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MAY 1977



**THIS HOLINESS POPE PAUL VI WELCOMES THE MOST REVEREND DONALD COGGAN,
ARCHBISHOP OF CANTERBURY, on his 28 April Visit to the Vatican.
(Religious News Service Photo)**

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Dr. Sam

On Ascension Day, Fr. Sam Van Culin, a kama'aina on the staff of the Episcopal Church's Executive Council in New York, joined the ranks of the Doctors, receiving the honorary degree of Doctor of Divinity (D.D.) from the Protestant Episcopal Theological Seminary in Virginia, where he studied for the priesthood.

The Rev. Dr. Sam Van Culin succeeded **Bishop Browning** as Executive for National and World Mission of the Episcopal Church.

In Hawaii, Dr. Sam served as curate at **St. Andrew's Cathedral** (1955-56) and then as **Canon Precentor and Rector** of the **Cathedral's Hawaiian Congregation**.

Partners in Mission

In the important **Partners in Mission** consultation in Sacramento in April (see page 1, col. 1), the **Diocese of Hawaii** requested:

—of the **Nippon SeiKoKai**: the continuation of **Fr. Shinichi John Sato** as a missionary in the church in **Guam** and their counsel and assistance in enhancing the church's ministry to the **Japanese Community in Hawaii**;

—of the **Philippine Episcopal Church** and the **Philippine Independent Church**: a missionary priest for the church in **Guam** and co-operation in a program of field educa-

tion or internship for seminarians through **St. Andrew's Seminary, Manila**; and

—of the **Anglican Diocese of Polynesia**: pastoral oversight of Episcopalians residing in **American Samoa**, now the responsibility of the **Bishop of Hawaii**.

Partners in Mission bids fair to change the whole pattern of the Province's way of working and to deepen Anglican cooperation throughout the Pacific.

Summer Camps

The Church's 1977 summer camps include **Camp Mokuleia**, Oahu; **Camp Pecusa**, Olowalu, Maui (near Lahaina); and **trail camping** in the Kalalaus, Kauai.

Mokuleia features horse, Hawaiian, and beach and swimming activities in sessions 19 June through 6 August.

Camp Pecusa, Maui, has two one-week sessions: 7-13 August (for those who have completed grades 3, 4 or 5) and 14-20 August (for those who have completed grades 6, 7 or 8), featuring an outing overnight at Haleakala, swimming at Kaanapali and Napili, hikes in the East Maui mountains, and more.

Kauai's trail camping in the Kalalaus (15-21 August) is for those young men and women who have completed grades 7, 8, 9, 10, 11 or 12 and can backpack 30 pounds.

In addition, there is a two-week program entitled Christian Counselor in Training, for youth who have completed grades 9, 10, 11, or 12 and a special camp for handicapped

children at Camp Mokuleia (ages 8-14).

For further information contact the Director (536-7776, ext. 28) or Dianne Girard, Program Director (637-4716). For information on the camp for handicapped children, please contact the Easter Seal Society (536-1015).

Applications are accepted on a first come first served basis.

Notes

Praise the Lord, a guide to the Proposed BCP by **Dr. David Babin**, sometime theologian-in-residence of the **Windward Coalition**, is the current best seller of **Forward Movement Publications**, according to **Dr. James Kennedy**, director. . .

Fr. George Eppley, a retired priest of the Diocese, now leads a mission of the Diocese of San Diego whose services are conducted in the **Cajon Park Elementary School**. . .

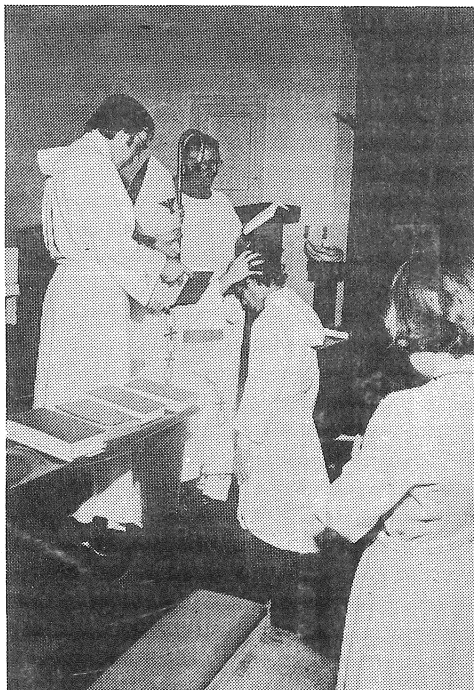
The old **Good Samaritan Church** is no more. Plans call for a new one by September. Just now the building fund is only \$3,000 short of the \$25,000 goal, writes **Fr. Charles Halter, rector.** . .

And a new rank of organ pipes at **St. Mark's, Kapahulu**, honors the memory of **Walter Ho**, longtime communicant and lay leader. The **Bishop's** May visit for confirmation sees their first use to the glory of God and in happy memory. . .

A financial resource for seminarians largely untapped by Episcopalians: the **Fund for Theological Education, Inc.**, Building J, 1101 State Road, Princeton, N.J. Grants: up to \$3,000 per year. . .

REFLECTIONS ON AGING

“The older the fiddle, the sweeter the tune.” (English Proverb) . . .
 “The young man who has not wept is a savage, and the old man who will not laugh is a fool” (Santayana) . . .
 “No wise man ever wished to be younger” (Swift) . . . “How can they say my life isn’t a success? Have I not for more than sixty years got enough to eat and escaped being eaten?” (Logan Pearsall Smith) . . .



KWAJALEIN CONFIRMATION, 12 April. Canon Zimmerman, Bishop Browning, Jon Huntington, left to right. Nicholas Athanasius Tersaules, kneeling. (L. Allen Photo)



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an
instrument
of your
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AROUND THE CHURCH:

PARTNERS IN MISSION

Discussing much important on how to help one another in accordance with the mission of the Church, a Consultation on Partners in Mission met in Sacramento, California, 19-23 April, with bishops, clergy, and laity of Province VIII (Westernmost United States).

In attendance from Hawaii were Margaret Cameron of Good Shepherd, Maui; Jan Bond of Holy Nativity, Aina Haina; Fr. George Lee of St. Luke's, Nuuanu; and Bishop Browning.

The following is Margaret Cameron's report, which appeared in the May issue of the *Episcopal Church Women of Hawaii News*:

Consultation

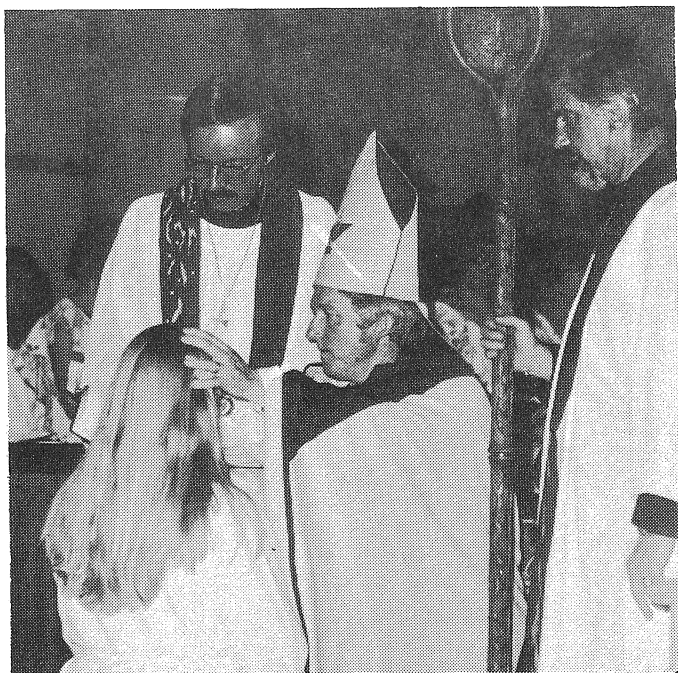
I have never been in a room with so many bishops before, nor have I met and talked with so many Episcopalians from all over the world as I did at the Consultation. Our partners were bishops from Ghana, Trinidad, Kenya, South Africa, a lay person involved in mission from Scotland, and a priest from Kobe, Japan. We were having consultation simultaneously with other provinces in the U.S. and following partnership consultations in provinces all over the world.

Ours was held in a Roman Passionist monastery in Sacramento, on a low rise in the middle of 35 acres of pasture and garden. We worked for four days, with one afternoon off to visit a winery and drive through the foothills of the Sierras. Yet the only things that really got tired were our posteriors, which were numb from sitting.

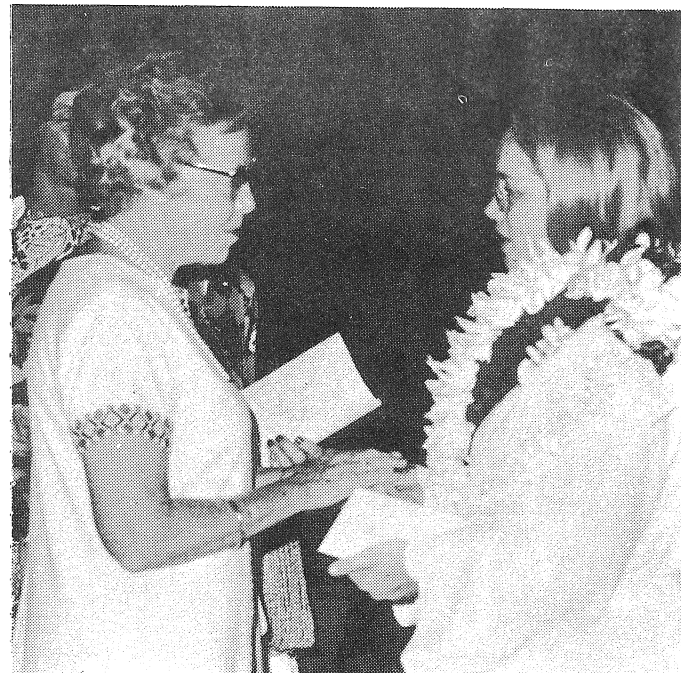
We learned about churches in Province VIII and overseas. We learned how to receive from our partners and how to work together to decide on the issues in our province today.

(See PARTNERS, Page 2, Col. 1)

A NEW DEACON FOR HAWAII



ORDINATION OF THE REV. LYNETTE GOLDERMAN by Bishop Browning, with Canon Curtis Zimmerman and Fr. Gene Harshman (right).



CONGRATULATING THE NEW DEACON, Mrs. Jan Bond, St. Andrew's Cathedral, St. Mark's Day, 1977.

ABOUT THE DIOCESE...

The Rev. Lynette Golderman, Deacon

Hawaii has a new deacon: Lynette Marjorie Golderman, the first woman ordained to the diaconate in the 115 year history of the Church in Hawaii.

In the Cathedral Church of St. Andrew, on the Feast of St. Mark, Bishop Browning placed his hands upon the head of the kneeling ordinand and prayed,

Therefore, Father, through Jesus Christ your Son, give your Holy Spirit to Lynette; fill her with grace and power, and make her a deacon in your Church.

And Lynette arose a deacon in Christ's holy Catholic Church.

In the office of deacon, Lynette is most particularly a successor of Phoebe, that gracious woman deacon of the church at Cenchreae, the eastern seaport of Corinth. "She has looked after a great many people, myself included," writes Paul (Romans 16:1, 2).

And this looking after others is the key to the diaconate, as indeed to all other Christian ministry, both clergy and lay. For, Christ is the model for all Christians, and he "came not to be served but to serve" (Mark 10:45). A deacon assists the bishop and priests in their work. And, "it is also a special responsibility of deacons to minister in Christ's name to the poor, the sick, the suffering and the helpless," says the Preface to the Ordination Rites.

Lynette is the daughter of Philip Sheridan Golderman, II (deceased) and Marjorie Ireland Golderman, now Mrs. Lewis Fuddy. After attending high school in Sydney, Australia, Lynette graduated from the University of Hawaii (Manoa) with an Ed.B. (1971) and from the Church Divinity School of the Pacific, Berkeley, California, with a Master of Divinity (M. Div., 1976).

Lynette will continue as the Assistant at St. Peter's, Honolulu.

Comings & Goings

Bishop Browning, Fr. George Lee, Jan Bond, and Margaret Cameron to the Partners in Mission consultation, April. (See Col. 1) . . .

Fr. Joseph Pummill and his lovely wife Phoebe, from St. Clement's, Makiki, to St. John's, Eleele. . .

Fr. Charles Crane of the Church of the Holy Nativity, Aina Haina, together with his wife Diane and youngest child Peter, back from a year as exchange vicar in Hampshire, England, where "hurricanes hardly ever happen" . . .

Fr. Jan Rudinoff of St. Michael's and All Angels', Lihue, to Lake Tahoe for the annual conference of the St. Louis Education Center. . .

Bishop Colin Winter to England, with his wife Nancy, for convalescence following heart failure while touring New England on behalf of those in thrall to bondage and exploitation in Namibia. . .

Sister Evelyn Ancilla, C.T., former Sister Superior of St. Andrew's Priory, to the Halekulani with her sister Mrs. H.B. Watson for a May visit in this 110th year of the Priory. . .

Dr. Elisabeth Kubler-Ross at Seabury Hall, Maui, during Holy Week — spring recess — for a five-day conference on "Life and Transitions" . . .

Fr. Ralph Carskadden and Steven Iverson of Opus Anglicanum at St. Andrew's Cathedral for a workshop on vestments and the use of space in worship. . .

Fr. Thomas Yoshida to the 5-7 May conference of the Anglican Fellowship of Prayer in Los Angeles led by Bishop John Coburn of Massachusetts. . .

Fr. Paul Kim from California retirement to visit St. Luke's, Nuuanu, his former parish. . .

Fr. John Filler of the Kohala missions to Fayetteville, Arkansas, for a conference of the Third Order of the Anglican Franciscans. . .

Chaplain Ted Sirotko back from Holy Week at the Pohakuloa artillery training area on the Big Island. . .

Orchids to . . .

Ruth Smith, Dewey Allen, and Robert Marvit for a thought-provoking and (at times) frightening clergy meeting on the psychiatric, social, legal, and police dimensions of "Violence in Our Society," 26 April, St. Andrew's Cathedral. . .

Ray Elizabeth Herkner, elected Episcopal Church Women of Hawaii representative to Province VIII, next meeting 8 September, at Davis, California. . .

Paul Rusch, honored in Tokyo for over 50 years of Christian mission and service to Japan, especially through KEEP, the Kiyosato Educational Experiment Project, where he now lives. . .

Anne Melrose, a senior at Seabury Hall, for her gold medal in vaulting (gymnastics on horseback), the second person so honored in Hawaii by the American Vaulting Association. . .

Geri Chung, Calvary's organist and pianist, for her third organ recital, at the Honolulu Lutheran Church in fulfillment of the requirements for a degree of bachelor of music. . .

Jerome Kim and Michael Ho of Iolani, the best debate team in the State, headed for summer national championships in Seattle. . .

Katherine Kong, for her Hak-ka class, third Sundays at St. Peter's, Honolulu. . .

Lori Aquino of St. Andrew's Priory for winning second place (a silver medal and \$50) in the Church School Essay Contest sponsored by The Living Church. Last year Lori was a bronze medal winner in the contest. . .

Genie Linscott, Beverly Porter, Lorraine Yap, Robert Nakamura, Kenneth Fleming, and Albert Go for their "helpful and inspiring meditations of Good Friday . . . It is a great satisfaction to be able to find so many of our parish family able and willing to speak with such conviction in behalf of Our Lord and his Church. Laus Deo!", writes The Epiphany Star.

(See ABOUT, Page 4, Col. 1)

Statement

We came finally to a statement which is summarized below:

1. New understanding of ministry (lay and ordained).
2. To sharpen the prophetic role of the Church in the face of pressures on it to survive.
3. Discern and appropriate forces for renewal and growth already at work (cursillo, charismatic movement, etc.).
4. Define and accept a positive concept of authority (as opposed to monarchical episcopate).
5. Develop ministry which will validate and support the full human potential of every person (ethnic, minority groups, etc.).
6. Deepen our sense of oneness in Christ (because the Church is fractured by controversy).
7. Missionary task — reconcile man to God, man to man, and man to his environment.
8. Evangelism — to proclaim the Gospel so that people will respond to it and participate in the life of the Church.
9. Special partnership with overseas dioceses who have people immigrating to Province VIII in significant numbers.
10. Develop cooperation and mutual assistance between dioceses; examine structure.
11. Re-examine current use of the word **mission** (supported congregation) and recognize the true meaning of the word.

Problem Help

We argued and struggled with the issues and seemed far from consensus. On the third day, Bishop Kilmer Myers of California asked us to share a problem he was agonizing over. Ellen Barrett, a lesbian, ordained by Bishop Paul Moore in New York, has moved to California and is asking to be licensed.

Bishop Myers gave a thorough analysis of human sexuality and the Church and asked what we thought we would do in our own diocese, faced with the problem.

It was interesting to watch that group of 70 people become one over Bishop Myers' agony with his problem. Each bishop got up and offered his counsel. Bishop Browning said he did not know what our diocese thought and, therefore, could not advise Bp. Myers, but that he was assured of our prayers. Almost all bishops advised against licensing; one said Yes.

This is an issue which we will have to come to grips with in our own diocese, and it behooves us to think on it and pray about it.

So we ended in a spirit of oneness and unity through suffering with Bp. Myers.

Conclusion

We all agreed that the Province VIII association is a valuable one, particularly with the partners joining it, and that it affirms the life of every Christian in his congregation to do his best to be a minister — to preach, to teach, to heal and serve in His Name, and to proclaim the truth and seek justice and reconciliation for all.

The disposition of these issues is that we ask our dioceses to respond to them. In addition, the Program Council of Province VIII will work out an action program to present to synod in September.

—Margaret Cameron

SPIRIT SPINDRIFT

One of my favorite Scripture passages is in Romans: "We know that in everything God works for good with those who love Him, who are called according to His purpose." (8:28)

It's a favorite because I know it's true. All things, whether favorable or adverse, eventually bring blessings to those who are faithful in their love of God and trust in His promises. That's God in action. When one is certain of this truth discouragement, disappointment, despair and depression cannot be defeating.

We are advised in our Christian walk to put our hand in God's and depend on His guidance. "First believe that God is," said an article I just read. "Then listen to Him. When God speaks, we must obey every order we get. Many people wonder how they can know God's will. It really isn't difficult. If we want to know God's will and are willing to do it, not knowing what it is, we have the assurance He will make it known to us."

Sounds great! But, how do you know when God is talking to you? Will it be a burning bush as with Moses? In a vision of a flying-seraphim as with Isaiah? Or a vision of the Lord putting forth His hand as with Jeremiah?

As for me, I am confronted by open or closed doors. As increased patience has come to me in my maturing faith, these "yeses" and "nos" to my plans are increasingly more evident. Since the day I realized fully I am God's child and not my own master, I have been able to meet with resignation and yet hope the obstacles which often block my plans. They are signs to wait. I believe most definitely that for the person who regards life as an exciting adventure when walked with the living God, that God directs His ways more wonderfully than the pilgrim who would travel on his own. When God closes a door, He will in His good time open a new one leading into an even better experience than anticipated where the door was closed.

No Pollyanna, I. I've had my sorrows, disappointments, come-uppances, but even such heart-breakers as the chronic affliction of a courageous young son which came to him as he was serving in the Peace Corps have opened doors for deeper loving relationships and for accomplishing heightened challenges.

I've found that when I take my dreams to God in prayer, I get the Enter or Kapu signs, not neces-

sarily quickly but clearly. Knowing this surely takes the panic out of living.

Helmut Thielicke, the theologian, sums up what I want to express eloquently. "The man who carries with him the iron ration of the word of the Lord, 'I am with you always, to the close of the age,' will cross the threshold of each unknown tomorrow with cheerful composure, and for him this word is a 'lamp to his feet.' This lamp to our feet is not like an auto headlight that cuts a broad cone of light far ahead in the impenetrable darkness of the future. No, it illumines only the next few steps, actually, only the very next step. But, I know that the road for the next-step-but-one has been prepared for me by a higher hand."

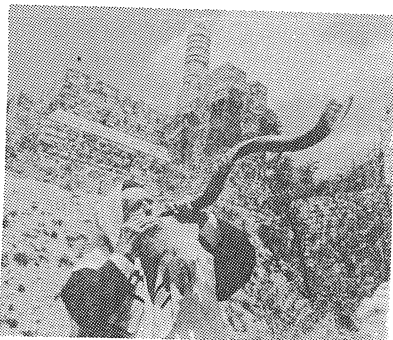
"Hence there is something like a godly indifference to the step after the next one. A certain non-chalance can be a part of our worship of God . . . on condition, of course, that this unconcern is not the expression of phlegmatic indolence, but rather a small thank-offering to the Father, who after all, knows what I need."

And makes it available to me when He opens the doors.

— Ruth Miller, Holy Innocents', Lahaina, in the May ECW News.

A JOYFUL NOISE UNTO THE LORD!

SOME OF THE MUSICAL INSTRUMENTS OF THE PSALMISTS OF ISRAEL



The Ram's-Horn (Shofar), Jerusalem, 1971.



Girl with Timbrel (Tambourine), Shikmona, 9th - 6th Century B.C.



Metal Trumpets, Coin of the Bar-Kokhba Revolt, 132 - 135 A.D.



Harp & Harpist, Date & Place of Discovery Unknown.



Lyre (Kinnor), Wooden, Three Strings, Coin of the Bar-Kokhba Revolt, 132 - 135 A.D.

From an Exhibit of the Haifa Music Museum, Ariel, Winter 1971.



ST. ANDREW'S YOUTH GROUP at Camp Pecusa, Olowalu, Maui, on the Palm Sunday Weekend, quite recovered from the rigors of the Molokai Channel.

Left to right, standing, Margaret McCandless, Lisa Beardsley, Eric Bergmanis, Fred Sorenson, Marilyn Greenwell, Eileen Lindsey, Fr. Barrett Lindsey.

Left to right, kneeling: Tracey Lee, Thomas Awai, Kristie Mike-sich, Bonnie McKenne, Paul O'Sullivan, John Berringer.

Photographer: Dr. Brysson Greenwell.

WELL SAID! & HOW'S THAT?

I judge the character of a man or a Church not by the reasons they find for things, but the things they find reasons for.

—George Bernard Shaw to William Temple, then Bishop of Manchester, 15 January 1925.

I do not view myself either as a convert or an apostate. There was no magic moment in which a Christian believer became an Episcopalian, but a moment when one simply recognized that one was a baptized Christian who practiced the faith in the Anglican mode.

—John Cogley on his becoming an Episcopalian.

"When you are past middle age, your tripping becomes less light and more fantastic. — The Milwaukee Sentinel.

LETTERS FROM QUEEN EMMA'S HAWAII

Changes in the cost of living give some idea of how distant the Hawaii of Queen Emma is. In November 1862, shortly after her arrival, Mrs. Staley wrote,

Oranges, lemons, cucumbers and melons seem always in season and so cheap. Six delicious melons for sixpence (12¢) . . . Meat is cheap: beef sirloin, sixpence (12¢) a pound; mutton, fourpence (8¢); turkeys, 2 shillings (apiece, or 48¢); ducks, one s. (24¢); fish, so cheap. . .

"But now for the dark side," she continued:

Bread dear, wages high, my cook gets a pound a week. These are very different times indeed when \$4.80 a week for feeding the Staleys and their (then) seven children, not to mention party guests and servants, was considered high wages!

But for letters preserved in a *Portrait of A Missionary Bishop* by Katharine Shirley Thompson, a grandchild of Bishop Staley, we would not know many precious things about the early days of the Anglican Church in Hawaii. For one, how handsome King Kamehameha IV really was:

The Chiefs are so tall and handsome, like noble dark Spaniards, but the King is superb, above all so expressive of face; (he) has never yet been properly portrayed and the photographs are mere caricatures,

wrote Mrs. Staley (Nov. 1862), with a fine eye for a good-looking man.

Lahaina

And here is a glimpse of Lahaina in March 1863 from Mrs. Staley's pen: The sea is close to the church, and the waves rolled so grandly before the ever open doors.

The church has walls of coral rock and was formerly a "store," but Mr. Scott has adapted it so admirably that we prefer it to the church in Honolulu.

The house is close to it, also of coral rock — the walls 3/4 of a yard thick, so deliciously cool, like an ancient Manor house in England, where we can recline on broad seats in the windows and see the sea and islands on one side and lovely mountains on the other.

The air in these Isles is so exhilarating we begin to fancy it causes sleeplessness. On moon-

light nights we are especially restless — rise and walk about our verandahs, often as if fascinated — you would probably say moon-struck.

We can read small print or sew by moonlight half the night. The heat is never oppressive and at night I need 2 blankets.

From my bedroom I can walk into the sea, but we do not venture to swim outside the breakwater, for a whale was killed lately and the sharks got it, they suppose.

And other "sharks" are abroad in the sea.

A whaler has come today from America, and reports that out of a fleet of 14 which left a North American port for Lahaina, she is the only one what has escaped being burnt by Southern ships.

Queen Emma

Bishop Staley called Queen Emma "beloved;" his wife termed her "admirable;" and Queen Victoria called her "good." When first her son and then her husband died, her love went out to all the children of Hawaii. Mrs. Staley echoed the Queen's sentiments when she wrote, . . .

"We must have Sisters of Mercy as soon as possible. The men and boys have been educated — 300 schools exist on the 8 islands. Women and girls have been utterly overlooked and demoralized. (Nov. 1862)

She wrote in a similar vein again that month and also described the Royal first Communion:

The Queen is so anxious to have female native schools. She is an admirable woman.

Yesterday, being Advent, was a day long to be remembered. The King and Queen were admitted to Holy Communion for the first time. They had been carefully prepared by the Bishop, but the solemn reality almost overpowered them, and the Queen wept freely. The King, too, was deeply moved.

A crowded church and the people in still silence earnestly watched the first public celebration. How the natives respond in the prayers! For that reason I like the service in the Hawaiian language.

The loss of her husband overwhelmed Queen Emma:

On Sunday the King was better and seemed recovering, and at 9 (a.m.)

on Monday the Bishop's horse was at the door and I had told him I should drive down to see the Queen in the afternoon, when a soldier came in and said, "Pilikia mei, Bihopa" — said trouble, to come quick.

We galloped off and found an awful, piteous scene in the King's bedroom — the Queen with frantic energy and hope, breathing her warm breath into her husband to revive him, believing he had swooned. Long she resisted the belief he could have left her so suddenly. All means were taken, and when I got there she was in calm, stunned despair.

I stayed all day through the sad excitement of Tuesday when he lay in state. The scenes were heart rending all day long, people pouring in to see for the last time their beloved King and father, and the wailing of the crowd outside the Palace, with the sobs and groans inside, made me feel sick and ill, and often made the Queen almost faint with woe.

I stood by her all day and then the Bishop ordered me home, being afraid of my health, and knowing, I could not bear the horror of what he anticipated, when at night our King would be put into a leaden coffin.

He concealed that it was so arranged and I left, he remaining, and sad it proved, for the Queen refused to part with the loved one — entreated, implored to be allowed to gaze one day more, and after agony which made men weep, the scene closed by her falling into a long insensibility and relaxing her firm grip.

When she revived, never will the Bishop forget her look at seeing her cruel fate. . . .

Our late King will lie in state a month. The Queen never leaves the coffin night and day. She wept for 8 days, never ate, could not be induced to take more than a little orange or jelly. . . .

wrote Mrs. Staley to her sisters in England in a letter dated December 6, 1863.

And the death of the young Prince of Hawaii was apparently not as Queen Liliuokalani reports. Bishop Staley lost his youngest son Ernest at the same age exactly.

What has made the public feel to be so painful is that in every particu-

lar, it is a repetition of the circumstances of the young Prince. Both had, it is supposed, eaten raw tamarinds when playing under the trees. It brought on severe sickness, then effusion of the brain, insensibility, and ultimately death, wrote Bishop Staley to his sister Sophie (May 1863). The Bishop knows nothing of the water pump canard.

The Queen now showered her love on the children and people of Hawaii. The English Sisters of Mercy did come and staffed Holy Cross School in Lahaina and St. Andrew's Priory in Honolulu. (The Priory is 110 years old this month.) And when the volcano rained destruction on the Big Island, Queen Emma wrote Mrs. Staley (May 1868),

I have been begging of the people for the poor natives of Hawaii and got \$3,000.00 in 4 days. The Church offertory last Sunday was for the same object and realized over \$100.00, the Archdeacon giving a most appropriate sermon in the morning, of their suffering. And three years earlier, in May of

1865, Queen Victoria wrote, After luncheon I received Queen Emma, the widowed Queen of the Sandwich Islands, and nothing could be nicer or more dignified than her manner.

She is dark, but not more so than an Indian, with splendid soft eyes. She was dressed in just the same widows' weeds that I wear.

I took her into the White Drawing room, and asked her to sit down beside me. She was much moved when I spoke of her great misfortune in losing her only child. . . .

She was amiable, clever, and nice in all she said, and talked interestingly about her country. The people were now always dressed like Europeans and were all nominally Christians, but not very fervently so. . . .

In the words of a chant in praise of Queen Emma,

There are two great women in the world, Victoria of London and Queen Emma of Hawaii, worthy of wearing crowns.

This concludes my praise of Kaleleonalani.

J.P.E.

(Part Three of a Three Part Review)

HAWAIIAN CHURCH CHRONICLE