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HAWAIIAN MISSION CHILDRENS' SOCIETY CELEBRATES ITS GOLDEN JUBILEE IN CENTRAL UNION CHURCH

Five Decades Told of By the Oldest Members.

History of the Cousins Bears Upon All Phases of Islands' Development.

FIFTY years of active Christian work was rounded out last evening at Central Union Church by the Hawaiian Mission Children's Society, when its golden jubilee was celebrated with the narration of the work accomplished in each decade of its existence. Upon the platform, draped with Hawaiian and American flags, were men and women who have played important parts in the missionary history of the Islands and its material development, and have been effective for the advance of Christian teaching not only in the Hawaiian Islands, but throughout Polynesia.

The history of five decades was told, comprising the term of existence of the Cousins' Society, by five of the oldest members of the society, and all phases of public and private life in the Islands were touched. It was shown that from the small beginning of a farewell to one of the Island-born young men, the Cousins' Society had its origin, and at the present time has become almost identical with the scope and objects of the Sons of the American Revolution.

The interior of Central Union Church was attractively decorated with blue and white banners bearing inscriptions denoting the places where the early missionaries established themselves. Among the banners was the white satin one which occupied a conspicuous place at the jubilee in 1870, marking the fiftieth anniversary of the establishing of missions in Hawaii. The word "Jubilee," surrounded by an embroidered wreath of maille, appears upon it. The pulpit platform was bedecked with large flags and flanked with potted palms. Seated upon the platform were the president, Charles H. Dickey, who occupied the central seat, and on either side were the Rev. Sereno Bishop, the Rev. O. H. Gulick, Professor W. D. Alexander, Mrs. Lydia Coan, Miss Martha Chamberlain and the Rev. W. D. Westervelt.

The exercises were opened with the singing of "Awake, My Soul," followed by prayer offered by the Rev. W. M. Kincaid. Miss Iola Barber, the violinist, rendered the "Andante Religioso" in an acceptable manner. The five decades were put into story in turn as follows: First decade, the Rev. O. H. Gulick; second decade, the Rev. Sereno Bishop; third decade, Miss Martha Chamberlain; fourth decade, Mrs. Lydia Coan; fifth decade, Professor W. D. Alexander. During the exercises Mrs. A. H. Otis and Mrs. G. M. Whitney sang a duet with organ accompaniment by Professor Ingalls, and a violin quartet, consisting of Miss Barber, Miss Woods, Mrs. Howard, Dr. A. M. Smith, played excellently.

Following the reading of the history of the decades, the Rev. W. D. Westervelt gave the financial resume for the fifty years, showing that \$75,000 had been collected by the society, or an average of about \$1500 per year. The largest amount came in 1899 and the smallest in 1874-5.

The history of the first decade was read by Rev. O. H. Gulick, the retiring president of the society, as follows:

Fifty years since first we met. What is fifty years? A short span of life, which the youngest one of us hopes to fill. Yet though so short, it is one thirty-eighth portion of the time since the Christian era began.

How fleeting the years, how short the centuries! In the spring of 1852, Rev. Luther Halsey Gulick, a child of the mission to the Hawaiian Islands, long absent for study in the United States, returned to his island home on his way to labor in the Micronesian Islands, where as yet no missionary work had been attempted. He and his wife were young, earnest, enthusiastic and devoted missionaries, and during their few months' stay in these islands, kindled among the missionary children, some of whom were just entering on lives of business, an enthusiasm which, before the young couple set sail on the schooner Caroline for their dark and trying field among naked savages, led to the formation of this society, whose fiftieth anniversary we celebrate tonight.

The first recorded sentence of the minutes of the proceedings of this society is in the handwriting of O. H. Gulick, and dated June 5th, 1852, reads as follows:

"Met according to adjournment from a meeting of Mission Children on the 22nd day of May, two weeks previous."

That first meeting of May must have been in some measure informal, and of it we have no record except this reference in the minutes of the June 5th meeting, at which the constitution and by-laws were adopted, and the following officers elected:

Asa G. Thurston, president.
Miss Caroline Armstrong, now Mrs. E. G. Beckwith of Maui, vice president.
O. H. Gulick, recording secretary.
Mrs. Persis G. Taylor, corresponding secretary.
H. M. Whitney, treasurer.



HON. C. H. DICKEY,
President, 1902.



JUDGE LYLE DICKEY,
Treasurer, 1902.



LORRIN ANDREWS,
Recording Secretary, 1902.



DR. ALBERT B. CLARKE,
Vice-President, 1902.

The following persons, not descendants of the mission, were made eligible for membership: Rev. E. G. Beckwith, Mrs. Louisa L. Gulick, Mr. Chas. Kittredge and Mr. Ho)race Holden.

The preamble to the constitution then adopted reads as follows: "We, the children of the American Protestant Mission to the Hawaiian Islands, desiring to strengthen the bond of union that naturally exists among us, and to cultivate the missionary spirit among ourselves; also with the view of aiding in the support of the Micronesian Mission about to be sent forth, one of whose members is of our own number, do hereby organize ourselves into a Social Missionary Society, under the following constitution and by-laws."

The society thus pledged itself to the support of Rev. Luther Halsey Gulick and his wife, who were of the pioneer band to Micronesia, sent out by the American Board.

John T. Gulick, who went to Micronesia with the first missionaries, was appointed a delegate and requested to make a report to the society, of the then but little known islands.

The departure of Dr. Gulick and wife, with the Snows and Sturgees, for Micronesia, in the little schooner Caroline, and their subsequent career, gave an earnest missionary type to the whole circle of cousins. This interest was increased by the entering, five years later, of another child of the mission, Rev. Hiram Bingham, on this same missionary work. He and his wife sailed in the first Morning Star, a vessel which was built expressly for carrying on of the work in Micronesia.

The building and services of the four successive missionary vessels, bearing each the name Morning Star, were among the more remarkable events of

the latter half of the missionary century; but special interest clusters around the first vessel of the series. A happy thought was the suggestion in 1855, that the children of the Sabbath Schools of America be asked to build a missionary vessel of 150 tons, for the service of the mission to Micronesia. The vessel was to be a joint stock affair and to cost about \$12,000. Certificates of stock in shares of ten cents each were issued, and tens of thousands of youthful share holders from America and other lands responded, and one year from the laying of the keel, 285,454 shares had been taken, and \$28,545.40 had been raised. The vessel, when ready for sea, cost \$13,000, and over \$15,000 remained for insurance, repairs, and future running expenses. A multitude of the supporters of missions to be found in the American churches today trace the first awakening of their interest in foreign missions to the purchase of a ten cent share in the first Morning Star. She sailed from Boston around Cape Horn, was most joyfully welcomed at Honolulu in the summer of 1857, and was received as an angel from heaven by the missionaries and Christians of Micronesia. Never was vessel followed by more faithful prayers from a greater number of ship-owners, and never was shining white canvas more eagerly welcomed to any snug harbor, than was that blessed Morning Star. The fascinating eagerness of souls hungry for human sympathy and yearning for words of love from kindred and friends, of whose existence and welfare not a word had been heard for a year, none can realize more vividly than those who went down in that first Morning Star. Among those permitted to enjoy this thrilling experience was the second president of this society, who went as second officer of this clipper brigantine.

It was his privilege to assist in the erection and shingling of Mr. and Mrs. Bingham's cottage, beneath the coconut groves of Apaiang—the first shingled roof seen on that lagoon, the first Christian home on the Gilbert Islands, and the center of one of the most heroic struggles between the powers of darkness and the messengers of light, that missionary annals record. This beautiful craft and her successors had much to do in keeping alive the missionary spirit in our missionary society.

Dr. L. H. Gulick, after nine years of faithful service in Micronesia, during which time many of the savage Islanders became the followers of Christ, was obliged on account of failure in health to return to his native land, and the next nine years were spent in missionary work in these Hawaiian Islands.

Not a little of the early life of the society was due to the enthusiasm with which the first president, Mr. Asa G. Thurston, threw himself into the scheme. He drafted the constitution and by-laws which defined the aim and scope of the society, and which, with but little modification, have been the guide of our procedure for the fifty years.

The names of the members recorded at the close of the first year, May 21st, 1852, were 153 in number. Of these 55 have died, leaving 98 still living at the close of fifty years. This is a life record which speaks volumes in favor of our hazy climate, and also for the good morals and steady habits which the missionary fathers and mothers left as a legacy to their children. Life insurance among us would have been a most profitable business.

The successive presidents for the first twelve years were: Asa G. Thurston, elected 1852; O. H.

Gulick, 1853; Asa G. Thurston, 1854; Warren Goodale, 1855; Wm. H. Gulick, 1856; Samuel C. Armstrong, 1857; Wm. D. Alexander, 1858; A. Francis Judd, 1859; Levi Chamberlain, 1860; W. D. Alexander, 1861; A. O. Forbes, 1862; S. T. Alexander, 1863.

The Pilgrim fathers crossed the ocean to find a home where they might worship God in freedom. Our fathers two hundred years later, left their homes and traversed two oceans that they might give to benighted men the knowledge of God and His love revealed in His Son. For thirty years these devoted men and women had sown the Gospel seed when our society was founded. The seed had brought forth fruit a hundred fold, in the changed character of thousands of the people for whom they had given their lives.

In 1862 Hawaii was still fully occupied by the native race, who from time immemorial had held undisputed possession. At that time there were 82,263 native Hawaiians, and but 1962 people of other nationalities on all the group. Outside of the missionary circle there were probably not over twenty white families.

The native Hawaiians were governed by their loved and honored native chiefs.

The King, Kamehameha III, in 1840, had given his people a very brief constitution or bill of rights; but on June 4, 1852, under the wise and friendly advice of the missionaries, and with the aid of Chief Justice William L. Lee, he granted a constitution which was a great advance upon that of 1840, and was the basis upon which the laws were framed, and the people led up from the condition of vassals to that of citizenship under a constitutional monarchy. The progress seemed slow, but the steps were sure, and the upward course steady.

The general meeting of the mission brought the mission families together annually, and the time of the meeting was looked forward to, as was the great national annual feast of the Jews, at which all the tribes assembled at Jerusalem. Honolulu was the Jerusalem of the missionary families, and here when the fathers gathered in general meeting, the children had grand times of social family intercourse. This family intercourse was inevitably very close and intimate. The flower and fruitage of this intercourse was this missionary society, which was unique in its inception, and unparalleled in many respects by any society that has been known in the Christian centuries.

This society has been a quiet but powerful influence for peace, good order and good will among the peoples of this group, and among the tribes of Micronesia and the Marquesas Islands. The spread of the gospel of life and peace has been its mission.

It only remains for me to remind the members of this society, and all whom we greet here today, of whatever race or church, who have with us shared in the Christian benedictions that have rested upon this favored land, that "To whomsoever much is given of him shall much be required."

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful hand we hold
Dominion over palm and pine,
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

"One of the results of their seed sowing was the going forth during the first decade of our society's existence of several native Hawaiian missionaries, both to Micronesia and to the Marquesas Islands. The funds for their support were contributed by the Hawaiian churches. Many of these missionaries did faithful and valiant service. Three of them are still living, and one is yet in the field.

SECOND DECADE OF THE SOCIETY

The second decade was told of by Rev. Sereno Bishop, as follows:

In examining the annual reports of the society from 1863 to 1872, one is struck by the careful and enthusiastic work of the corresponding secretaries, who made it their duty to note all events of interest occurring in the circle of Cousins and their families. This was especially the case with Miss M. A. Chamberlain, who filled that office during all except the first year of those named, as she has done during so large a part of the later years.

During the earlier years of the decade these reports came in, in echoes from the camps and battlefields of the Civil War, where so gallantly strove S. C. Armstrong, H. M. Lyman, N. B. Emerson and others of the young Cousins of those days. Later there sounded notes from Eastern colleges, where were A. F. Judd, S. B. Dole, the Emersons, Gulicks, W. R. Caver, and many others. Those young men have long occupied places in public life. Many of them are grand parents, and many have passed away.

It seems strange to find such births as a first daughter to Mrs. Dillingham, or such a marriage as Wm. Andrews to Miss Oenayau. One of the last records of the decade is that in 1872 of the first great-grand child of the mission, being of Bingham descent.

Later in the decade, the grand work of Armstrong at Hampton begins to come into view. The record of missionary and educational work in Hawaii and the Pacific is of growing interest. The Gulicks had already come up from Micronesia, and Dr. Gulick had gone on to the States. The Bingham are going and coming from Apaiang. The Morning Star is in full activity.

In the reports of 1863 and 1864 Dr. Anderson writes and speaks with his wise and mature counsels. Dr. L. H. Gulick returns from the States in 1865, and vigorously and ably labors as missionary secretary until February of 1870, when he leaves us to enter upon wider fields.

Already very prominent in those years became the work of education for Hawaiian girls, which began in this decade to assume the importance which it has since held. Our society's part in it began in the years '64-5, by giving \$100 toward fitting up rooms for Mrs. D. Gulick's so-called "Ragged School," which became the foundation of the since prosperous Kawaiahaeo Seminary. Two hundred and fifty dollars was also then given toward its superintendent's salary. This appropriation gradually increased to about \$500 in '68, and \$600 in '69, '70, '71 and '72. In '67, Miss Lydia Bingham became principal of Kawaiahaeo Seminary, having for that purpose accompanied her brother around Cape Horn in the second Morning Star, which he then commanded. Miss Lydia

ANTI-SALOON LEAGUE



WATER CURE FOR THE BREWERY

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