, and give up his connection with the Mission. It is therefore not true that the Missionaries put him forward as an agent, of their own, to help Mr. Richards in dominating over the King and people, for the benefit of the Missionaries themselves, and of the American residents. It was natural to expect that the chiefs, as their education advanced under the care of Mr. Richards, would see the necessity of improving their administration, especially in what concerned foreign residents, and that they would seek for some one who could interpret for them and preserve a record of their transactions and decisions. Dr. Judd had frequently before made himself useful as a voluntary assistant; they knew him to be well acquainted with the native language and character, and to be diligent in business, his reputation was high with those who knew him best, and it was very natural that their choice should fall upon him.

I find the following resolution of the Missionaries respecting his resignation, at page 32 of the minutes of 1842.

### ABSTRACT OF NATIVE PROTESTANTS, BELONGING TO THE CHURCHES PLANTED BY THE AMERICAN MISSIONARIES.

Year.	Total number from the beginning, admitted to church on examination.	Total number of these from the beginning, deceased.	Total number of deaths during last year.	Total number of children from the beginning baptised.	Total number of baptisms during the last year.	Total number of church members, or communicants, in regular standing.	Total marriages during the last year.	Average congregation on the sabbath.
1837	1,259		33	721	239	1,049	1,082	
1838	2,825				2,422	3,341	1,259	7,700
1839	16,587	181			1,751	15,915	1,143	21,450
1840	21,379	801	520	5,988	1,751	18,451	1,221	15,100
1841	22,846	1,485	654	7,721	943	16,903	1,314	18,050
1842	25,434	2,080	646	8,904	1,050	19,210	924	17,950
1843	30,605	2,871	847	9,923	1,694	23,804	994	15,450
1844	31,409	3,856	893	10,405	934	22,652	1,314	17,525

The difference between the total number of admissions, and that of regular church members is because of those admitted, some are suspended, some excommunicated, and some die, all of whom are deducted from the number registered as of regular standing in the churches.

The following Table of schools for the last four years is also worthy of attention, although it will be seen by the notes that it is not perfect.

### ABSTRACT OF NATIVE SCHOOLS ESTABLISHED BY THE AMERICAN MISSIONARIES.

Year.	Schools.	Teachers.	Scholars.	Readers.	Writers.	Arithmetic.	Geography.
1841	357	505	18,034	5,514	961	3,546	789
1842	395	438	15,228	5,326	2,254	5,448	1,489
1843	202	246	8,827	3,926	1,339	3,560	1,195
1844	346	294	12,678	6,569	2,290	6,014	1,936

No return from Kailua, Kealahou, Kau, and other Schools. Many returns appear wanting from Maui, Oahu, and Kauai.

According to the last report, there was in Hawaii, 165 schools; in Maui, 81; in Oahu, 62; and in Kauai, 38.

At the Missionary Seminary at Lahaina, and at Hilo, natives are educated with a view to act as school teachers, and at Wailuku, in March last, 100 teachers met in convention to discuss matters connected with school interests and memorialize the Government. The want of a proper provision for native teachers, greatly retards the progress of education.

From the above table it is clear that neither the spiritual nor secular instruction of the natives has been neglected by the Missionaries. The proportion of natives that they have brought within the pale of christianity, induced to attend church, and instructed in a knowledge of reading, writing and arithmetic, is stupendous, when compared with the ignorance in which they found them, and the apathy and prejudices which they had to overcome.

May I ask in what part of the world can Protestantism point to so proud and complete a triumph?

104. But the Missionaries have not only conferred upon the natives a knowledge of letters, but provided them with useful books on which to exercise that knowledge, with profit to themselves. It would greatly exceed my limits to enumerate all the useful works that have emanated from their well conducted and constantly employed printing department, but I will quote a few to show the general scope of their pious endeavors. The holy scriptures in the old and new testaments, have been translated into the native tongue and extensively distributed. Hymns with and without notes, and a scripture catechism have been prepared.

And amongst the works to be found in the Hawaiian tongue, are the following: Worcester's Sacred Geography, Universal Geography, Geographical Questions, Scripture Chronology and History, Animals of the Earth, with a chart, History of Beasts, Hawaiian History, Church History, Mathematics, embracing Geometry, Trigonometry, Mensuration, Surveying and Navigation; Colburn's Algebra, Anatomy, Wayland's Moral Philosophy, Colburn's Intellectual Arithmetic, Tract on Astronomy, Maps of Universal Geography.

"That as Dr. Judd has resigned his connection with the Mission, we therefore express to him our high estimation of his past services, and affectionately request him to cooperate with us in furthering all the grand objects of the Mission, so far as he can consistently with his new engagements."

That resolution goes far to prove that the King made a judicious selection at the time; in his new functions the Dr. seems to have given great satisfaction, for during the British commission the King appointed him to represent his person at the board, and has subsequently elevated him to the high and confidential office of his Secretary of State for Foreign Affairs.

There therefore never was any thing in the appointment of Dr. Judd nor can I learn that there ever was any thing in his conduct that could justify the report that he was the mere tool of the Missionaries, put forward for his notorious anti English feeling, to keep down British interests.

In the whole minutes of the Missionaries before me, namely, those for the last eight years, there is not one sentence that breathes a want of charity, or an antipathy to any part of the family of Adam; to suppose that the Missionaries cherished an anti British feeling, is to calumniate them greatly; and I think I may say the same of Dr. Judd himself, for unless I have been greatly misled, he it was whose advice, under the demands made upon the King previous to the provisional cession, decided His Majesty to throw himself and his sovereignty upon the justice and generosity of the Queen of Great Britain.

The view of Dr. Judd, I believe, was supported by some of the leading American Missionaries, and as it is well known that a very numerous party wished the King to declare himself under the joint protection of America and France, it is not to be believed that either the Missionaries or Dr. Judd entertained the hostility to England of which they have been accused.

The result has proved that Dr. Judd on that great occasion, gave sound advice to the King, founded on a just appreciation of the policy of the British Government.

Under a justifiable fear for the safety of the Protestant faith planted in these Islands, it was natural for the Missionaries to prefer a Protestant to a Catholic domination.

103. Having thus replied to the most serious charges that have been preferred against the Missionaries, I cannot conclude without a few remarks upon the success of their spiritual labors.

This will be best shewn by the following abstract of native Protestants which I have carefully prepared from the minutes of the last eight years.

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Practical evils in the Sandwich Island churches.

What are the grand obstacles to the success of the gospel in these Islands?

What traits of character are most important in a Missionary to the heathen?

On Infanticide in the Sandwich Islands.

Colonization and Abolition compared.

Causes of decrease in native population.

Remedy for the evils of an unruly tongue.