

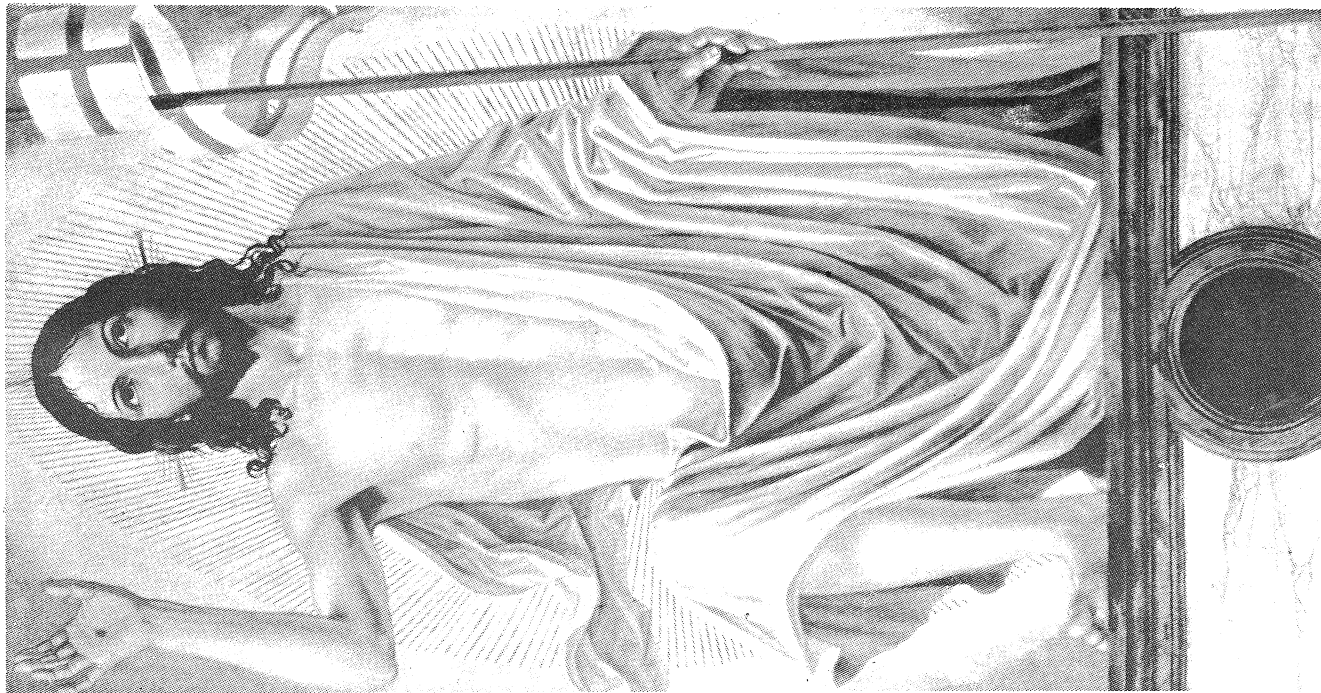
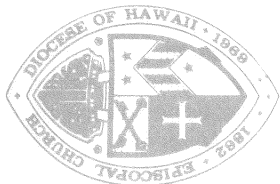
# HAWAIIAN CHURCH CHRONICLE

Since 1908, Continuing The Anglican Church Chronicle (1882-1908)

A Publication of the Episcopal Church in Hawaii

APRIL 1979

VOL. 69 NO. 3



The Resurrection: Ambrogio Borgognone.

Hawaii Historical Society  
560 Kawaiahao St.  
Honolulu, Hawaii 96813

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Kamehameha "proposes to make the Bishop preceptor to the Crown Prince." Also, he reported that "The present mail has brought me a letter from the Bishop of California, who points out the importance of making the islands a missionary centre. Further, the American Church is very anxious to unite with the Church of England in this work."

The final outcome of the combined efforts of both American and English friends was the granting of a royal license by Her Majesty Queen Victoria and the consecration of the Rev. Dr. Thomas Nettleship Staley as the first Bishop of Honolulu on December 15, 1861. The ceremony of consecration took place in Lambeth Chapel, by the then Bishops of London and Oxford.

The missionary party sailed from Southampton on August 17, 1862. Bishop Staley was accompanied by his wife, seven children, a nurse and a governess. The party also contained the Rev. and Mrs. George Mason and daughter, and the Rev. Edmund I. Ibbotson.

Arriving at Honolulu on Saturday, October 11, 1862, they learned of the death of Hawaii's little Prince whose baptism was to have been the Bishop's first important act, and whose education was to have been the special charge of the mission. The king and queen were absent from the city on this Saturday of the mission's arrival.

(Conclusion of Part One)

## PRESIDING BISHOP'S MESSAGE ON THE AGING

Presiding Bishop John M. Allin has asked that Episcopalians join with other religious and secular groups in observing the first week of May, 1979, as Senior Citizens Week, and to help in evaluating and upgrading the Church's ministry to the elderly.

"I would ask that every Episcopal congregation and diocese take the time to examine what is being done throughout the Church to meet the special needs of aging persons," said the Presiding Bishop in a statement issued on March 15.

"Have we excluded them? Are we inviting them to offer their talents and participate in the total mission of the Church? Do we see their years of experience as a reservoir of knowledge that might be helpful to tap?"

The Presiding Bishop also reminded the Church that the Executive Council has designated the first Sunday in May as "Episcopal Society for Ministry on Aging Sunday." The Society has prepared bulletin inserts and other resources to aid congregations in observing Senior Citizens Week and in developing a year-around ministry to the elderly.

"Our concerned and effective ministry to older persons will enable them, in turn, to better minister to each other and to all of us," said Bishop Allin. "That is a ministry we cannot do without." (Diocesan Press Service)

### Matthew 16.25.

Whosoever shall lose his life etc.

So I may gain thy death, my life I'll give.  
(My life's thy death, and in thy death I live.)  
Or else, my life, I'll hide thee in his grave,  
By three days' loss eternally to save.

— Richard Crashaw, c. 1612-1649

### COUNCIL MINUTES (Cont.)

the next decade.

- C. To determine the priority placement by the Diocesan Council of the Diocesan Camps (and Conferences) program.
- D. To initiate the long-range planning necessary for the successful execution of the physical and financial changes required to integrate the camps program with the overall programs of the Diocese.

— Voted to support the proposed changes presented by Chancellor Lockwood concerning the Ordinances of the Provincial Synod, in particular to reduce the number of deputies, from ten to six, with the method of selecting such deputies to be determined by each Diocese.

In conclusion, the Bishop announced that the Editorial Board of the *Hawaiian Church Chronicle* was in the process of being appointed and that the Rev. John Mbishibishi of Uganda has accepted our invitation to be at Camp Mokuleia for the months of June through August and, if possible, will stay through September and October. (The members of the *Chronicle* Board are listed on page 1, column 1.)

### AROUND THE CHURCH (Cont.)

"A campaign to replace an ancient Christian society by a godless one" is underway in Marxist ruled Ethiopia, according to the Lutheran World Federation and the Swedish Foreign Ministry. Severe harassment and even murders, including those of priests and bishops, have been reported.

Canada's Anglican bishops, meeting in closed session in Ottawa this March, agreed to consent to the ordination of avowed homosexuals, provided they promise to abstain from homosexual acts.

The Bishop of Toronto was displeased with the public announcement. It would have been "much wiser to keep this as a bishops' counsel. No one ever decided it should be made public."

The *Canadian Churchman* charges that the bishops' guidelines create a double standard, because the heterosexual candidate's "ordination is not dependent upon a promise of abstinence."

Canada's Archbishop disagreed. He said the church could not condone homosexual acts.

# ALLELUIA! CHRIST IS RISEN!

## THE LORD IS RISEN INDEED! ALELUIA!

APRIL 1979

### Diocesan Calendar

- 19 Real Estate Department Meeting - Cathedral Library
- Finance Department Meeting - Cathedral Library
- Program Department Meeting - Cathedral Library
- 20 Mission Strategy Department Meeting - Von Holt Room
- 20-21 Hawaiian Ministry Planning Meeting
- 20-22 Cursillo - Mokuleia
- 21 Franciscan Retreat - St. Anthony's, Kalihi - Prayer & Devotional Life
- 23 Campus Ministry - St. Clement's
- 27 Evangelism
- 27-29 Youth Conference - Mokuleia
- 28-29 Days of Remembrance of the Victims of the Holocaust
- 28-5/3 Visit by Brother Geoffrey, Minister General, Society of St. Francis
- 29 "Council" Sunday

### Bishop's Schedule

- 18 Seminar "Preventing Professional Burn-Out" - Ilikai Hotel
- 19 St. Andrew's Priory - Cathedral
- Cathedral Chapter Meeting - Von Holt Room
- 20 Aloha United Way - Board of Directors
- Diocesan Council Meeting
- 21-22 Holy Apostles' Visitation - Hilo
- 23-25 Province VIII Provincial - Synod Meeting - Seattle
- 25-28 International Prayer Conference of the Anglican Fellowship of Prayer - Seattle

### HAWAIIAN CHURCH CHRONICLE (USPS 237-700)

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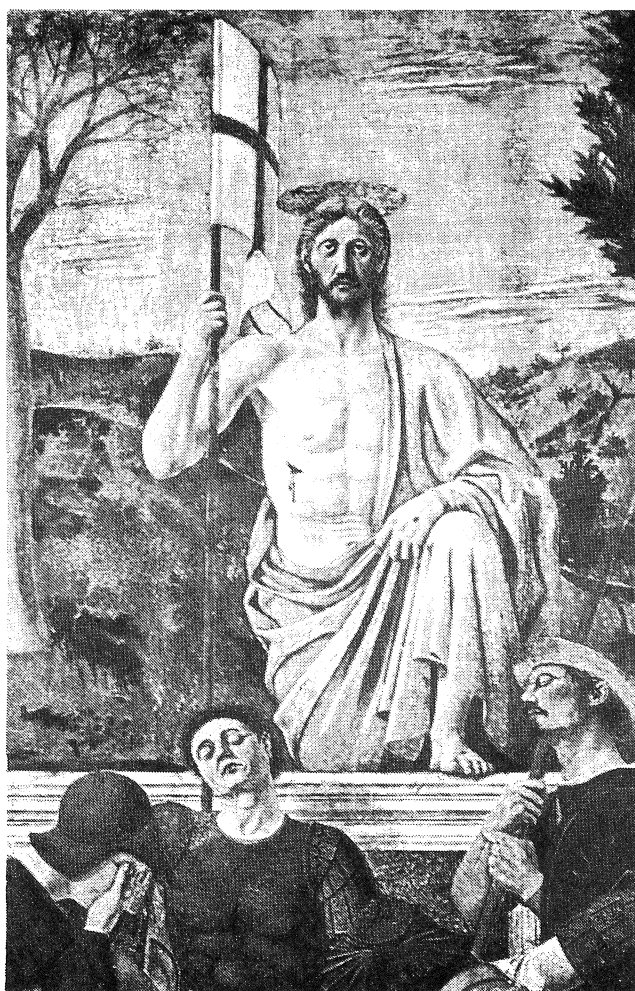
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*The Resurrection:*  
Piero della Francesca.

### GLORIOUS IS OUR PASCHAL FESTIVAL !

Glorious is our Paschal Festival, and truly splendid this great festival of the Christian people! . . .

For now the Angels, and the hosts of the Archangels, also keep holiday this day, and stand waiting for the triumphant return from this earth of Christ Our Lord, who is King of Heaven.

And the multitude of the Blessed likewise rejoice, proclaiming the Christ who was begotten before the day star rose (Ps. 110:3)

The earth rejoices, now washed by divine blood.

The sea rejoices, honored as it was by his feet upon its waters.

And ever more let each soul rejoice, who is born again of water and the Holy Spirit; and at last set free from the ancient curse!

With such great joy does Christ fill our hearts this day by his Resurrection, not alone because he gives us the gladness of this day, but because he has also given us salvation through his Passion, immortality through his Death, healing for our wounds, and resurrection from our fall!

And long ago, Beloved, this Paschal Mystery, begun in Egypt, was symbolically pointed out to us in the Old Law, in the sacrifice of the lamb.

And now, in the Gospel, let us celebrate the Resurrection of the Lamb: our Pasch.

Then a lamb of the flock was slain, as the Law laid down (Ex 12); now Christ, the Lamb of God, is offered up.

There a sheep from the sheepfold; here, in place of the sheep, the Good Shepherd lays down his life for his sheep.

There the sprinkled blood upon the doorpost was a sign of deliverance for the people of God; here the precious Blood of Christ was poured out for the deliverance of the whole world: that we might be forgiven our sins.

There the firstborn of Egypt were slain; here the manifold children of sinners are made clean confessing the Lamb.

There Pharaoh and his fearful host were drowned in the sea; here people are immersed in the deep of Baptism.

There the children of the Hebrews, crossing over the Red Sea, sang their song of victory to their Deliverer, singing:

"Let us sing to the Lord: for he has triumphed gloriously (Ex. 15:1)"

Here those found worthy of baptism sing their song of victory, singing:

"One Holy, One Lord Jesus Christ, in the glory of God the Father . . ."

The Hebrews, after the Crossing of the Red Sea, ate manna in the desert; now, those who have come forth from the waters of baptism eat bread that came down from heaven. For his is the voice that says, "I am the living bread, which cometh down from heaven" . . .

Let us then feast; "but not with the old leaven, or with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:8), so that after our departure from this life, we may together with the angels give praise to the Lord of glory, singing with them,

"The Lord hath reigned; he is clothed with beauty" (Ps. 93:1).

To Him be Glory and Honor and Adoration for ever.

Amen.

—St. Proclus, Patriarch of Constantinople (+ 446)

# EPISCOPAL CHURCHWOMEN OF HAWAII

Ruth Birnie, Editor

## BOARD NEWS

**Devotions . . .** Despite the rain, our Lenten Quiet Day at St. Anthony's Home, Kalihi, brought together 40 women who shared a rewarding morning of meditations, lunch, and Eucharist, with Father Vince O'Neill as leader.

Bev Van Horne, Chairman, asks each Board Member to choose a favorite saint to read about, study, and discuss at the next meeting, May 10. Consult your church library or ask your pastor for help with this.

**Altar Guild . . .** A bouquet of roses to Mrs. Richard Lee who again cut and sewed over a dozen surplices for us before going on a trip. Ladies from St. Elizabeth's and Good Samaritan helped to hem, and other faithful AG sewers traced and sewed the crosses on these garmets. Many hands make light work. Thanks to all these hard workers.



*Homage through Flowers* by Sandy Hynson is now for sale at Queen Emma Book Shop at \$12.95 a copy. Hannah suggests that each parish buy this most useful book for its AG workers.

**United Thank Offering . . .** Helen Redding, Chairman, conducted a most successful UTO workshop at the Cathedral on March 17, together with Jan Bond. Ten churches were represented. A similar workshop is planned for Maui on May 6 at Good Shepherd, Wailuku, and on Hawaii at a later date. UTO assessments are now due. All supplies for the next ingathering should have been ordered by now. If you need assistance or information, please call Helen at 259-7127. 1978 fall ingathering total . . . \$4,299.04.

Next ingathering . . . Sunday, May 13.

**Christian Social Relations/Christian Education . . .** In last month's newsletter, Molly Soranaka was mistakenly listed as the new chairman for 1979. Martha Ho has consented to fill out this year in this important job. Requests for ECW's Bishop's Specials are now being taken. Please send them to Martha soon. The address:

Mrs. Stanley Ho  
1431 Kewalo Street  
Honolulu, HI 96822

**Newsletter . . .** When ECW's *Newsletter* merged with the *Hawaii Church Chronicle* last year, our address plates were filed with those of HCC at the Diocesan Office, where all changes of address, additions, and deletions have been handled. If you haven't received your *Newsletter*, or found it wrongly addressed, *please let me know*, so I can correct our files. In future, if such are reported to me, I will pass on information to the Diocesan Office. R. Birnie.

## NEWS HERE AND THERE

Ray Elizabeth Herkner and Nita Hogue will represent our ECW at the 8th Province Synod Meeting to be held on April 23 and 24 in Seattle. Jan Bond will also attend as a UTO officer.

Sylvia Y. Sekimura, Good Samaritan, has been appointed a research assistant in veterinary and comparative anatomy, pharmacology and physiology at Washington State University. Sylvia is a graduate student in veterinary science and the daughter of Tom and Hatsune Sekimura (our EAST chairman) and a 1975 graduate of the University of Hawaii.

Linda Moore, former Miss Black Teenage Hawaii, a Barbizon model and Priory student, won a recent speech contest and will represent St. Andrew's Priory in a national scholastic competition.

Another legislative session has come to a close, and we can indeed be grateful to Emmett Cahill, editor of the Council of Churches' *Legislative Reporter*, for keeping ECWoman informed about the issues considered and the activities of our legislators.

## From Guam . . .

News from Alban Shinichiro Sato, one of our 1978-79 Bishop's Specials, is most gratifying. A letter from the Rev. Jordan Peck, "our man on Guam," reports that Alban is making grades of 90 and up and is on the honor roll at the Church Farm School at Paoli, Pa. Alban is the eldest son of the Rev. and Mrs. John Sato who have served on Guam since 1975. As a Partnership in Mission Project between Nippon Sei Kokai and PECUSA, they are the first overseas missionaries of the Anglican Church in Japan.

## From the Big Island . . .

St. Jude's new ECW president, Elinor McKinney, reports much activity at this tiny mission at Ocean View Estates, Hawaii. What is lacking in numbers is made up by enthusiasm and willingness to do work needed. Each activity, such as Altar Guild, is almost a one-women job and members take turns doing them. Monthly meetings to work on grounds and buildings are followed by study sessions and lunch. There is even time for money-making projects and recently \$100 was made at a Community Flea Market. Would you believe it — there are only *six* women in this ECW group.!!!

## On Maui . . .

At a recent ceremony at Good Shepherd, Wailuku, Bishop Browning admitted Father Richard Kim as a Clergy Companion in the Order of the Worker Sisters for the Holy Spirit. Mrs. Kim (Kitsy), or Sister Catherine as she is known in the Order, presented her husband for this honor. Our good wishes and prayers go to this special couple dedicated to the work of the Lord.

## In Aiea . . .

St. Timothy's EYC cooked dinner at IHS recently. This church has purchased a recorder to tape services for shutins. Easter baskets were prepared and distributed by the Outreach Committee for elderly people living alone in a Honolulu housing complex. Coin folders used in Lent brought in funds to be used for a scholarship for a needy or working mother to send her child to St. Timothy's Pre-School and also for a scholarship to Camp Mokuleia.

## Kihei & Aina Haina

Holy Nativity has adopted Trinity-by-the-Sea, Kihei, Maui, as a Partner in Mission. Virginia Worley will make personal contacts with members on a forthcoming trip to that island.

## OPPORTUNITIES . . . OUTREACH

Wednesday noonday lunches following meditations at the Cathedral proved to be so popular that Dean Bright plans to continue these events after Lent is over. Chaired by Peggy Kai, St. Andrew's, simple soup lunches were prepared during Lent and served by women from St. Andrew's, St. Stephen's, Holy Nativity, St. Peter's, Emmanuel, and Epiphany churches. Scheduled for April were St. Christophers and St. Clement's.

More groups are needed to volunteer for this ongoing program. Please call Betty Brodhead at 922-1179 if your groups will help.

Peanut Butter Ministry at Smith Street . . . The Bishop has expressed his deepest gratitude to those who have responded to the needs of IHS with time, talent, food, clothing and money.

By noon on March 15, IHS had found 2 temporary homes for 2 needy souls, fed 10 breakfasts, served 25 lunches . . . just an average day!

Needs continue, especially for peanut butter, jelly, canned meats, fish and sandwich spreads, instant coffee and cream, books, games, clothes, paper supplies . . .

A "sometimes" newsletter is being developed by the steering committee of Woman and Religion for those who took part in last summer's conference, and others interested. If you would like to be included on their mailing list, call the Hawaii Council of Churches' office at 521-2666.

## BOARD ACTION

At the April meeting, the Board:

- Decided to give the morning's offering at the Eucharist to a Seabury Hall student injured in an accident, now in the Queen's Hospital, faced with possible paralysis, and also soon to need rehabilitation therapy.

- Granted the following:
  - \$10 to Grace Church, Molokai for New Testaments in Ilocano (CPC).

- \$30 for 10 Latin-American Hymnals for South American countries (CPC).

- \$250 for supplies for arts & crafts program at Camp Mokuleia (CSR/CPC).

- \$250 to Sister Evelyn Ancilla's prison ministry (CSR/CPC).

- \$100 to the United Negro College Fund for scholarships.

- \$100 to Bee Wilson (St. Andrew's) to attend General Convention, representing Hawaii's committee for Ministry to the Aging, and

- \$100 to Church Divinity School of the Pacific's Endowment Fund.

Sister Evelyn, remembered for her many years of service as Sister Superior of St. Andrew's Priory, is now engaged in supplying Bibles and other religious material to inmates of state and federal prisons. Her work depends entirely on contributions from individuals or church groups. Another worthy project for your ECW group. Write to:

Sister Evelyn Ancilla, CT  
Convent of the Transfiguration  
495 Albion Avenue  
Glendale, Cincinnati, Ohio  
45246

The May Board Meeting will be held on Thursday, May 10 at the home of President, Ray Elizabeth Herkner, 1436 Lehia St. Neighbor Island vice-presidents will join us for a Eucharist, short meeting with reports and budget discussion, and a pot-luck lucheon. Transportation will be provided for those who will be at St. Andrew's Cathedral at 9 a.m.

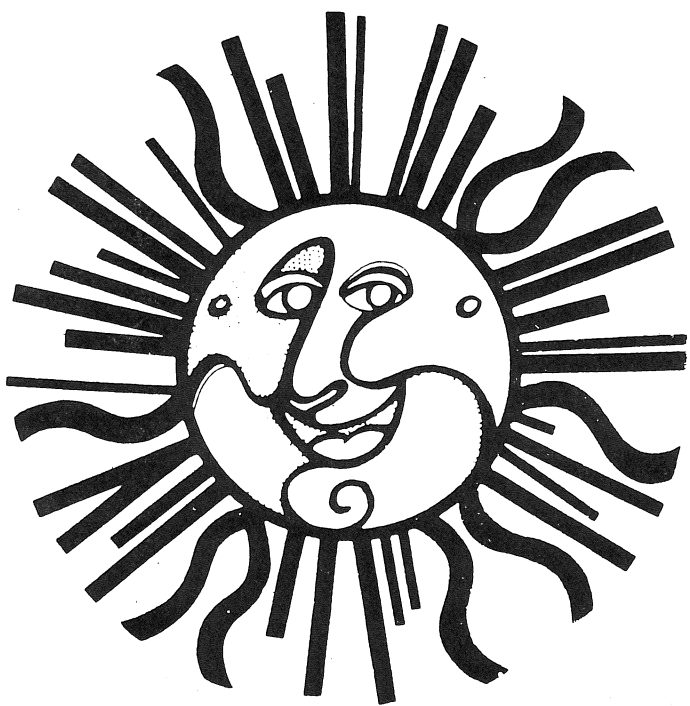
## IN MEMORIAM

Marguerite Ann Miller Black passed away on March 24 at Hale Nani Hospital. Born in Montana in 1891, she came to Hawaii in 1913, teaching on Kauai for a year, then on Oahu at St. Mark's Mission from 1914 to 1929. She later served at St. Andrew's Priory; Holy Innocents', Lahaina, Maui; St. Clement's Pre-School, Makiki; and as librarian of the Lower School at Iolani. Mrs. Black raised a family of four children and continued to be an active church worker all of her life.

May her soul rest in peace.







## Summer Camps '79

### 30TH YEAR OF CAMPING AT MOKULEIA

Nestled on a bay on Oahu's North Shore, Camp Mokuleia is gearing up to welcome Hawaii's youth for its 30th year of summer camping.

Children and teens who have completed grades two through eight can sign up for a one- or two-week stay at this popular 32-acre beach camp, protected by a natural reef.

Owned and operated by the Episcopal Church in Hawaii, the program is open to all youth regardless of race, color, or creed. Limited financial assistance is available to families in economic need.

Among the many activities offered to campers during their stay, horseback riding remains the number one attraction year after year. Camp Mokuleia is the only resident camp on Oahu to offer this activity in its program.

This year the camp will introduce outrigger canoeing as part of its Hawaiiana emphasis. Marion Lyman-Mersereau, program specialist, will direct this new activity. She paddled for Hui Nalu Canoe Club, and was also a member of the crew of the second voyage of Hokule'a, the canoe that sailed to Tahiti in 1976 on a bicentennial voyage of rediscovery of the route traveled by the ancient Polynesians.

Among the other activities are sailing, hiking, swimming, overnight camping, backpacking, reefing, archery, sports, nature and camp crafts, campfires, singing, and disco dances. All activities are set in the context of awareness for self, neighbor, and the environment.

Again this year, a special feature of the program will be tenting units for youngsters grades four through eight wishing to learn more about outdoor camping and backpacking. These campers will base-camp in tents on the Camp grounds and will enjoy two nights of backpacking in the Waianae Mountains.

Camp Mokuleia is fully accredited by the American Camping Association, meeting stringent standards for health, safety, and program. Each camper is assigned to a cabin of 11 to 13 fellow campers and two counselors.

Cost for the one week session is \$95.00 and for two weeks is \$195.00. The one week tenting units are \$65.00. Camp opens June 24 and runs through August 4.

#### Camp Pecusa, Maui

In addition to the sessions at Mokuleia, there will be an additional two weeks at Camp Pecusa on Maui August 5-18. This camp will include two nights at Wainapanapa State Park and an exploration of Hana. Cost of the sessions is \$75.00 a week (excluding airfare).

To obtain further information or a brochure and application form, call Oahu 637-6241.

#### California Bound

From August 19-28, a special "California Bound!" excursion for 6th through 9th graders will include visits to Disneyland, Yosemite National Park, Pinecrest Lake in the historic Mother Lode gold rush country, and San Francisco. \$395.00 covers all expenses including transportation, meals, and lodging.

The Episcopal Church in Hawaii regards its camping program as an important extension of its work in the community. Clergy from the various churches in the State serve as chaplains to this program and are in residence for the duration. Christian worship and education are part of each day's routine. We are particularly sensitive to the unchurched and those of other faiths. The Eucharist (Holy Communion) is offered to all baptised participants. The Christian themes of God, neighbor, and creation are emphasized.

—By our Camp Correspondent.

MAY 1979

### DIOCESAN CALENDAR

- 6 UTO Spring Ingathering
- 10 ECW Meeting & Lunch - Mrs. Herkner's home
- 17 Real Estate Department Meeting  
Finance Department Meeting  
Program Department Meeting
- 18 Mission Strategy Dept. Meeting
- 19 Episcopal Charismatic Fellowship Day of Prayer
- 24 HPA Baccalaureate - Davies Chapel  
Editorial Board - Chronicle  
VIM Meeting
- 25 HPA Commencement - Castle Gym  
Evangelism Meeting
- 25-26 Evangelism Workshop - St. Timothy's
- 27-28 Evangelism Workshop - Calvary
- 28 Memorial Day Holiday
- 30-6/3 Episcopal Asiamerican Ministry-National Consultation, Dallas, Texas

### BISHOP'S CALENDAR

- 1 Iolani - visit with confirmands  
Staff Meeting  
Priory Board of Trustees Meeting  
Clergy Meeting - Vetur in Mission - Ramada Inn
- 1-4 Clergy/Lay Workshops, Tom Tull, "Equipping the Laity for Pastoral Ministry"
- 4 Commission on Ministry - Library
- 6 Epiphany Visitation
- 8 Iolani Visitation  
Staff Meeting
- 10 Diocesan Staff Eucharist & Meeting  
Cathedral Chapter Meeting
- 11-13 Cursillo - Mokuleia
- 13 St. Mark's Visitation
- 15 Staff Meeting  
Hawaii Loa Executive Meeting
- 16 Holy Nativity - Visit with confirmands, Bishop's Office
- 17 Priory Seniors Reception - Bishop's Home
- 18 Diocesan Council Meeting
- 19 St. Clement's Vestry Meeting & visit with confirmands
- 20 St. Clement's Visitation
- 22 Staff Meeting  
Priory Board of Trustees Meeting
- 23 Holy Nativity Confirmation
- 24 Priory Ascension Day Services - Cathedral
- 25 Hawaii Loa Annual Meeting - A & B Board room  
Seabury Hall Board of Trustees Meeting  
Seabury Baccalaureate Luau
- 26 Seabury Hall Commencement
- 27 St. Stephen's Visitation
- 29 Staff Meeting  
St. Christopher's Confirmation
- 30 Diocesan Staff Meeting
- 31 Iolani Seniors Reception - Bishop's Home

### DIOCESAN COUNCIL'S MARCH MEETING

At its March 16th meeting of the Diocesan Council, the Bishop introduced the co-chairmen for Venture in Mission, Fr. Charles Crane and Clifford Young, and announced the VIM Committee, consisting (besides the co-chairmen) of Alice Anne Bell, Dr. Gerald Gifford, Canon Hopkins, Masako Ishii, Allen Landsdowne, John Melish, Mrs. Ruth Smith, Capt. Charles Swanson, Bernice Tawarahara, Gertrude Tyau, and George Yuen.

The Council passed the following resolution concerning Venture in Mission:

Whereas, the General Conventions of 1970, 1973 and 1976, initiated and authorized Venture in Mission as "an effort to rally the spiritual and temporal resources which will enable the Episcopal Church to commit itself to a new life of mission, growth, and service"; and

Whereas, the Ninth Annual Convention of the Diocese of Hawaii began Hawaii's participation in Venture by authorizing a survey of the diocese in order that an effective Venture program might be conducted in the Diocese of Hawaii; and

Whereas, The Rt. Rev Edmond L. Browning, in his Convention Address, made Venture in Mission a priority in our Diocesan life in 1979;

Therefore, BE IT RESOLVED that the Diocesan Council of the Diocese of Hawaii authorizes the implementation of the Venture in Mission program for this diocese, and strongly encourages the support and participation of the entire Diocese of Hawaii in Venture in Mission through prayer, study, and sharing of time, talents and treasure.

In other actions, the Council

— Approved Holy Nativity's plans to build a Parish Hall;

— Heard Fr. Grosh's presentation of the St. John's, Eleele, and St. Paul's, Kekaha, Evaluation Team report. The Bishop asked the Mission Strategy Department to propose an island-wide plan for Kauai and offered Diocesan staff help. He expressed his and the Council's appreciation for the Team's and the Department's work in the particular area;

— Received the request of the Program Department for input "concerning the organization of a social concerns unit, including goals, objectives, etc.";

Received the following proposed goals for the Camps & Conferences Department:

- A. To continue to offer and improve on the present Christian camping programs and fellowship experiences.
- B. To identify the lands available to both Mokuleia and Pecusa over

(Continued on pg. 8, Col. 3)

### Upon the Sepulcher of our Lord

Here, where our Lord once laid his Head,  
Now the Grave lies buried.

— Richard Crashaw, c. 1612-1649



# THE EPISCOPAL CHURCH IN HAWAII: A HISTORY

In 1952, in commemoration of the 90th anniversary of the Episcopal Church in Hawaii, Meiric K. Dutton up-dated the history of the Church and presented it handsomely in his 40 page booklet *The Episcopal Church in Hawaii, Ninety Years of Service, 1862-1952*, now out of print.

This was the finest of his many printed gifts to the Church in Hawaii. The Preface to the Hawaiian Book of Common Prayer by King Kamehameha IV, a letter of King Kamehameha V, and the Prince of Hawaii, son of King Kamehameha IV and Queen Emma, also received his scholarly attention and printer's excellence.

This portion of *Ninety Years of Service* is reprinted as the first of a series and is offered to the Diocese of large, for use in Christian Education, and so that we may more truly say,

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

—JPE

## OLD HAWAII & ITS RELIGION

The Hawaiians are a branch of the Polynesian family. Prior to the dawn of modern history, their ancestors migrated probably by way of south-eastern Asia to occupy a triangular group of islands in mid-Pacific bounded at the south-west by New Zealand, at the north by Hawaii, and at the east by Easter Island. Other branches of the Polynesian family included in this area are the Maori of New Zealand, the Samoans, Tongans, Tahitians, Cook Islanders and Marquesans.

Hawaii is generally considered to have been peopled by several successive waves of settlers. Hawaiian legend credits the Menehune as the earliest arrivals; and to the Menehune are attributed many remarkable feats, especially in stone work. The Menehune were miracle workers, at least to the extent that they worked only at night and that they finished each of their projects within the span of one night. These first-comers, whether or not they were Menehune, probably reached Hawaii about a thousand years ago. They appear either to have been driven out or absorbed by later arrivals until only the appealing legend of the Menehune remains.

The last immigration to Hawaii probably occurred between the tenth and twelfth centuries A.D. These latest arrivals, and probably some if not all of the earlier groups of immigrants, almost certainly came from Tahiti or another of the Society Islands.

During the final migratory period, the route between Hawaii and Tahiti must have been well known and extensively travelled since the later arrivals evidently came in small family groups rather than as a mass migration, and they arrived at irregular intervals throughout the two-century migratory period. It is to the leaders of these later arrivals that the alii of Hawaii trace their ancestry.

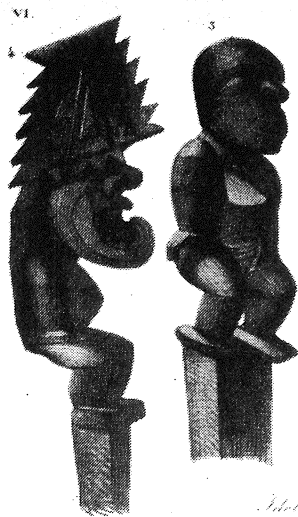
The later arrivals brought food plants which were new to Hawaii, — taro, sweet potato, yam, banana, breadfruit and coconut. They brought the pig, the dog and fowl. They also

brought a cultural development including a religion which was essentially a nature worship.

## Religion

The ancestors of today's Hawaiians brought from Tahiti the great Polynesian gods, — Kane; Ku, Lono and Kanaloa. Perhaps the highest ranks of Hawaiian priesthood conceived of one supreme deity; but Polynesian worship decreed that each phase of human activity should be attended by its own special deity.

The major gods were served by an organized priesthood. The place devoted to the public worship of these gods was called a heiau. It con-

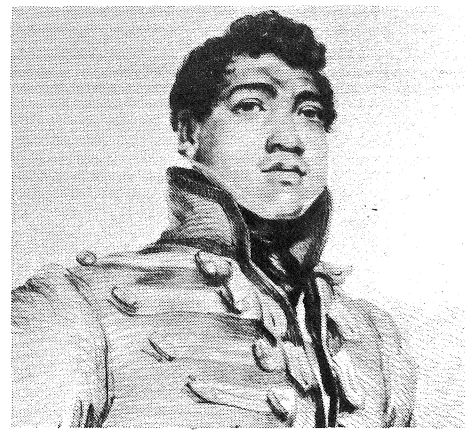


God-Images of Old Hawaii.

sisted of one or more stone-paved platforms or terraces enclosed by stone walls and containing various objects and structures used for special purposes during the ceremonies. There were several classes of heiaus, in one of which human sacrifices were offered.

There were many degrees of lesser gods in early Hawaii. Ku-kailimoku, the special war god of the kings of Hawaii, was vastly important during the reign of Kamehameha I and the immediately preceding period of Hawaiian history. Pele, goddess of the volcano, was feared and worshipped especially in the southern part of the Island of Hawaii.

Family gods, who might be directly addressed by the individual, were created by deifying recent ancestors of the family. Craft gods on a similarly democratic level were created by deifying the spirit of some person who had earned distinction in that particular craft.



King Kamehameha II.

## Kapu

Interwoven with the religion and the governmental and social organization of Polynesia and, specifically of Hawaii, was the system of kapu (tabu). Fundamentally, the kapu system grew out of a dualistic conception of nature which placed on one side that which was sacred and divine, and on the other side that which was common and unsacred.

Practically, the kapu system was a set of rules regulating the daily life of the different classes of society. It insured the subordination of the lower class to the higher, the maintenance of an aristocratic form of government and of a caste system. It set the male principle on the side of the "sacred and divine" and the female principle on the side of the "common and unsacred;" and therein lay the reason for the eating kapus and other restrictive kapus affecting particularly women.

Infringement of the kapu incurred the wrath of the gods, but very human executioners exacted the penalties in a thoroughly physical manner. Penalties for violation of the kapu were severe, death being a common one. The kapu system was often oppressive in its effect upon common people and upon women of all classes. The kapu was the one feature of Hawaiian culture which made the deepest impression upon most of the explorers and early traders who came to Hawaii in the late eighteenth and early nineteenth centuries. Their accounts of Hawaiian culture emphasize the bizarre restrictions and cruel sanctions of the kapu system.

Gradually the example of foreigners in disregarding the kapu and their occasional efforts to persuade the Hawaiians that the kapu system was wrong, led the people to question the sanctity of the system. Even before the death of Kamehameha the

Great in May of 1819, the ancient religious practices had begun to decay.

## "Free Eating"

During the first months of the reign of Kamehameha II, he was confronted with deciding as to whether to retain or cast aside the kapus and the idols of the old religion. His premier, Kaahumanu, and his mother, Keopuolani, both argued against the old religion. His cousin, Kekuaokalani, to whom Kamehameha I had entrusted his famed war god Ku-kailimoku strongly favored retention of the old religion.

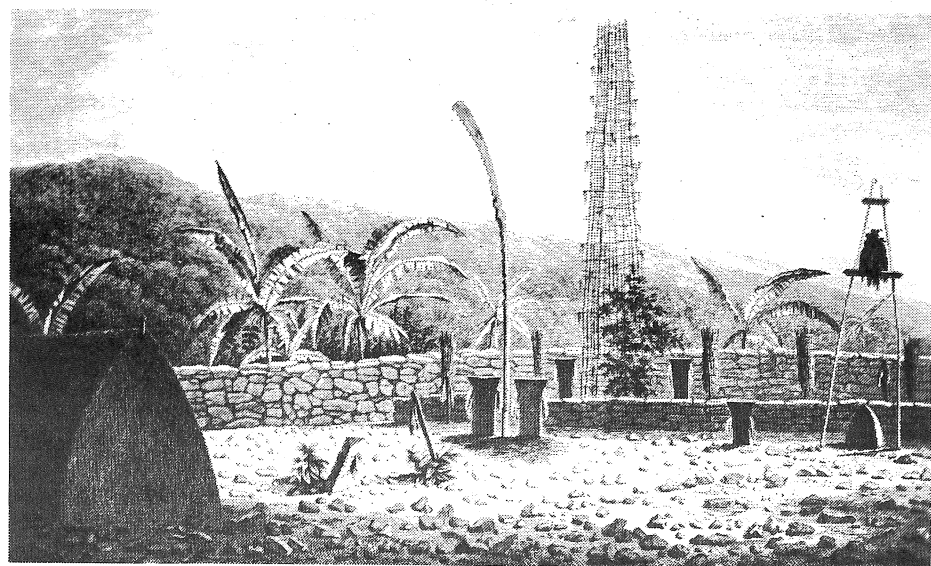
Finally, after consultation with his High-Priest Hewahewa, Kamehameha II ordered a feast prepared at Kailua-Kona, during the first week of November 1819. At this feast, the king broke the eating kapu when he "seated himself in a vacant chair at the women's table and began to eat voraciously, but was evidently much perturbed." When the meal was over, he ordered the heiaus destroyed and the idols burned from one



Kaahumanu.

end of the kingdom to the other.

Two insurrections resulted from the order to overthrow the old religion; but these were successfully put down in the latter half of December 1819. Although the old beliefs lived on in the consciousness of many Hawaiians, and many an idol secretly preserved was worshipped, discontinuance of the formal services in the heiaus and of the makahiki celebration left a vacuum in the social and religious life of the kingdom.



Heiau of Kauai, 1778. Pictures courtesy of the Honolulu Academy of Arts.

# AROUND THE CHURCH

## 350 INDOCHINESE REFUGEES SPONSORED

Episcopal Church congregations have sponsored 350 Indochinese refugees since a special appeal was launched by the Church's Presiding Bishop's Fund for World Relief in January.

The Rev. John Huston, a consultant to the Fund in refugee matters, noted that the Church had agreed to try to place 1,000 refugees by May 1 to assist a nationwide effort to find homes, jobs and assistance for 40,000 of the Indochinese homeless.

Huston, whose task is to help the Church develop and sustain systems to make refugee work a continuing part of the ministry, said that a former pattern of placement was still continuing, with most refugees settling in the West Coast and southeastern dioceses of the Church.

"It's become apparent," Huston noted, "that some parishes are beginning to see this as an ongoing form of ministry. Some that are going into a second round of placement for Indochinese have, in the meantime, settled Chileans, Ethiopians, or many other groups that have sought assistance." (DPS)

## From *The Living Church* BRIEFLY NOTED

On the Saturday nearest to the second anniversary of Archbishop Janani Luwum's death, (February 18), exiled Bishop Festo Kivengere, with the support of the Archbishops of Canterbury and York, launched an appeal to aid Ugandan refugees.

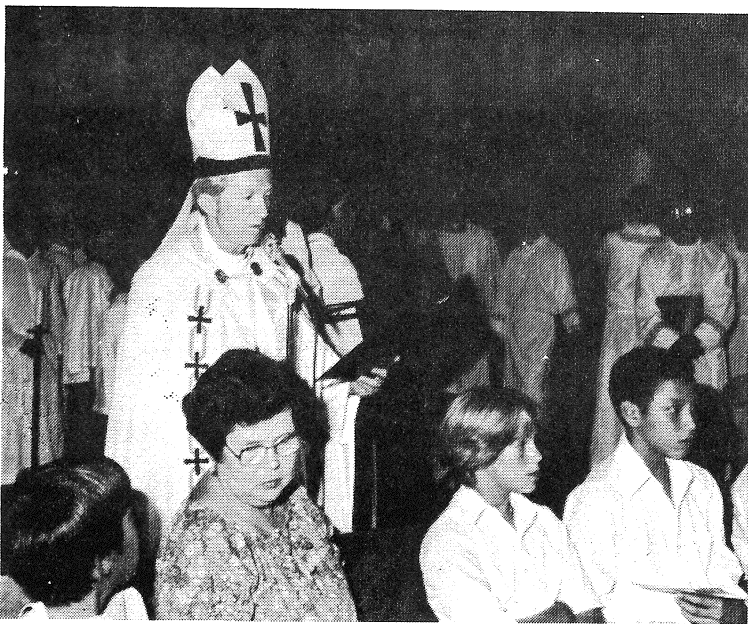
"Right now we are a people in exile waiting for the day of return. The gates of Uganda will open in the future," Bishop Kivengere said. "Then we will go home and rebuild our shattered land with gratitude for your assistance in our time of need."

The Standing Liturgical Commission has completed a revision of *The Book of Offices*, a collection of services for special and unusual occasions last revised in 1960. The new version is to be called *The Book of Occasional Services*. Another publication, *Lesser Feasts and Fasts*, has also been revised. Editions of both are expected in time for presentation to the General Convention in Denver.

In a joint declaration, West Virginia's Episcopal, Roman Catholic, and United Methodist bishops denounced the death penalty.

"The death penalty is not only inappropriate and irreversible, but also it is a return to a barbaric, savage concept of vengeance which should not be accepted, condoned, or permitted in a civilized society. It is impossible for us to accept the premise that mankind can end a life that God has created."

(Continued on pg. 8, Col. 4)



**Bishop Browning Begins the Easter Vigil — A Celebration & Offering at the Cathedral by Iolani.**

## DR. LAWRENCE LOOKS TO GENERAL CONVENTION

The President of the House of Deputies of the Episcopal Church, Dr. Charles R. Lawrence, expects General Convention to deal positively with a number of major issues at its September meeting in Denver, according to an interview published in the March/April issue of the *Trinity Parish News*.

Dr. Lawrence predicts that the final passage of the Book of Common Prayer will be without problems. "I think there is very little sentiment in the Church at large" for recognition of the 1928 Book as an alternate co-equal, he told the *News*.

"I notice as I go around the Church that the Proposed Book is being very widely used. It's now in hard cover and has a cross on it. It looks like a Book of Common Prayer and people accept it," he said.

On another issue, the ordination of women, Dr. Lawrence said, "I don't expect any significant effort to turn the clock back." He said there might be some individual resolutions to reverse women's ordination, but he wouldn't expect them to have a chance of passing.

Dr. Lawrence said that he thought the issue of the ordination of homosexuals would be regarded as a pastoral matter and not one of legislation. "There are numerous memorials coming in from dioceses that speak to this issue, usually in the negative, saying it should not be done," he said.

However, he does not expect that the Church will say that no homosexual be ordained, "Nor are they going to say, we welcome the ordination of homosexuals," he predicted.

Dr. Lawrence said that he hoped that ecumenism would become an important part of what the Church is doing, rather than something that is done incidentally. He hopes the Episcopal Church will give more leadership in ecumenism.

He doesn't expect the budget to be rearranged to provide more funds for involvement in social issues. "Even liberals, to use the term loosely, seem disillusioned with church statements and Church resolutions on issues," he said.

The House of Deputies, of which Dr. Lawrence is President, along with the House of Bishops, make up the bicameral General Convention, the highest legislative body in the Episco-

pal Church. (Diocesan Press Service)



**The Procession Begins: Frs. P. Kennedy, M. Kaneshiro, C. Halter (to the right of the banner).**

## 50th Anniversary BISHOP BRENT HONORED

The fiftieth anniversary of the death of Charles Henry Brent, first Episcopal Church missionary bishop to the Philippine Islands, was observed at New York's Episcopal Church Center with a special eucharistic service at the Chapel of Christ the Lord, with the Rev. Samuel Van Culin, Executive for National and World Mission of the Center staff, as celebrant and preacher on March 27.

Father Van Culin said that Bishop Brent will be always remembered for his missionary zeal, his ecumenical vision, and his love for humanity.

Bishop Brent developed his work in the Philippines, where he was bishop from 1901 to 1918, in areas untouched by the Roman Catholic Church — among the Igorots of the Mountain Province of Luzon and the Tirurays of the southern islands, and among English- and Chinese-speaking people of Manila. He laid the foundations for the present work of the three dioceses of the Episcopal Church in the Philippines.

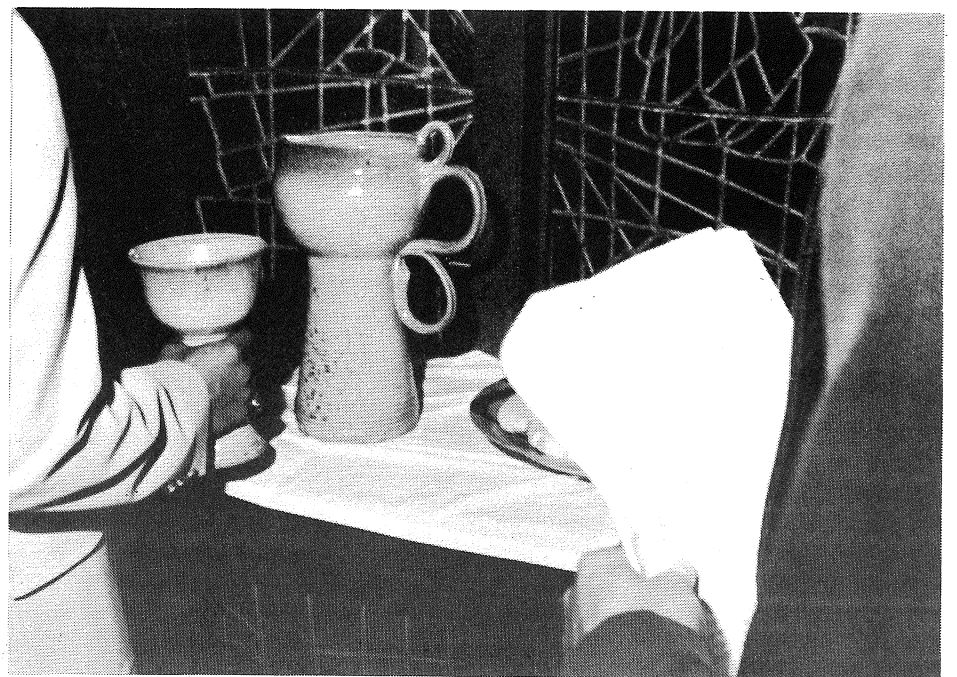
Later, he was Bishop of Western New York, 1918 - 1929.

In his ecumenical efforts, he was responsible for a World Conference on Faith and Order held in Lausanne in 1927, and thus is considered one of the fathers of modern ecumenism.

His civic services included his participation and leadership in the international commissions con-

cerned with curbing the opium traffic in Southeast Asia.

"As one walks the trails on Mindanao, one can still see and feel the living testimony of this great missionary of our Church," Father Van Culin said. He added that Bishop Brent's writings are classics on the devotion of a man to Christian faith, ethics, and spirituality. (DPS)



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## CHANGING ADDRESS?

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## CHRISTIANITY COMES TO HAWAII

The first Christian services in the Hawaiian Islands were read from the Book of Common Prayer of the Church of England. Regulations of the Royal Navy required that services be read each Sunday and, despite the absence of specific records, it is certain that officers of Captain James Cook's two vessels performed this rite off the shores of Kauai during the two weeks which the *Resolution* and the *Discovery* spent in Hawaiian waters after first sighting the Islands on January 18, 1778.

Similarly, the first Christian services of which definite records are available were in accordance with the ritual of the Church of England. The first of these was the burial service read over the remains of a seaman who died January 28, 1779 and who was buried in a heiau on the Island of Hawaii. The second was on the 21st of February 1779 when such of Captain's Cook's bones as were recovered from the natives were "put into a coffin, and the service read over them, [and] they were committed to the deep with the usual military honors."

The first minister of the Christian gospel to arrive at the Islands was the Rev. John Howel who lived at Kealahou off and on between 1793 and 1803. "Padre" Howel, as he was called, "had once been a clergyman of the Church of England but had now secluded himself from European society."

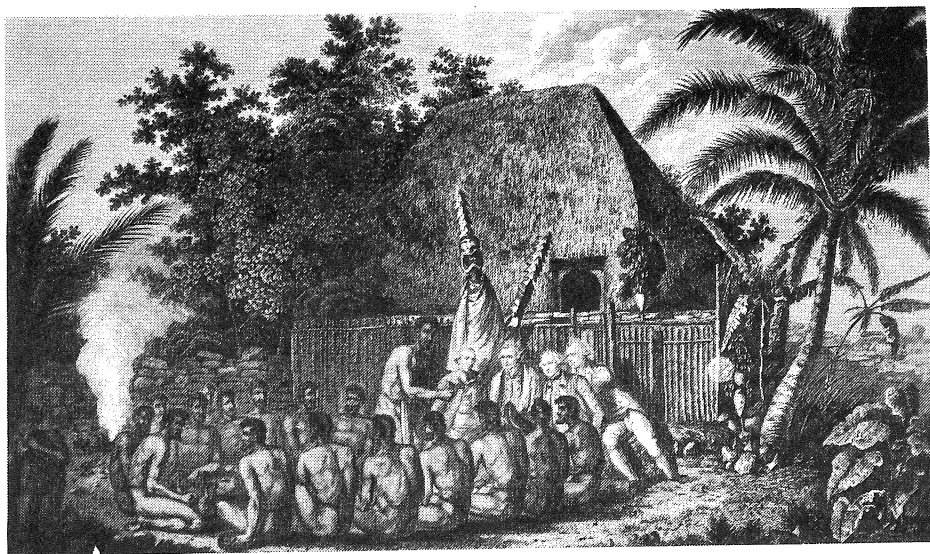
According to one report, Padre Howel was impressed with the superior intellect of Kamehameha I and "conceived that it would not be difficult to induce him to abandon his idolatrous worship and substitute one of rationality." Apparently Howel discussed with Kamehameha I the evils of idolatry and the kapu system, and the virtues of Christianity.

### John Young & Isaac Davis

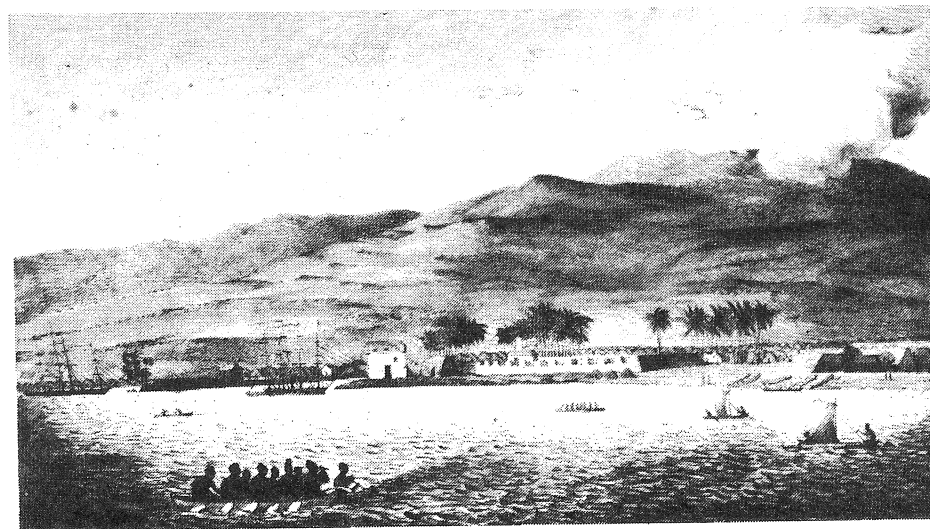
Two events of the final decade of the eighteenth century were of special significance to Hawaii and to the introduction therein of Christianity. The first of these was the extension of Kamehameha I of his protection to John Young and Isaac Davis; and the second was the series of visits which Captain George Vancouver made to the Islands.

Isaac Davis was the sole survivor of the tiny schooner, *Fair American*, which was captured without Kamehameha's prior knowledge early in 1790. John Young, boatswain of the companion ship *Eleanora*, who was ashore in a nearby area at about this same time, was detained by order of Kamehameha to prevent word of the fate of the *Fair American* from reaching the *Eleanora*. Davis and Young, both of whom were of British origin, became fast friends. They were soon reconciled to spending the remainder of their lives in Hawaii; and their influence with Kamehameha was such that they became, in effect, Hawaiian chiefs. Though of limited education, they were men of excellent character. Both had been reared in the Church.

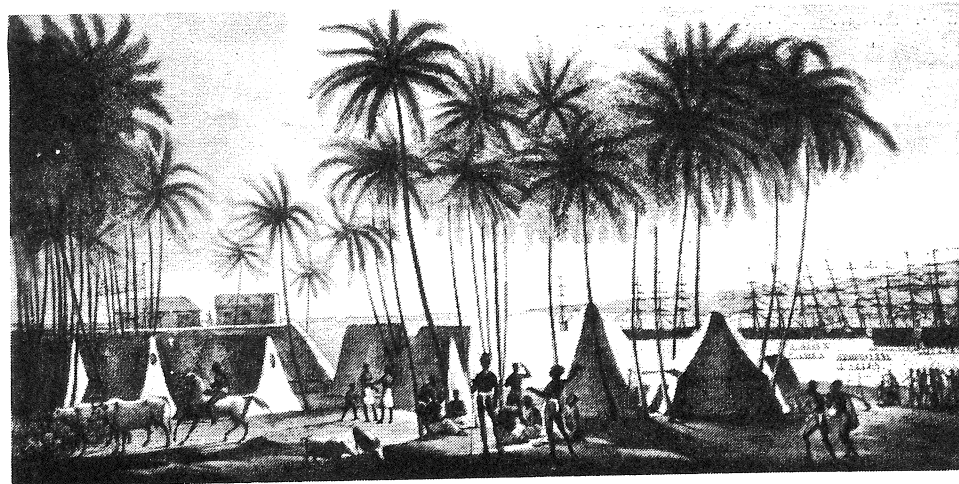
The name of the first British naval chaplain to visit the Islands is not known, nor is the name of his ship or the date of its arrival. However, a manuscript cited by Bishop Restarick credits this nameless chaplain with having solemnized the marriage of James Young to the daughter of Isaac Davis, in what is said to have been the first Christian marriage in



Hawaii's Sacred Honoring of Captain Cook



Honolulu: Fort & Koolaus.



Honolulu: Hale & Harbor. Pictures courtesy of the Honolulu Academy of Arts.

Hawaii. The service was, of course, from the Book of Common Prayer.

### George Vancouver

Meanwhile, the explorer captain, George Vancouver, of the British Navy had arrived in the Pacific. During Vancouver's visits of 1793 and 1794, a warm regard developed between him and Kamehameha. That Vancouver talked with Kamehameha about the Christian God is attested in the earliest Hawaiian history where Vancouver is quoted: "There is a God above in heaven, and if you desire to worship him, when I return to Britain I will entreat his majesty to appoint for you a clergyman; and when he comes hither you must renounce your tabu system, which is false." This same history quotes Kamehameha: "Return to Great Britain, and request her king to protect our country." During subsequent decades, the true intent of

these two quotations was often debated.

### AMERICAN MISSIONARIES

Despite these evidences of the influence of the Anglican Church as the dominant religious influence in the overthrow of the ancient religion, it was New England Congregationalists and Presbyterians who were destined to appear at precisely the opportune moment to benefit from its overthrow. In the spring of 1819, the Protestant Christians of New England and up-state New York were torn with grief over the sad *Memoirs of Henry Obookiah* (or, in Hawaiian, Opukahaia). This classic in the history of modern Christian missions told of the pagan youth from Hawaii who was found at the door of one of the colleges at Yale, weeping from the desire for learning.

Subsequently, a Foreign Mission School was established at Cornwall,

Connecticut, where Opukahaia was one of five Hawaiian students until his death in February of 1818. The sending of missionaries to Hawaii followed as a natural result of the work of the school and of the interest aroused by the pathetic story of Opukahaia's great desire to bring Christianity to his people.

The first company of Congregational missionaries departed from Boston a fortnight before the overthrow of the kapu system. It was not until they reached the coast of Hawaii on March 30, 1820, that they learned the news, "Kamehameha is dead — His son Liholiho is king — the tabus are abolished — the images are destroyed — the heiaus of idolatrous worship are burned, and the party that attempted to restore them by force of arms has recently been vanquished!"

When the missionaries reached Kailua, the chiefs, remembering the promise of Vancouver to send English missionaries, doubted if they should receive missionaries from another country. This doubt was removed by John Young, the English Churchman, who had been commended to their confidence by Vancouver.

The Rev. William Ellis, a dissenting English Protestant minister, and his wife joined the American missionaries for a short period in 1823-24. He was the first Foreigner to preach to the Hawaiians in their own tongue. His knowledge, gained during six years of labors in the Society Islands, was especially helpful to the missionaries in reducing Hawaiian to a written language.

From 1820 until the end of 1847, nearly 150 missionaries — both men and women; clerical and secular — were sent to Hawaii by the American Board of Commissioners for Foreign Missions. The accomplishments of the American missionaries were great. They succeeded in evolving a written Hawaiian language, translated the Bible into Hawaiian, established schools, set up a printing plant at Honolulu in 1822 and at Lahaina-luna in 1834, and they prepared and issued a substantial Hawaiian literature.

### THE ANGLICAN CHURCH COMES TO HAWAII

During the half-century from 1775 to 1825, the Anglican Church engaged in very little new missionary work. As a result, Hawaii was not approached by the Church during this period when the little kingdom was most highly susceptible to religious influence. However, the Congregationalists were not alone in preceding the Anglican mission to Hawaii.

French Roman Catholics sent a small mission which arrived at Honolulu July 7, 1827, but they were not accepted by the government until twelve years later. In 1839, under the guns of the French frigate *L'Artemise*, a treaty was signed permitting the practice of the Roman Catholic religion (and guaranteeing freedom of religion to all).

Another church entered the field with the arrival of ten young men of the Mormon faith on December 12, 1850. By 1854 Mormonism had penetrated to all parts of the kingdom.

Meanwhile, various attempts were being made to have the Anglican Church introduced into the Islands. As has been stated, services using



the Prayer Book were not uncommon in the early days of Hawaii's recorded history. Seamen and landsmen resorted to the ritual of the Prayer Book when services were to be held aboard ship or in the cottage.

### First Attempts

During the latter half of the reign of Kamehameha III, several unsuccessful attempts were made to establish an Episcopal chapel in Honolulu. The first of these occurred in 1838 when thirty residents headed by Dr. T.C.B. Rooke signed a petition requesting that a clergyman of the Church of England be appointed "for the benefit of ourselves and families." The petition concludes with the words, "We humbly beg leave to recommend to your Lordship's favourable notice the Reverend Herbert Beaver — with whose conduct during his residence at the Columbia River we are well acquainted."

The Rev. Mr. Beaver was the first of four missionary priests who, prior to 1862, visited the Islands briefly on their way to the Pacific Northwest. Accompanied by his wife, he first arrived at Honolulu on July 15, 1836 for a six-day stopover. On this occasion he preached at the Seamen's chapel, celebrating "the full morning service," which doubtless consisted of Morning Prayer, Litany, and the Holy Eucharist. After a brief and stormy mission at Fort Vancouver, he returned to London, spending twelve days en route at Honolulu. Apparently no action was ever taken on the petition which he carried from Honolulu to London.

A second chaplain passed through Honolulu in February of 1849. Like Beaver, he was associated with Hudson's Bay Company. Twelve years later, two missionaries of the Society for the Propagation of the Gospel in Foreign Parts spent several weeks at Honolulu when their ship was detained in port during most of February and March of 1860. Each Sunday while they were in Honolulu they preached at the Seamen's and the Methodist chapels.

### Tale of Two Chapels

Each of these chapels is of peculiar interest to the Anglican Church community in Honolulu. The Methodist church was organized in 1855, but was forced by lack of support to close its doors in 1861. This chapel became the first home of the Anglican mission when it reached Honolulu in 1862.

In 1833 a Seamen's Bethel was established at Honolulu. Its chaplain, the Rev. John Diell was appointed by the American Seamen's Friend Society, an inter-denominational group. When the Rev. Samuel Whitney, of the first missionary group to Hawaii, initiated correspondence with the society in 1830, a priest of the Episcopal Church was secretary of the society. Mr. Diell and his successor, however, were both Congregationalists.

After the death of Mr. Diell in 1849, there was a lapse in the work of the society at Honolulu. Peter A. Brinsmade, U.S. consul at Honolulu, initiated the reading of the service of Morning Prayer and a sermon at the Seamen's chapel at this time. He was joined by a larger part of the foreign community of Honolulu in his efforts to secure the appointment of an American Episcopal priest to the Bethel at this time. Nothing resulted from his appeals to the American Seamen's Friend Society or to the



King Kamehameha IV.



Queen Emma.



Prince of Hawaii.

Board of Missions of the Episcopal Church. However, Brinsmade continued services as a lay-reader until 1842 when he left the Islands. At about the same time, the Rev. Samuel C. Damon took up the chaplaincy of the Bethel and carried it on for forty years. Although a reorganization on April 3, 1850 created a permanent Bethel Church of the congregational order, its facilities continued available for the conduct of Episcopal services whenever Episcopal chaplains were in port. Also, the minister of the Bethel church frequently conducted marriages and funerals from the Prayer Book for members of the Anglican Communion.

### Book of Common Prayer

Congregational ministers of the missionary group also performed rites according to the Prayer Book ritual on special occasions. The Rev. Dr. Richard Armstrong performed the Marriage Service on June 19, 1857 at Kawaiahao Church for King Kamehameha IV and Emma Rooke, when the ritual of the Church of England was used in both Hawaiian and English. The Rev. Ephraim W. Clark baptized Hawaii's little Prince on August 23, 1862, using in part the Baptismal Service from the Prayer Book. The Burial Services read over little Prince Albert was also conducted in the Episcopal form by the Rev. S.C. Damon, the Rev. E.W. Clark assisting.

Mention has already been made of the traditional claim that Kamehameha I asked Captain Vancouver for a mission in 1793-94. Also, Kamehameha II has been represented as having gone to England in 1824 to repeat this request.

### Robert Crichton Wyllie

Robert Crichton Wyllie, an extremely able Scotsman of considerable personal wealth, became minister of foreign affairs for Kamehameha III's government in 1845. Although reared as a Scotch Presbyterian, he became the principal protagonist for the establishment of the Anglican Church in Hawaii. Wyllie certainly believed in this move for political reasons as evidenced by his note to Admiral Richard Thomas in 1846: "The genius of Episcopacy is Monarchical. The tendency, here, to Republicanism is too strong. I think, if the King has a Chaplain of the English Episcopal Church, it would be of great use both in a religious and political point of view."

That he believed in the move for personal reasons is equally evident in a letter of 1851, also to Admiral Thomas: "Much as I respect our Missionary friends, I cannot go with them in their blind zeal, virtually, to supersede Christian Baptism, by the Teetotal pledge. For the good of the Kingdom and of Christianity an attempt is now being made to get up an Episcopal chapel. I am favourable to it."

In January of 1847, Wyllie attempted, at the request of Kamehameha III, "to ascertain the feelings of the foreign community in regard to the want of an Episcopal Church or chapel" but nothing came of it.

An Anglican congregation was formed in 1851 when, on November 2 at the Chamber of Commerce, the Liturgy of the Episcopal Church and a sermon were read. On November 23, the place of meeting was moved to the old courthouse, Mauna Kilika. In March, 1852, a young American theological student named C. Smeathman arrived in Honolulu. He was requested to conduct the services which he did effectively until about the end of May when his health forced him to return to San

Francisco.

### Kamehameha IV

Kamehameha IV, nephew and heir of Kamehameha III, ascended the throne on the latter's death December 15, 1854. In 1849-50, Kamehameha IV and his brother, who was to succeed him as king in 1863, had visited the United States and Europe. During their travels they attended services at Trinity Church, San Francisco; Westminster Abbey; St. Paul's Cathedral; St. George's Chapel, Windsor; and, a number of times, the embassy chapel in Paris. The young prince who was to reign as Kamehameha IV "was asleep all the sermon" at Trinity Church; and at Westminster was "seated up in the stalls, and heard nothing of the sermon." Nevertheless, he appears to have been impressed by the Anglican service and to have recognized the doctrines and ritual of the Church as more compatible with monarchical government than were those of the religions already established in his kingdom.

The marriage of Kamehameha IV to Emma was probably as important as any other single event in the history of the Church in Hawaii. Queen Emma was partly of English ancestry, having been the granddaughter of John Young who was advisor to Kamehameha I. She was reared by an English uncle, Dr. T.C.B. Rooke, who adopted her as an infant; and she was educated in part by an English tutoress.

In 1858 Kamehameha and Emma placed themselves at the head of a movement for founding an Anglican Church. Approaches were made to the Board of Missions of the Episcopal Church and to various individual bishops in the United States as well as to individuals and missionary societies in England. In 1866 Bishop William Ingraham Kip of California recalled that "The late Hon. R.C. Wyllie, Minister of Foreign Affairs, several times wrote to me on the subject. Unfortunately, we had no clergymen to spare."

Bishop Horatio Potter of New York was in England in 1860 with Bishop Kip, and they joined in seconding the wishes of Kamehameha and Emma. On their return to the United States, Bishops Kip and Potter joined with others in securing a decision that the American Episcopal Church would cooperate by sending two or three American clergymen to form part of the proposed Hawaiian mission. Unfortunately, the outbreak of the Civil War was to prevent the immediate carrying out of this plan.

In November of 1860, Kamehameha IV wrote directly to the British queen petitioning her "approval of the establishment of the Anglican Episcopal Church within my Dominions." Simultaneously, Minister Wyllie wrote the Archbishop of Canterbury.

### Bishop Staley

Manley Hopkins, Hawaiian consul general in London, and the Bishop of Oxford (Dr. Samuel Wilberforce) are entitled to a conspicuous place among the founders of the Episcopal Church in Hawaii. During 1860-61, Hopkins and a committee he had formed collected money for the mission and canvassed the field for a properly qualified clergyman. The Society for Promoting Christian Knowledge each provided liberal grants in aid of the mission.

The Bishop of Oxford noted that