Sandwich Islands Saints, as indicated in its preface, is a Church book, written by, about, and for Latter-day Saints. It is informal as a history, and attempts to bring some of the past to our time by "talking story" about the founding of the Sandwich Islands Mission. A very brief history of the islands up to 1850, the year of the arrival of the first group of elders, is followed by a short account of mission history to 1858 when it was closed. The Gibson period, 1861 to 1864 occupies one chapter and the Hawaiian Mission, 1865 to the present, another. What follows then is what this book is all about, chapters on people. One about some of the founding elders from Zion, another on some who were not Church members but who were raised up by the Lord for the accomplishment of his work here. The chapters which follow are taken up with biographic accounts of Hawaiian converts to the Church and their contributions. Many of these are men and women of true greatness. And if their work were remembered, they could well be compared to the pioneers and leaders of American Mormondom. They left a heritage of great deeds, high courage, and spirituality.
That which will not be found in *Sandwich Islands Saints* is the "dirty detail," the "juicy tidbit," or the scandal that some historians feel so necessary to "letting it all hang out." President Kimball counselled, and I have followed the principle, "the misdeeds and peccadillos in a family history should be kept to the remembrance of the generation in which they occurred and not become a burden to be borne by the next." The mention of heritage, brings us to the reason for doing *Sandwich islands Saints*. As a convert to the Church in the 1940's, I found the Mormons a little hard to take. Oh, the doctrines were true, of that I was satisfied. But the people seemed to talk incessantly about a generation that pushed handcarts, crossed plains and fought indians and crickets. None of this meant anything to me and quite frankly it was resented a little. I later grew to understand that this was their heritage. It was what made them what they were. And, they were rightfully proud of it. It is important to know who you are. About the worst punishment mentioned for a people in the scriptures is to be cut off, leaving neither root nor branch, in other words, to have no heritage or future.

Coming to Hawaii on a mission, it was a bit of a surprise on Thanksgiving Day, to receive no invitation to a special dinner. We had never eaten alone on a Sunday, much less on Thanksgiving. We came then to realize that Thanksgiving was an
American holiday, not an Hawaiian one, that island people did not necessarily have the "American Heritage." Neither did they celebrate July 24th back in those years (but, coming from Texas, I didn't either). What was the Church heritage of the Hawaiians? Did they have one? Certainly there were no sea gulls or covered wagons mentioned. As I returned to Hawai'i to teach at Lahainaluna and to marry the best Maui had to offer, I began to look seriously for elements of a Church heritage. Were there Orson and Parley Pratts, a Mormon Battalion, or any such like? I didn't find much.

The research for a doctoral dissertation on school music in Hawai'i uncovered a number of interesting stories of Mormons in Hawaii before 1900. It was then that the idea was born and the decision was made to put together an anecdotal history of the founding of the mission in Hawaii, concentrating on Hawaiian converts rather than foreign missionaries. Everyone knows a little nowadays about some personalities--Napela and others--and the stories of Pulehu. But there are others, many others, who are deserving of remembrance among us. The effort occupied over ten years. I realize that this was a very mahalo thing to do, but, the history of Hawai'i was written by haoles, not Hawaiians, so, I decided to "chance 'em." As it turned out, there is a Church heritage for the Hawaiian people and it is a rather proud one. One upshot of the doctoral
research was that I began teaching History of Hawaii at the university and did so for twenty-five years. This background is the best I can offer in answer to the question, "who da guy"?

The first task involved with researching a subject is to find the sources. The backbone of almost any work on the Mormons in Hawaii is something called the Jensen Typescript. Around the turn of the century, the Church Historian, Andrew Jensen compiled from available journals a manuscript history of the mission. This document calls attention to the many journals on which it was based. As the interest of this project was people, the kind of detail needed would not be found in a general history of the mission. So, on to the journals—journals of the missionaries who were called to Hawai'i between 1850 and 1900, more than two hundred of them. All of the elders were commanded by Brigham Young to keep journals, and they did. President Young was a very persuasive man. A number are available in the Joseph F. Smith Library at BYU—Hawaii, still others in libraries on the Provo campus and at the University of Utah in Salt Lake City. And most important of all, in the Church Archives at Church Historical Department. And, there were letter files. Also many of the elders and their wives wrote letters to Utah that were published in the Deseret News. The one thing that was missing
was journals kept by Hawaiian elders. Few, if any kept them. What a treasure they would have been—the story of the mission as seen by Hawaiians.

Reading of these journals was a worthwhile, even a great experience. Can you imagine what it did for my testimony to read words written about Joseph Smith by the men who knew him personally; descriptions of Keoki Kupuniahi by those who travelled and worked with him. Some of the reading was very difficult. The ink in some places was faded so badly that the words had to almost be peeled from the page with the eyes. In some cases, the missionaries were not gifted writers—some were, in fact, barely literate. Then too, these elders of long ago were not writing for my benefit or for my purposes. Further, the interpretation was a problem. The missionaries saw things through their own eyes. They were mountain men, farmers and ranchers. Further, like missionaries of any period, some were very highly attuned to things of the spirit and wrote of many near miraculous things. Others were more mundane, viewing occurrences as happenstance or commonplace. It was necessary, therefore, to include mostly those occasions mentioned in more than one source. Again, as mentioned in the preface of the book, insofar as the observers were accurate and capable of recording their observations, the record is true.
As the reading progressed, notes were made of recurring Hawaiian names, the date of the entry, the place, and what was happening. Eventually, twenty or so names emerged most frequently and these were chosen as the subjects of the book. A large file of note cards had accumulated when circumstances seemed to rule out further excavation. Cards were placed in piles, like playing solitaire, by names. Each name pile was arranged in date order. As is the case today, a number of people may bear the same name so it was necessary to carefully eliminate cards so that the file dealt with one person only.

The next task was to fill in the time between events recorded, exercising care not to permit the filling to become larger or more important than the occurrences. All of this was then placed in the tapestry (or should it be *tapa*) of the overall history of the islands. Now that we have covered the What, Why, Who and How of *Sandwich Islands Saints*, let us mention one of them as an example. Inasmuch as chance finds us on Maui, we'll choose one from here. The man we shall deal with was, in most ways, unexceptional; a kind of Latter-day Saint whose life and testimony were constant but whose story could well be overlooked.

J.H. Keanu was one of very few among the converts of George Q. Cannon to see the twentieth century. Born in 1830, he passed away at Laie in March of 1916--age, 86. Sixty years of
his life were given to service in the Church. He left his birthplace, Waikapu, as a young man to attend Lahainaluna and while in attendance, he married Kanuiakalani, a half sister to Napela. Conditions were not so far removed from the "old days," to suppose that he was a commoner and could marry an ali'i, so it may be safely assumed that he held some rank according to the ancient system.

Following his days at Lahainaluna, the young couple made their way to Honolulu where opportunities were better for schooled men. They arrived in the midst of the smallpox epidemic of 1853 and came into contact with the Mormon Elders who were working among the sick. Keanu recognized two of his classmates, Usua and Kauwahi among them. Hearing the preaching and teaching of these men, he, with his wife, believed and were baptized in April of that year. He was, like most converts, given the priesthood and called into missionary service. His first assignment took him back to Maui where reports of his work were reflected in the journals and letters of the American missionaries. Elder Francis Hammond records that Keanu was one of the first of his people to be accorded the gift of tongues. This occurred on July 28, 1853, one-hundred-thirty-six years ago yesterday, at Wailuku. Hammond reports that one stood to interpret his remarks, that they
were very moving, and a number of persons applied for baptism as a result.

Elder Keanu, for by the Fall of that year, 1853, he had been ordained to the Melchizedek priesthood, decided to move his wife and daughter back to Maui where they would live on their ancestral lands at Waikapu. No sooner were they settled that Keanu was asked to take a mission to the island of Hawaii.

The work on Hawai'i had been slow to take root. Elder Hawkins had been followed there by Elder Woodbury late in 1851 but only a few baptism had been performed. Keanu went to Kohala in late 1853 with Ka'ilihune, Kaleohano and Kalawai'a and their efforts were much better received. As October approached and the haole elders prepared to convene for conference, it was decided to ask the Hawaiian brethren to remain in Kohala, lest the newly interested backslide into earlier ways. A few days before the Utah elders were to sail, Brother Keanu received work that his daughter and only child was seriously ill. He asked for, and received, permission to return home. His daughter died before he arrived and he was able only to attend her funeral.

Much saddened, he nevertheless addressed the conference, reporting on his work and that of the Hawaiian brethren who had remained on Hawai'i. Following conference, Keanu and his wife decided to move back to O'ahu as the surroundings on Maui
were filled with memories of their little girl. They settled at Hakipu‘u, on the windward side—the site of the first branch organized on O‘ahu. He remained at home with Kanuiakalani for a year before accepting another call to missionary service, again to Hawai‘i. He reported this mission at conference in 1855 which was held on Lana‘i. Returning to O‘ahu, he was called to serve as counselor to J. W. H. Kou, president of the O‘ahu Conference (or district).

In May of 1856, Sister Kanuiakalani was taken ill and wished to return to Maui for what she perceived to be her last days. They moved to Wailuku where Keanu cared for his wife through six months of sickness. She passed away in December of that year. A journal reports that she was buried deep in Iao Valley. Her passing was mourned by her many relatives and friends, and, also by many men from afar whom she had "mothered" and "sistered" through their "green" days as missionaries. The Keanu home had always been a haven where the elders were welcomed.

At the last conference before the departure of the Utah elders in 1858, Keanu was called once more to assist Brother Kou in the work on O‘ahu. Along with Kou and many others, Keanu was caught up in "Gibson Church" and served as branch president at Hakipu‘u, then as President of the O‘ahu District. His work consisted mostly of collecting money and
delivering it to Gibson on Lana'i. Finally, in 1863, Keanu was made "First Counselor to Archbishop Ka'ilihune," and moved to Lana'i.

Following the Gibson episode and restoration of the work of the mission in 1864, Keanu, discouraged, subdued and ashamed at having been so used, returned to O'ahu. He lived quietly at Hakipu'u taking part in the activities of that branch. The conference records show that he attended conference at Laie in 1867 and spoke. He was called at that conference as President of the Honolulu Branch and spent three happy and fulfilling years, but he missed missionary work. He asked for a release so that he could again be a missionary. He worked six months on O'ahu and another six in Kona on Hawai'i. On his return, he was called, for the third time as a counselor in the O'ahu district presidency. It was in this position that he may have made his most important contribution. These were anxious times. The revolution of 1893 had stolen the monarchy and placed the government in the hands of the sugar planters and Merchant street business men. Hawaiian feelings at the time are carefully masked by those who write Hawaiian history, but they were strong and deep. The Church was affected as well. The Utah elders were primarily annexationists while the Hawaiians were royalists—an unhappy situation. The journal of President Matthew Noall mentions repeatedly the calming and
stabilizing influence of Elder Keanu. His was an assignment of maintaining equilibrium among the Latter-day Saints.

As a follow-up to this delicate work, late in the 1890's, the sixty-seven year old Keanu was asked to accompany Professor Benjamin Cluff—former missionary and faculty member at Brigham Young University and now member of the U.S. House of Representatives—who had been appointed by the House of to assess the feelings among Hawaiians regarding annexation. Keanu's well-known objectivity and even-temper made him ideal for the assignment of looking into a topic so unpopular among the people. The report of Cluff to the House of Representatives mentions the help of Keanu as essential, despite the fact that Elder Cluff was fluent in the language.

Elder Keanu, though his place among the Saints of the Sandwich Islands may not have been as prominent as that of others, was valuable to the Lord in the ways that all who serve faithfully, day to day, and respond as they are called, are valuable. He saw the return of President George Q. Cannon in 1900 for the Jubilee of the Mission and, in the last year of his life, heard the glorious news of a temple to be built in the islands. It is certain that, though he did not see the completion of the temple, his blessings are assured.