

Missionaries to Government Service

Over the course of a little over 40-years (1820-1863 - the “Missionary Period”), about 180-men and women in twelve Companies served in Hawai‘i to carry out the mission of the American Board of Commissioners for Foreign Missions (ABCFM) in the Hawaiian Islands.

A few of the missionaries left the mission and ultimately worked for the Hawaiian Government; for the most part, they left the mission because the King asked for their assistance working directly for the Kingdom. These included William Richards, Gerritt P Judd, Lorrin Andrews and Richard Armstrong.

William Richards

William Richards was the first to leave. King Kamehameha III and chiefs, who felt the need of reform in their government, asked Richards to become their teacher, chaplain and interpreter. With the consent of the ABCFM, he accepted this position and resigned his appointment as missionary and then spent his time urging the improvement of the political system.

William Richards, the seventh child and third son of James and Lydia (Shaw) Richards, was born at Plainfield, Massachusetts, August 22, 1793. His grandparents were Joseph and Sarah (Whitmarsh) Richards, and Captain Ebenezer and Ann (Molson) Shaw. The Richards family is descended from William Richards, who came to Plymouth before 1633, and ultimately settled in Weymouth, Massachusetts.

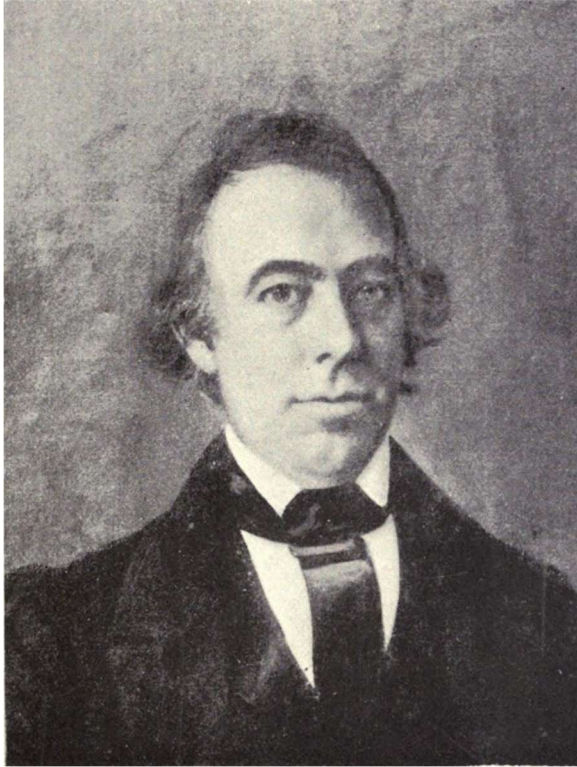
William was a younger brother of James Richards, Jr. In the summer of 1806, in a grove of trees, in what was then known as Sloan's Meadow at Williams College, James Richards, Samuel John Mills, Francis L Robbins, Harvey Loomis and Byram Green debated the theology of missionary service.

Their meeting was interrupted by a thunderstorm and they took shelter under a haystack until the sky cleared. That event has since been referred to as the “Haystack Prayer Meeting” and is viewed by many as the pivotal event for the development of Protestant missions in the subsequent decades and century and catalyst to formation of the American Board of Commissioners for Foreign Mission (ABCFM.)

At the age of fifteen, William became hopefully pious, and three years later he united with the church in his native place, under the care of the Rev. Moses Hallock. His desire to become a missionary was, probably, awakened by his older brother, who, about the time of his graduation, disclosed his plan for life to the younger brother.

As his brother had done, William entered Williams as a Freshman in 1815. He had as classmates two sons of his pastor, Gerard and William Allen Hallock. “His intellectual powers were of a high order. When at college, he excelled in mathematics, natural and intellectual philosophy, and logic, while, in the languages and belles lettres, he scarcely rose above the common average.” (Gerard Hallock; Hewitt, Williams College)

In college he was a member of the Mills Theological Society, and also of the Philotechnian Literary Society, of which he was, for a time, president. He was a superior student, graduating with Phi Beta Kappa rank. At Commencement, he had a Philosophical Oration, the subject of his address being “The Nature and Effects of Dew.”



After graduating in 1819, Richards pursued his theological studies at Andover. In February, 1822, the ABCFM having planned to reinforce the mission at the Sandwich Islands, Richards offered himself for that service and was accepted. He was ordained in New Haven, Connecticut, on September 12 of the same year, with two other missionaries, the Rev. Dr. Miller of the Princeton Theological Seminary preaching the sermon.

On October 30, 1822, Mr. Richards married Clarissa, daughter of Levi Lyman, of Northampton, Massachusetts. On November 19, he, with his wife, joined the Second Company of American Protestant missionaries to Hawai'i. After five months at sea they reached Honolulu on Sunday, April 27, 1823.

Richards describes his first Hawai'i home, "We are living in houses built by the heathen and presented to us. They are built in native style, and consist of posts driven into the ground on which small poles are tied horizontally, and then long grass is fastened to the

poles by strings which pass round each bundle. We have no floors, and no windows except holes cut through the thatching, which are closed by shutters without glass."

In May 1823, Keōpūolani (wife of Kamehameha I and mother of King Kamehameha II & III) and her husband Hoapili expressed a desire to have an instructor connected with them and asked for a Tahitian, Taua. The mission approved, and Taua resided until the death of Keōpūolani. He proved a faithful teacher, and by the blessing of God, we believe, he did much to establish her in the Christian faith. (Memoir)

Keōpūolani also requested that missionaries accompany her. As Lahaina had been previously selected for a missionary station, the missionaries were happy to commence their labors there under such auspices. Richards and Charles Samuel Stewart therefore accompanied her. (Memoir)

On their passage, she told them she would be their mother; and indeed she acted the part of a mother ever afterwards. Immediately on their arrival, she requested them to commence teaching, and said, also, "It is very proper that my sons (meaning the missionaries) be present with me at morning and evening prayers."

Soon after landing in Lahaina, Richards wrote: "The field for usefulness here is great; and I have never, for a moment since I arrived, had a single fear that my usefulness on these Islands will be limited by anything but my own imperfections. ..."

"It is enough for me, that in looking back I can see clearly that the finger of Providence pointed me to these Islands; and that in looking forward, I see some prospect of success and of lasting usefulness." (Richards, August 30, 1823; Missionary Herald)

By 1825, there was strong interest in the message of the missionaries. Richards wrote, "As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods. I think there are now not less than fifty houses in Lahaina where the morning and evening sacrifice is regularly offered to the true God."

"The number is constantly increasing and there is now scarcely an hour in the day that I am not interrupted in my regular employment by calls of persons anxious to know what they must do to be saved." (Richards; Anderson) In 1831, Richards and Lorrin Andrews helped to build the high school at Lahainaluna on the slopes above Lahaina.

In 1837, after fourteen years of labor, he made a visit to the US, accompanied by his wife and the six oldest children. The health of himself and his wife made such a change desirable, and he wished to provide for the education of his children there. On his return to his post in the spring of 1838, the king and chiefs, asked Richards to work directly with them.

Richards translated Dr Francis Wayland's 'Elements of Political Economy' into Hawaiian and organized discussions with the Chiefs on constitutional governance. Richards was instrumental in helping to transform Hawai'i into a modern constitutional state with a bill of rights (1839) and a constitution (1840.)

In 1842 he went abroad with Timoteo Ha'alilio as a diplomat seeking British, French and US acknowledgment of Hawaiian independence. William Richards later became the Minister of Public Instruction in 1846, an office which gave him a seat in the King's Privy Council. and worked with the legislature to make education a legal mandate.

As a member of the Cabinet, he had a larger influence with the young king, probably, than any other persons. In addition to the discharge of the ordinary duties of a Cabinet officer, he preached regularly at the palace on Sunday evening.

On July 18, 1847, while he was at the palace he was suddenly attacked by illness which was brought on by overwork and which led to his death (November 7, 1847 - at the age of 54.) "Perhaps no man has ever shared more largely in the affections of the Hawaiian people than did Mr. Richards."

Gerritt P Judd

By letter dated May 15, 1842, Kamehameha III and Kekauluohi stated, "Salutations to you, GP Judd. You have been appointed Translator and Recorder for the Government, and for your support and that of your family, we consent that you be paid out of the Government money seven hundred and sixty dollars per annum, to commence from this day."

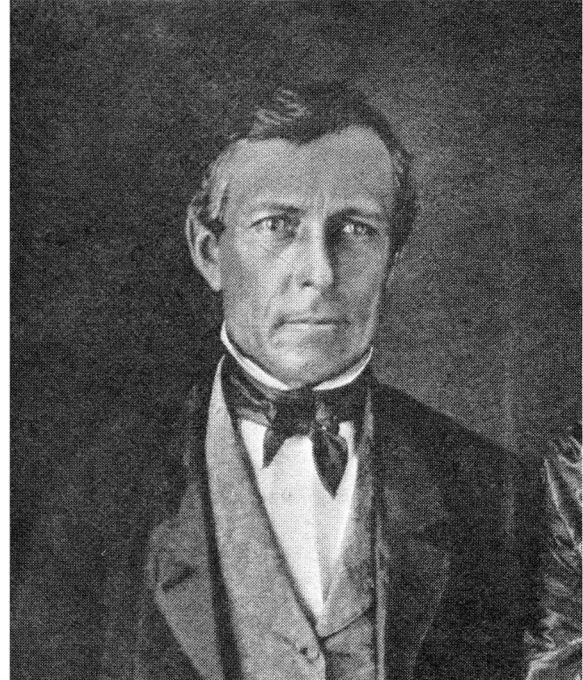
"Moreover, we instruct you to aid Governor Kekūanāʻō in your official capacity, which relates to all business of importance between foreigners." (Signed) Kamehameha III & Kekāuluohi

Judd was a medical missionary, part of the Third Company of the American Board of Commissioners for Foreign Mission (ABCFM.) Dr. Judd was sent to replace Dr. Abraham Blatchely, who, because of poor health, had left Hawai'i the previous year. Judd had originally come to the islands to serve as the missionary physician, intending to treat native Hawaiians for the growing number of diseases introduced by foreigners. He immersed himself in the Hawaiian community, becoming a fluent speaker of Hawaiian.

On leaving the missionary service Dr. Judd sent a letter that states, in part, "To the Members of the Sandwich Islands Mission, assembled at Honolulu:"

"Dear Brethren: As my missionary career is about to close, for the present at least, and I am to remove from my pleasant home among you, I have some peculiar feelings which I take this method of expressing to you now assembled in council."

"I have lived and labored with some of you fifteen years. I have given to your service my best days, my energy and affection, and I do not sever my connection with you without great mental conflict. And did I not believe that the interests of the mission and the permanency of Gospel institutions were intimately connected with the political prosperity of the nation, I should not enter the Government service. I do not consider myself disloyal to you, though laboring in a different relation."



Up to that time there was no real financial system. The public revenues were received by the King and no distinction was made between his private income and that which belonged to the government or public. Judd, as chairman of the treasury board, was responsible to organize a public accounting system. (Hawaiian Mission Centennial Book)

As chairman of the treasury board Judd not only organized a system, he also helped to pay off a large public indebtedness and placed the government on a firm financial footing. (Hawaiian Mission Centennial Book)

In early-1843, Lord George Paulet, purportedly representing the British Crown, overstepped his bounds, landed sailors and marines, seized the government buildings in Honolulu and forced King Kamehameha III to cede the Hawaiian kingdom to Great Britain. Paulet raised the British flag and issued a proclamation formally annexing Hawaii to the British Crown. This event became known as the Paulet Affair.

Judd secretly removed public papers to the Pohukaina mausoleum on the grounds of what is now 'Iolani Palace to prevent British naval officers from taking them. He used the mausoleum as his office; by candlelight, and using the coffin of Ka'ahumanu as a writing desk, Judd wrote appeals to London and Washington to free Hawai'i from the rule of Paulet.

His plea, heard in Britain and the US, was successful, and after five-months of occupation, the Hawaiian Kingdom was restored and Adm. Thomas ordered the Union Jack removed and replaced with the Hawaiian kingdom flag. Judd stood beside the King on the steps of Kawaiaha'o Church to announce the news, translating Admiral Thomas' declaration into Hawaiian for the crowd.

In November 1843, Judd was appointed secretary of state for foreign affairs, with the full responsibility of dealing with the foreign representatives. He was succeeded by Mr. RC Wyllie, in March 1845, and was then appointed minister of the interior.

By that time, the King had become convinced that the ancient system of land tenure was not compatible with the progress of the nation, and he resolved to provide for a division of the lands which would terminate the feudal nature of land tenure (eventually, the Great Māhele was held, dividing the land between the King, Government, Chiefs and common people.

As part of the Māhele, on Judd's recommendation, a law was passed that provided for the appointment of a commission to hear and adjudicate claims for land. Such claims were based on prior use or possession by the chiefs and others; successful claims were issued Awards from the Land Commission.

In 1846, Judd was transferred from the post of minister of the interior to that of minister of finance (which he held until 1853, when by resignation, he terminated his service with the government.)

In 1850, King Kamehameha III sold approximately 600-acres of land on the windward side of O'ahu to Judd. In 1864, Judd and his son-in-law, Samuel Wilder, formed a sugar plantation and built a major sugar mill there; a few remains of this sugar mill still exist next to the Kamehameha Highway. Later, additional acreage in the Hakipu'u and Ka'a'awa valleys were added to the holdings (it's now called Kualoa Ranch.)

In 1852, Judd served with Chief Justice Lee and Judge John Ii on a commission to draft a new constitution, which subsequently was submitted to and passed by the legislature and duly proclaimed. It was much more complete in detail than the constitution of 1840, and separated the three coordinate branches of the government in accordance with modern ideas.

Judd wrote the first medical book in the Hawaiian language. Later, Judd formed the first Medical School in the Islands. Ten students were accepted when it opened in 1870, all native Hawaiians (the school had a Hawaiians-only admissions policy.) Judd participated in a pivotal role in Medicine, Finance, Law, Sovereignty, Land Tenure and Governance in the Islands. Gerrit P Judd died in Honolulu on July 12, 1873.

"He was a man of energy, courage and sincerity of purpose. He was an able physician, and he developed great aptitude for the administration of public affairs. The benefit of his talents was freely and liberally given to a people who he knew needed and deserved assistance." (Hawaiian Mission Centennial Book)

Lorrin Andrews

Lorrin Andrews was born in April of 1795 in East Windsor, Connecticut. The Andrews family moved to the Western Reserve, settling at Rootstown, Ohio. Andrews attended Jefferson College in Pennsylvania, leaving before graduation due to a lack of funds. He became a printer, then a teacher in Maysville, Kentucky.

By 1825, he had attended Princeton Theological Seminary and was licensed to preach. He soon offered himself as a missionary to the American Board of Commissioners for Foreign Missions (ABCFM), based in Boston.

In November of 1827, Andrews and his wife of three months, Mary Ann, set sail for the Sandwich Islands aboard the ship Parthian, along with a small party of missionaries, including four native Hawaiians and (a first for the ABCFM) four single women, who were to assume domestic, as well as missionary, endeavors upon their arrival in the Islands.



This group was the Third Company of missionaries sent to Hawaii by the ABCFM; after a long and unpleasant journey, the party arrived in Maui in March of 1828. Lorrin Andrews became the assistant to Rev. William Richards at Lāhainā and began teaching.

In 1831, the General Meeting of the ABCFM recognized the need for an institution of higher education to train native teachers and other workers to assist in their missionary efforts, resulting in the establishment of the Lahainaluna Seminary.

The seminary was literally built from the ground up by its founding group of twenty-five scholars and Lorrin Andrews became its first principal. Throughout his time in Hawaii, Andrews had bemoaned the lack of detailed maps to use in his classes and this new school created a demand for ever more sophisticated textbooks, so by 1834, Andrews had established a printing operation

onsite at Lahainaluna. Ultimately, printing was done in Hale Pa'i (which still stands today.)

The first work printed there was He Hoikehonua no ka Palapa Hemolele, a translation of Samuel Worcester's Scripture Geography. Ka Lama Hawai'i, a newspaper first published in 1834, became the first Hawaiian language newspaper and the first newspaper printed west of the Rockies. The woodcut illustrations in this newspaper were a huge hit and combined with Andrews' desire for more and better maps, prompted Andrews to explore the establishment of a copperplate printing enterprise at the Seminary. (Massachusetts Historical Society)

Another important facet of activity at Hale Pa'i was engraving. Lorrin Andrews is credited as the man most responsible for the development of this art. Andrews employed 5 workers, three engravers and two printers who did practically all the engraving themselves. Rev. Andrews did little engraving himself by 1840, although he found the materials and oversaw and paid the men for their work. (NPS)

Andrews wrote 'A Vocabulary of Words in the Hawaiian Language.' "At a general meeting of the Mission in June, 1834, it was voted, 'That Mr. Andrews prepare a Vocabulary of the Hawaiian Language.' At the same time a wish was earnestly expressed and often repeated that the work should not be delayed, but should be printed as soon as possible; and it was fully understood and expected that the work would necessarily be an imperfect one."

"The printing was commenced at Honolulu in 1835, but finished at the press of the then high school at Lahainaluna and published early in 1836. It consisted of 132 pages octavo, and contained a little over 6,000 words, and (was) the principal vocabulary in use (at that) time." (Andrews)

Andrews left the mission in 1842. He left the mission as a matter of conscience because the board in New England had accepted funds from slave owners. Also, in part, it was due to his concern for education of his children.

"It is my duty to look forward a little and see how I can accomplish my own designs to do the missionary work. What I call my own designs is the education of my children." (Andrews) Some missionaries wanted Andrews to leave the islands, but he refused. Instead he taught school to Sarah and her four siblings before joining the Hawaiian government as a member of the Privy Council and, later, a Supreme Court justice. (Schulz)

"On September 19, 1845, Governor Kekūānāʻō appointed former missionary Lorrin Andrews to be judge of foreign cases. Andrews had taught at the mission school at Lahainaluna and was an accomplished scholar of the Hawaiian language. He was not trained in law but was a graduate of Princeton Theological Seminary."

"His role in the courts was to initiate internal procedural uniformity. He began by issuing a "Lex Forti" containing twenty-one rules of practice. Although there were only three lawyers at this time practicing besides Attorney General John Ricord, who undoubtedly drafted the rules, this was the beginning of the internal regulation of the courts. Andrews handled his duties carefully and quietly and did not become notorious or a subject of diplomatic correspondence." (Silverman)

Richard Armstrong

Richard Armstrong was born in 1805 in Pennsylvania, the youngest of 10-children; he attended three years at Princeton Theological Seminary. He married Clarissa Chapman, September 25, 1831; was ordained at Baltimore, Maryland, October 27, 1831; and sailed from New Bedford, Massachusetts, November 26, 1831 for Hawai'i.

Armstrong was with the Fifth Company of missionaries (which included the Alexanders, Emersons, Forbes, Hitchcocks, Lymans, Lyons, Stockton and others. They arrived on May 17, 1832.

Shortly after arrival, Clarissa wrote about a subject most suspect was not a part of the missionary lifestyle ... On October 31, 1832, she noted, "Capt Brayton has given me a little beer cask - it holds 6 quarts - Nothing could have been more acceptable."

"I wanted to ask you for one, but did not like to. O how kind providence has been & is to us, in supplying our wants. The board have sent out hops - & I have some beer now a working. I should like to give you a drink."

Armstrong was stationed for a year at the mission in Marquesas Islands; he then replaced the Reverend Green as pastor of Ka'ahumanu Church (Wailuku) in 1836, supervised the construction of two stone meeting houses one at Haiku, and the other at Wailuku. Reverend Green returned to replace Armstrong in 1840.

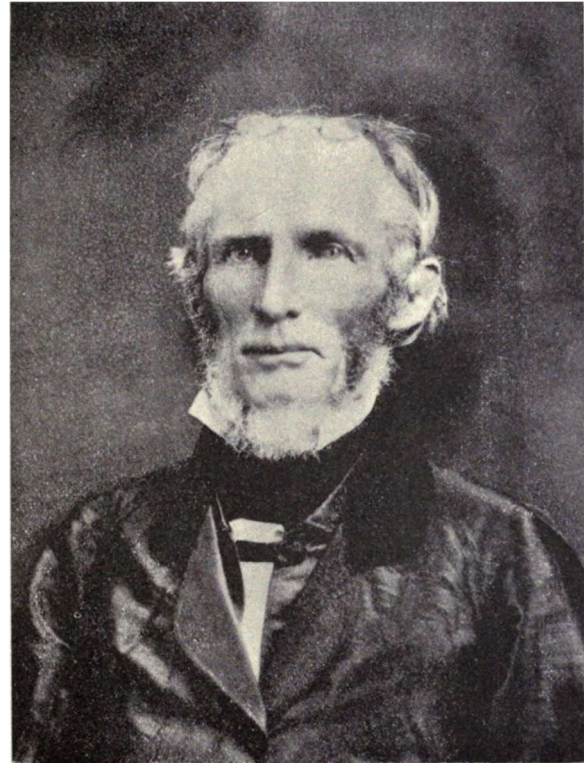
Between 1836 and 1842, Kawaiaha'o Church was constructed. Revered as the Protestant "mother church" and often called "the Westminster Abbey of Hawai'i" this structure is an outgrowth of the original Mission Church founded in Boston and is the first foreign church on O'ahu (1820.)

Kawaiaha'o Church was designed and founded by its first pastor, Hiram Bingham. Bingham left the islands on August 3, 1840 and never saw the completed church. Reverend Richard Armstrong replaced Bingham as pastor of Kawaiaha'o.

Armstrong was pastor of Kawaiahaʻo Church from 1840 to 1848. "Mr. Armstrong preached to congregations of twenty-five hundred and often three thousand people. The ground about the church looked like an encampment when the people came from valley and shore on horseback and spent their noon hour in the rush-covered basement awaiting the afternoon session." (The Friend, July 1932)

Following the re-raising of the Hawaiian flag above the Islands on July 31, 1843 for Ka La Hoʻihoʻi Ea - Sovereignty Restoration Day, religious services were held that evening in Kawaiahaʻo Church.

A sermon apropos of the occasion was preached by Rev. Richard Armstrong, the text being taken from Psalms 37, 3 – 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' There could have been no question but that his hearers had been fed on that day. (Thrum)



In 1848 Armstrong left the mission and became Minister of Public Instruction on June 7, 1848, following the death of William Richards. Armstrong was to serve the government for the remainder of his life. He was a member of the Privy Council and the House of Nobles and acted as the royal chaplain.

He set up the Board of Education under the kingdom in 1855 and was its president until his death. Armstrong is known as the "the father of American education in Hawaiʻi." The government-sponsored education system in Hawaiʻi is the longest running public school system west of the Mississippi River. To this day, Hawaiʻi is the only state to have a completely-centralized State public school system.

Armstrong helped bring better textbooks, qualified teachers and better school buildings. Students were taught in Hawaiian how to read, write, math, geography, singing and to be "God-fearing" citizens. (By 1863, three years after Armstrong's death, the missionaries stopped being a part of Hawaiʻi's education system.)

The Armstrongs had ten children. Son William N Armstrong (King Kalākaua's Attorney General) accompanied Kalākaua on his tour of the world, one of three white men who accompanied the King as advisers and counsellors (Armstrong, Charles H Judd and a personal attendant/valet.)

Armstrong and Judd were Kalākaua's schoolmates at the Chiefs' Children's School in 1849. (Marumoto) "Thirty years afterward, and after three of our schoolmates had become kings and had died (Kamehameha IV & V and Lunalio) and two of them had become queens (Emma and Lili'uokalani,) it so happened that Kalākaua ascended the throne, and with his two old schoolmates began his royal tour." (Armstrong)

Another Armstrong son, Samuel Chapman Armstrong, became a Union general in the American Civil War and was founder of Hampton Agricultural and Industrial School (later called the Hampton Institute, then

Hampton University.) (King Kalākaua visited Hampton Normal and Agricultural School on one of his trips to the continent.)

Among the school's famous alumni is Dr Booker T Washington, who became an educator and later founded Tuskegee Institute. President Abraham Lincoln's Emancipation Proclamation was read to local freedmen under the historic "Emancipation Tree," which is still located on the campus today.

Reverend Richard Armstrong died on September 23, 1860; on his way to preach in Kāne'ohe "he had been thrown from his horse and seriously hurt. He was a good rider, but the horse had been suddenly startled and a girth gave way."

He is buried "in the shadow of the great Kawaiaha'o church where he had preached for so many years." Clarissa, moved to California in 1880; she died in 1891 (the reverse of her tombstone says "Aloha.")

Missionary Period

"Though in many cases married to hastily found mates shortly before sailing, (the missionaries) lived marital lives that were exemplary in their fill of love and devotion; their families parents and children were models for affection and mutual helpfulness; with mere pittance of salaries or rations, often unable to obtain suitable food, living at first for years in cramped, leaky, floorless thatched houses, with little privacy, often ill or child-bearing with no doctor available, and no end of calls for self-sacrificing services, they were marvels of patience and faithfulness."

"They had to be all-round mechanics and farmers, building houses and churches of stone, adobe or wood and thatch, making furniture, and raising fruits, vegetables, flowers, and dairy and poultry products, not to mention surveying, doctoring, and peace-making; in their ministering they had the courage of their convictions, not hesitating to discipline chiefs especially when the latter oppressed the common people, for they were very democratic champions of the rights of man."

"Realizing that religion alone was not sufficient, they introduced the school and the press, as well as the church, established manual training schools, the first of their kind, taught new industries, mechanical and agricultural, incessantly inculcated the rights of the common people with the result that in approximately a quarter of a century this handful of zealous, intelligent, practical workers, with their sympathizers, largely Christianized the nation and made it one of the least illiterate, transformed the government from absolutism to constitutionalism, secured to the masses personal and property rights and enabled them to acquire homes of their own, preserved the independence of the nation against great odds, and, what perhaps may prove to be the crowning feature, planted the seeds which have fruited in the world's best object lesson of interracial brotherliness." (Frear, 1920)

Collaboration between Native Hawaiians and American Protestant missionaries resulted in, among other things, the

- Introduction of Christianity;
- Development of a written Hawaiian language and establishment of schools that resulted in widespread literacy;
- Promulgation of the concept of constitutional government;
- Combination of Hawaiian with Western medicine; and
- Evolution of a new and distinctive musical tradition (with harmony and choral singing)