

WHAT WAS THE REACTION OF THE HAWAIIAN CHURCHES?

- ◇ 1. From Albertine Loomis, For Whom Are the Stars? (The University Press of Hawai'i and Friends of the Library of Hawai'i, 1976):

- ◇ The lo'ela story as told by his hanai daughter, Edith DeMatta, is that one day after long absence from Kawaiaha'o, lo'ela, in hostility and defiance, rode his horse straight up the front steps of the old stone church; that unperturbed members, gathering for the service, called out, "E lo'ela, Aloha!" and invited him to hitch his horse and come in for worship; that lo'ela, overwhelmed by the cordiality though apologetic that he wore his work clothes rather than his "Sunday best" yielded to their urging, forgot his grudge, and resumed his role as a vigorous but gentle deacon, again and again exhorting the Sunday school youngsters to be proud of their Hawaiian heritage. (pp. 3-4)

- ◇ 2. Also from For Whom Are the Stars?:

- ◇ On the outer Islands native pastors, almost to a man, accepted the verdict against Lili'uokalani. Told that she had signed unrighteous bills into law and had sought to increase her own power at the expense of her subjects, they agreed sadly that Hawai'i would be better off when, in a few short weeks, it became part of the great American Republic. But they could not carry their congregations with them. In some places they were driven from their pulpits or shut out of their chapels. For the most part the people simply stayed away from the sermons or listened in sullen silence and thought what they pleased. (p. 44)

- ◇ 3. Also from For Whom Are the Stars?:

- ◇ At Kaunakapili all was strife and confusion. The followers of the Reverend Waiama'u, who accepted the overthrow, sought to oust Deacon Alapa'i, the queen's friend and supporter, on charge of heathenish practices. On four successive Saturdays a jury of native elders heard testimony. But, though Alapa'i's wife was known as a kahuna who kept an `unihipili, the decision went in the deacon's favor, and he continued to foster royalist sentiment in the congregation. For weeks, to the dismay of those who lived within its sound, the Kaunakapili bell tolled each morning between four and four-thirty to call members to prayer for restoration. (p. 45)

- ◇ 4. From Gavan Daws, Shoal of Time: History of the Hawaiian Islands (Honolulu: University of Hawai'i Press, 1976):

- ◇ The Hawaiians were unable to do much about their political fate, but in good Christian fashion they voted with their consciences. As recently as 1870 one Hawaiian in every four had thought of himself as Protestant. After it became clear that Protestantism entailed aggressive Americanism the Hawaiians began to drop away from the old missionary church. They did not abandon Christianity altogether, but they changed their allegiance. At the beginning of the eighteen nineties the Roman Catholic church and the Mormon church had more than eighteen thousand members between them, and the Protestant church had fewer than three thousand members. (pp. 291-292)

WERE THE MISSIONARIES AND THE HEA INVOLVED IN THE OVERTHROW?

The evidence:

1. From the Andrew Walsh article, "Congregational Influences in Hawaii (1820-1893)" in New Conversations, Spring, 1993, the following information is available:

a. Sereno E. Bishop served with the American Board of Commissioners for Foreign Missions (ABCFM) from 1853 to 1865, then held a variety of positions, including serving as editor of the HEA newspaper, *The Friend*, from 1887 to 1902. He was an active correspondent on Hawaiian matters for a number of American publications, including *The Washington Star*, and the Congregational journal, *The Independent*. (See Pp 34ff and footnotes 44-48) Bishop published one of the first defenses of the Revolution in the February 16, 1893 edition of the *New York Tribune*. A vocal critic of the Hawaiian monarchy, Bishop was a member of the Hawaiian League, and, although, he denied it, probably an annexationist of long-standing by 1893. Within the HEA, he was a notable critic of non-Christian practices among Hawaiian church members. In 1884 Bishop still forecast a future for Hawaii as an independent republic where, as in European monarchies, the Hawaiian monarchy would fade away when "native sovereignty comes to an end, whether by the decay of the native people, the lack of chiefs, or a general end of its usefulness. Lili'uokalani's determination to reestablish monarchical power altered Bishop's gradualism. In January, Bishop supported the revolution vigorously, heaping withering scorn on the queen and the Hawaiians. In a private letter to James G. Blaine, he termed the Hawaiians a "weak and wasted people," whose

only claim can be to the compassionate help and protection of their neighbors. Is it not an absurdity for the aborigines, who under most favorable conditions have dwindled to having less than one third, (now barely one-fourth, probably) of the whole number of males on the Islands, and who are mentally and physically incapable of supporting, directing, or defending a government, nevertheless to claim sovereign rights. It would seem that forty millions of property interests held by foreigners must be delivered from native misrule. Not to do that will be the wrong!

b. O.P. Emerson, a son of the original mission, was another missionary of the ABCFM and a leading figure in the HEA. (See p 29 and footnote 13).

c. Rev. Charles M. Hyde, was the one official ABCFM missionary assigned by the ABCFM to Hawaii in 1877. (footnote 13) In December, 1892, Hyde wrote to the ABCFM to praise John L. Stevens, who was about to lose his diplomatic post as a result of Grover Cleveland's victory. Stevens, said Hyde, "has been a regular attendant with his family at the Central Union Church, though he was formerly a Universalist minister in Maine." (p 33 and footnote 35)

2. From Pp 244-245 of Hawaii's Story: By Hawaii's Queen is the queen's account of how Rev. Hyde influenced Mr. Albert F. Willis, the second researcher sent by the U.S. government. A quote from the Queen in her book on p. 391 mentioned both W. W. Hall and Mr. F. S. Lyman of Hilo as saying how long they waited for their children to rule over the islands. Note that Mr. W.W. Hall was the treasurer of the HEA board. Also, a quote from Lorrin A. Thurston's A Hand-book on the Annexation of Hawaii stated that "every native minister of the gospel; most of the better educated natives; almost without

exception, all of the white ministers of the gospel; the representatives of the American Board of Foreign Missions; the Hawaiian Board of Missions; . . . all of these are working, hoping and praying for annexation as one last hope of the native Hawaiian." (pp. 38-39)

- ◇ 3. From Jean Hobbs, Hawaii: a Pageant of the Soil, is information on land bought by the missionaries. Sereno Bishop's transactions are provided for you. Note that he bought 668 acres on Maui in 1853 while he was a missionary and the many transactions since that date.
- ◇ 4. Enclosed is the Annual Report of the HEA in June, 1893. Please note on Pp. 10-11 that after discussing upheavals in the parishes, notably that of Lahaina, a resolution was passed; "That partizan politics should not be introduced into the pulpits of the land." In the same meeting, on page 12, the following resolution was passed: "In view of the confidence and regard we feel, be it resolved that we, the members of the Hawaiian Evangelical Association--clergymen, pastors, delegates, and corresponding members--now in session in Honolulu, do call on Hon. S. B. Dole, President of the Provisional government of these Islands, and upon his Cabinet." The report goes on to say, "and on Tuesday, the 13th (of June), some forty or more of the members of the Association were received by President Dole and his Cabinet in the Executive Building." In other words, when partizan politics were in opposition to the provisional government, the HEA voted that it should not be something the church should involve itself in. However, they officially took an action as the HEA that surely showed support for the provisional government by being received by the president.
- ◇ 5. Enclosed are the lists of the officers and members of the Board of the HEA for 1893-94 and 1897-98. Note that the officers are the same. "Hon." in front of the names probably indicates that they served in the government in some capacity or another, whether elected to the legislative branch or an officer of the government. Note that Hon. A. F. Judd, who was Chief Justice, served as the HEA president. Henry Waterhouse, although not among the Committee of 13, the Committee is said to have met in his home to plan the events. Hon. W.O. Smith, named as one of the coup leaders, served on the Board of the HEA for 1893-94. P.C. Jones, an executive committee member of the Provisional Government, was a missionary descendant and an officer of the Board of the HEA. The leadership of the HEA Board are all dominated by the "haoles." All of the officers and every committee chairperson is a "haole."
- ◇ 6. Mr. Russ Apple in his column "Mo'olelo na Aupū" in the March 28, 1898 issue of the Hawaii Tribune-Herald wrote:
 - ◇ The Rev. Sereno E. Bishop, son of an American missionary to Hawaii, a popular preacher in haole Honolulu churches and Hawaii-based correspondent for the United Press, cried out against the queen and her government, on whose side were "the kahuna sorcerers and idolators, all the white corruptionists, and those who wish to make Honolulu a center for the manufacture and distribution of opium, together with the lewd and drunken majority of the native race, who live largely by the lucrative prostitution of their females to the wifeless Chinese and Japanese."
 - ◇ Soon, Sereno Bishop, still out to blacken the queen's reputation and nullify her influence in the white-supremist American politics ca. 1900, would label her in the American press as part-negro. He claimed that Lili'uokalani and her late brother Kalakaua, who ruled before her, were not pure Hawaiian, but children of a female chief of second rank and her lover, a negro bootblack named John Blossom.