

# Hawaiian Church Chronicle

*"For Christ and His Church"*

Entered at the Post Office at Honolulu, Hawaii, as Second-class Matter.

THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor.*

VOL. XXII.

HONOLULU, HAWAII, AUGUST, 1932

No. 6



Picture taken by Bishop Restarick, on the S. S. Peru, of the company which came with him to Honolulu in August, 1902. Back row, from the left, Mrs. J. Arthur Evans, Miss Charlotte Teggart, Mrs. Restarick, Deaconess Drant, Mrs. L. F. Folsom, the Rev. J. Arthur Evans. Below from the left, Arthur E. Restarick, F. F. Fyler, Miss Evelyn Wile, Miss Constance Restarick, Miss Florence Blake. Sitting in front with her Japanese dog, Margaret Frances Restarick, who spent her eighth birthday on the S. S. Peru.

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youth and early manhood. Not only will it prove fascinating to the general  
reader and to all those interested in Dr. Sun, but it is safe to say that it will  
make an important contribution to any really satisfying future biography of its  
subject."

# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXII.

HONOLULU, HAWAII, AUGUST, 1932

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Successor to the Anglican Church Chronicle

August, 1932

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.  
Editor

THE RT. REV. H. B. RESTARICK  
Associate Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders and other business communications should be addressed to T. J. Hollander, 222-B Emma Square, Honolulu. News items or other matter may be sent to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square or to Bishop H. B. Restarick, 1715 Anapuni Street, Honolulu.

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### CALENDAR

August 6—Transfiguration  
August 7—11th Sunday after Trinity  
August 14—12th Sunday after Trinity  
August 21—13th Sunday after Trinity  
August 24—St. Bartholomew  
August 28—14th Sunday after Trinity



### NOTES

It is earnestly hoped that those who have not contributed towards the support of the Hawaiian Church Chronicle this year will do so as soon as possible. The Treasurer, T. J. Hollander needs money to pay the printer's bills. If all those who receive the paper would send a dollar, the Chronicle would receive ample support. The Associate Editor, who is writing this, asks those who receive this number of the Chronicle to send a contribution or a subscription, if they have not already done so this year.

We are always glad to receive news items from the clergy or laity, which are of general as well as local interest. All communications should be brief. We are obliged at times to cut out portions of articles contributed which in our judgment are not of importance. A list of names, for example, is of local importance but to the majority of those who receive the Chronicle the names would mean nothing. Our space is limited and economy is necessary.

### THIRTY YEARS AGO

By Bishop Restarick

On August 1, 1902, Bishop Restarick, wife and three children, sailed from San Francisco on the S. S. Peru for Honolulu. With them were Mrs. L. F. Folsom, Miss Charlotte Teggart, Miss Evelyn Wile, F. F. Fyler, and Miss Florence Blake, the adopted daughter of Mrs. Folsom all of whom had been members of St. Paul's Parish, San Diego, where the Bishop had been Rector for exactly twenty years. There was also Deaconess Drant of Cincinnati.

Mrs. Folsom and Miss Wile had been appointed by the Board of Missions from funds available from the United Offering of the Woman's Auxiliary. Bishop Johnson had informed Bishop Restarick that there was ample money in that fund and he telegraphed to his friend Dr. Huntington of Grace Church, New York, and asked him to present the need for women workers in Honolulu that he might take over St. Andrew's Priory which Sisters Beatrice and Albertina had written requesting him to do. He tried to get Sisters from several Communities but they had none to spare. Mrs. Folsom had been matron at a home for children and Miss Wile had been a teacher in the public schools.

Miss Teggart and Mr. Fyler came at their own expense, the traveling expenses of the others were paid by the Board of Missions. There were also in the company the Rev. J. Arthur Evans and wife who come out for the trip not intending to remain.

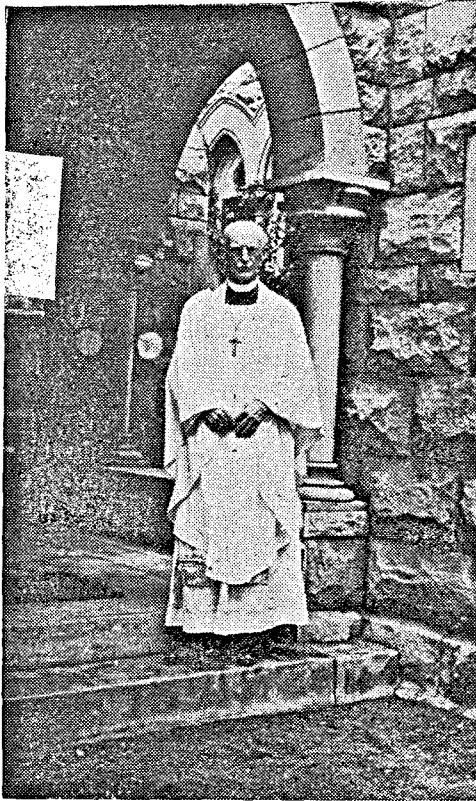
While in San Francisco the Bishop and his wife and children stayed ten days at the old Occidental Hotel which was then a favorite hostelry with people from Hawaii, and where Charles R. Bishop lived for many years until the great earthquake of 1906. While at the Occidental, the Bishop met Mr. S. M. Damon and Mr. and Mrs. L. A. Thurston who gave Mrs. Restarick valuable information as to the purchase of furniture and clothes. Mr. Damon said that Bishop Nichols had told the people of Honolulu, when he was there to take over the Church from Bishop Willis, that a house was needed for the new Bishop, and that he would contribute towards it. This he did in 1910 accompanying his gift with a kind note saying

"Bishop Restarick belongs to the Islands and not to the Episcopal Church only." Thus early was the generosity of the people of Hawaii made known.

Mr. Damon in conversation said, "If you show the people of Honolulu that you are doing work for the benefit of the community you will find that they will support your enterprises with gifts." This was found to be true during the whole of my Episcopate. On several occasions Mr. Damon met me on the street and said, "I have not given you any thing lately. Come into the bank and I will give you a check." Until the time of his retirement from business he was a kind friend and adviser, though he had no connection with the Episcopal Church.

A day or two before we sailed, Canon Mackintosh arrived in San Francisco on the Alameda and was a guest at the Occidental. When I got to Honolulu it was supposed by many that he had gone to San Francisco to interview me and return with our party. As a matter of fact Canon Mackintosh in the little conversation I had with him said nothing about the conditions of the Church in Honolulu. He was too much of a gentleman to endeavor to bias the new Bishop one way or the other. Canon Mackintosh returned on the Alameda.

Major Hooper, the proprietor of the Occidental, was an ardent Churchman and the Warden of Trinity Church. He had been a friend of mine for many years and was well known to Honoluluans. When we were ready to sail I asked the cashier to make out my bill. When it was sent to my room I found the only charge was for our family washing. I went to him and said I wanted the whole account. He told me that there was no other charge. I sought the Major and told him that it was too much to impose a family of five on him for two weeks. Those who remember him know he was a bluff speaking man. He said: "Don't you say another word. Can't I do what I like at this hotel? If you say any more I won't have you stay here again." His kindness was certainly a great help and it was his way of contributing to the new work which I had undertaken. The voyage to Honolulu was uneventful. Early on the morning of Friday, August 8, the Peru was outside the harbor and L. T. Peck and the late Wray Taylor



Bishop Restarick on July 2nd, 1932, the 30th Anniversary of his Consecration to the Episcopate after he had celebrated the Holy Communion at St. Andrew's Cathedral. The Eucharistic vestments are the same that he wore at the first service he held in Honolulu, August 10th, 1902. They were given to him by laymen in San Diego in 1896. The beautiful White Stole was the joint gift for the occasion by Miss Ethelwyn Castle and Sister Madeleine.

came out in a boat to welcome the party. We landed at the old Pacific Mail Wharf which was very different from the fine wharves of today. I and my family went directly to the Royal Hawaiian Hotel which stood where the Army and Navy Y. M. C. A. is now. Invitations of entertainment were declined as I wished to avoid any appearance of favoring any faction for the Church troubles in Honolulu were known in California. We remained at the Hotel for two weeks and While I attended to business, my wife was diligently seeking for a house. She decided on one of the four houses then newly built on Beretania Street by Mrs. C. J. McCarthy, whose husband was later Governor of the Territory. The houses are now combined and in them is conducted a family hotel under the name of The Donna.

It was found that the buildings at the Priory would have to undergo repairs before the three women who came with me could live there, and they were invited to become the guests of dear Mrs. Mackintosh at whose house they remained two weeks. The Sisters had slept in the dormitories with the girls and I arranged

to build cubicles in them for the teachers. Miss Teggart who was to be treasurer selected a small shanty near the gate which was her room for eight years. I had the dormitories fumigated and white-washed inside, for insects of a noxious kind infested the woodwork of the sleeping apartments. This I did with money which friends had contributed towards the work which I might find to do. Shortly after school opened a case of plague occurred in the rear of Washington Place and the Board of Health ordered me to put in connection with the sewer system for up to that time cess-pools had been in use for the school. This cost \$1200.00 which I paid from the funds I had brought with me.

Canon Kitcat had arranged that my first service should be a celebration of the Holy Communion at the Cathedral, at 7 A. M. on August 10. The choir and a large congregation were present, among the number being Queen Liliuokalani. The choir then vested in the old pro-Cathedral and the members seemed quite surprised when I spoke some words of appreciation at the close of the service.

At 9:15 I addressed the Hawaiian Congregation which had been tentatively organized by Bishop Nichols during his stay in the Islands, after taking over the Church from Bishop Willis. At 11 o'clock I preached in the Cathedral and on July 2nd this year, when I celebrated the 30th anniversary of my consecration, Robert Catton handed me an extract from his diary in which he commented on the sermon and expressed the hope that I was the right man for the place. In the evening of August 10, I preached at St. Clement's Church having passed a busy and very happy day, kindness being shown to me by all.

What occurred later is to be found summarized in my book, "Hawaii from the Viewpoint of a Bishop", a few copies of which are still on hand. I have only tried to give here the incidents relating to my arrival.

Of the company which landed in Honolulu on August 8, 1902, the following have departed this life: F. F. Fyler, Mrs. Folsom, Miss (Deaconess) Wile, the Rev. and Mrs. Evans, Deaconess Drant

and Margaret (Restarick) McGrew. Miss Teggart, after 29 years of faithful work at the Priory and the Cluett House, resigned last year. Florence Blake is a teacher in the public schools at San Diego, California.



**FRANCIS SCOTT KEY  
CHURCHMAN, PATRIOT POET  
BORN AUGUST 9, 1780**

We wonder how many are aware that a hymn written by Francis Scott Key is in our Church hymnal? It is number 233 in the New Hymnal and the first two lines are:

*Lord with glowing heart I'd praise Thee*

*For the bliss Thy love bestows.*

This hymn was sung when, last year, a tablet was erected to his memory in the Washington Cathedral. When the tablet was dedicated by Bishop Freeman, a great grandson of Francis Scott Key, Major Francis Scott Key-Smith, made an address on the life of his ancestor.

The tablet reads:

"Francis Scott Key. August 9, 1780-January 11, 1843. And this be our motto, In God is our trust. And the Star Spangled Banner in triumph shall wave O'er the land of the free and the home of the brave. Erected by the District of Columbia Society of the United States Daughters of 1812."

In the sentence of dedication Bishop Freeman said: "I dedicate this tablet in honor and tribute to Francis Scott Key, Churchman, Patriot and Poet, to the end that his memory may continue on the National Cathedral in the Capital of our Country for all the years to come."

It is near the tablet erected to Nelson Appleton Miles, Lieutenant General, United States Army, and both memorials are viewed by hundreds of pilgrims each week as they pass through the Nave crypt going from the chapels to the Curator's office.

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## THE LORD'S DAY

In the revolt from the Puritan Sabbath many have forgotten that the first day of the week is the Lord's Day, the weekly memorial of the Resurrection. On that day Christians should join others in public worship after which the matter of recreation must be left largely to the individual conscience. It should be remembered that among the Protestants on the continent of Europe, Sunday was not observed according to the laws of the Jewish Sabbath, as it was by the Presbyterians of Scotland and the Puritans of England and New England.

In the autobiography of the Rev. Thomas Guthrie this appears: "On first going to Ross-shire to visit and preach for my excellent friend Mr. Carment of Rosskeen, I asked him on the Saturday evening before retiring to rest, whether I would get warm water for shaving in the morning? Whereupon he held up a warning hand saying 'Whisht, whisht!' On my looking and expressing astonishment, he said with a twinkle in his eye, 'Speak of shaving on the Lord's Day in Ross-shire and you never need preach here more'."

A recent writer who was in the same county visiting said that a milk maid refused to feed the cows on the Lord's Day. She said she would milk the cows because they could not milk themselves, so that was a work of necessity, but let them out in the fields and they could feed themselves.

We remember seeing in Punch years ago a cartoon in which was a Scottish maid servant in London. She gave her mistress notice that she would leave and, when asked why, she said that she liked the place, but "Master will whistle hustle on the Sabbath."

There is a golden mean which lies between Puritan strictness and irreligious laxity. The mean position is that Sunday is the day for rest and worship—rest from secular toil and a time for the gathering together for worship, that God, His law and love, may be kept bright in our minds and hearts.



## HERE AND THERE IN THE DIOCESE

### Molokai Baptisms

As a direct result of the work of our new hospital on Molokai, following the treatment of a patient there, the Bishop baptised a woman and eight children at St. Andrew's Cathedral, Honolulu, on July 14. The lady and her four children have been visiting her sister in Honolulu, and brought the children of her sister and of a friend to baptism along with herself and her own children. In addition, another friend, an adult, is being instructed for baptism, and will bring her infant for

the Sacrament at the same time it is administered to her. Counting those whom the Bishop baptised in the hospital Chapel of the Holy Cross and those baptised in St. Paul's Japanese Mission, Maunaloa, there have been altogether sixteen residents of Molokai baptised this year, not counting the persons in Honolulu who have come into the Church through the interest and efforts of new churchmen of Molokai.

### Dr. Jaggar Speaks in the Hilo Church

Dr. Thomas A. Jaggar, director of the Volcano Observatory on Hawaii, has repeated in the Church of the Holy Apostles, Hilo, his remarkable address on the resemblance of Hawaii to Galilee which he delivered originally in Christ Church, Kealahou. It is gratifying to have such a layman as Dr. Jaggar both willing and able to speak on religious subjects.

### "Sixty Years Ago"

From the Honolulu Advertiser: "The opening prayer, when translated from the Hawaiian, as given by the Hawaiian chaplain, in opening the Assembly the other day, reads: 'We know, Oh Lord, that Thou dost give liberally unto all classes and conditions of men according to their lack; now the great want of this Assembly, as 'Thou knowest, is wisdom and intelligence to understand their duties, and that we pray may be bestowed upon them—from the ministers and the nobles down to the representatives.' A sensible prayer."

### Regular Official Services At Schofield Barracks

The Bishop has received the following letter from Major A. K. Mathews, Division Chaplain.

"With the approval of the Commanding General of the Hawaiian Division, I am writing to request that a celebration of the Holy Communion of the Protestant Episcopal Church be observed by you, or a priest of the Church to be designated by you, at the Schofield Barracks Post Chapel beginning the first Sunday in July, and continuing there-

after on the first Sunday of alternate months. The hour designated for this service is 10:30 A. M.

The reasons for this request are the availability of no Episcopal priest nearer than Honolulu, and the large number of Episcopal communicants living at Schofield Barracks.

Your co-operation in granting our prayer will be greatly appreciated."

The Bishop, after consultation with the Commanding General, agreed to the request and conducted the service in July. He also attended the Episcopal Sunday School and conducted infant baptism. There are over ninety active communicants at Schofield; and they have been without regular services since the Episcopal Army Chaplain, Rev. Burt Webster, was transferred to the mainland in April, 1931.

### A Message from Mrs. Harper Sibley

After a strenuous visit in Honolulu, following her eight months' observation of Christian missions in the Orient, Mrs. Harper Sibley of Rochester, New York, an outstanding leader in the Woman's Auxiliary, writes that she thinks that our work in the Hawaiian Islands is "really glorious," and continues: "As you can imagine we were thrilled with all the 'life' and 'work' we saw. One thing, however, we have come to look for above all else—in our eight months of studying various Mission fields—and that is a certain 'quality' rather than quantity. So much Christian work these days seems to be just more 'unleavened bread'—just more of the same thing that secular philanthropy and state education are doing; while I'm sure Christ meant something very definite, when He spoke of the Kingdom as 'leaven'—a thing (as we housewives know) which entirely changes the character and substance of



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the thing it touches. Therefore, our constant questioning and stress on the "quality" of your doctors, teachers, preachers! How we would have loved to have stayed and "lived" in your midst for some days, and really seen quietly all that is being accomplished. We must surely come again."

#### *New Appointments to the Staff at Iolani School*

Word has been received from New York that two more of the five young unmarried men who are joining the teaching staff at Iolani in September will soon be on their way to Honolulu. They are Mr. Agnew Ross Ewing, B.S., and Vachel Lindsay Wakefield, B.A.

#### *Notice to Clergy and Parish Treasurers*

Mr. Hollander, our diocesan treasurer, reports that a ten per cent reduction on all payments made by the Diocesan Missionary Society for work in the Islands will be necessary unless parish and mission apportionments are met with scrupulous regularity and care. For the first half of the year all obligations have been met, but there is generally a let-up in the summer and special effort is required each year to catch up again in the fall. There need be no cuts if congregations meet the apportionment in full as voted in Convocation. Mr. Hollander appreciates the increasing number of vestry treasurers who make payments to him monthly. As he is required to pay out each month, it seems only business-like that he should receive from the treasurers such sums, large or small, as are in hand each month.

#### *Students Coming to Town from Rural Oahu and from Other Islands*

It is well to remind our Church people of the fact that next month many pupils will be coming to Honolulu to enter educational institutions. The Church in town will do its best to shepherd the students in school and university. It is obviously important that we in Honolulu should know who the out-of-town pupils are, and we ask that the clergy and parents of children coming from other islands send word, without delay, either

to the Bishop or to particular clergy in charge of churches in Honolulu.

#### *"The Bishop's Prayer"*

In many Church Schools of the diocese at the Bishop's visitations it has become customary to say together the special prayer which the Bishop gave to the children in his first message in February 1930. The prayer is generally called "The Bishop's Prayer", although it is not original with our Bishop. As requests have been made for copies of the prayer, we are glad to print it again:

"Heavenly Father make us we pray  
Thee, such children as Jesus was;  
quick to obey; glad to be taught;  
and never afraid to speak the truth.  
May we hurt nobody, by word or deed,  
but all day long be good to others,  
as Thou dear Lord has been most kind to us.  
All this we ask through Jesus Christ our Saviour.  
Amen."



A missionary in Africa recently received the following letter from a native student.

Dear Mr. H.

My Lord—I find I will be unable to be at the aperture of the Institute on the 13th of February. On returning home from my holiday I found that my brother had fallen asleep. The incident of the accident was a lion.

#### DEPRESSION EFFECTS MARRIAGES

"To me the most pathetic figures of the depression are those of the marriage bureau. I can follow the downward course of stock market prices with a cold eye. I find it hard to remember that widows became poor when the New York Central passed its dividend. I have hardened myself to read monthly employment reports and records of mortgage foreclosures. Can you visualize, though, the unhappiness of 3,000 marriages that have not been made? Depressions do not kill the desire of two young people for each other, but they do make it impossible to realize that desire." This was the statement made by Prof. A. Ford Hindrichs, professor of economics at Brown University, at St. Luke's Church, East Greenwich, R. I.



#### CLOSING CHURCHES IN SUMMER IS A BLUNDER

According to the Rt. Rev. S. E. Keeler, bishop coadjutor of Minnesota, it is a fatal blunder to close churches in the summer. Addressing the convention of the diocese he called for year-round worship and service; for renewed and vital consecration of the laity to personal evangelism and for greater interest in missions on the part of every parish.

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We believe that Church people, were they familiar with the service being performed by these institutions, would make every sacrifice necessary to send their boys and girls to these schools.—*From "The Witness"*.

Two of our schools are IOLANI and THE PRIORY.

## MOLOKAI HOSPITAL NOTES

### *Gift of Instruments*

Dr. Charles B. Cooper of Honolulu has presented to the hospital such instruments and other equipment of his as we care to add to our present equipment. Dr. F. E. Trotter, President and Executive Officer of the Board of Health of the Territory, has personally selected such articles as he considers desirable, such as a special operating light, cauterizing stove and many smaller articles. The Hospital Board greatly appreciates Dr. Cooper's generosity.

### *Care of the Hospital Grounds*

Mrs. George P. Cooke and Mrs. James Munro have accepted the responsibility of keeping the grounds in order. Senator Cooke has sent a group of men to remove weeds and to cut the grass. Three loads of ginger have been planted, and many other flowers also. Mrs. Robert Pauole and Mrs. Edward Aiau sent leis for the pictures of Robert Shingle, Jr. on Lei Day, and Mrs. Kenneth Auld sent bouquets also.

### *Recent Visitors*

We have welcomed to the hospital Senator and Mrs. Shingle for a short visit; also the Bishop who has spent four days on Molokai. Mr. Frank E. Midkiff, principal of the Kamehameha Schools; Mr. William Sackwitz of Waialua Plantation; Miss Harriet Delamere, late superintendent of nurses at Queen's

Hospital; Mr. George Wesson of the Boys' Industrial School; and the various officers and members of the Kaahumanu Society are among recent visitors to the hospital from the Island of Oahu.

### *The Staff Busy*

Reports throughout the month of July indicate that many accident cases added to the patients receiving other medical treatment have kept the staff unusually busy day and night. For a while, when Dr. Wiig was required in Honolulu, one or two of the nurses were on the verge of a breakdown from overwork.

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## NOTES ON THE HISTORY OF THE ANGLICAN CHURCH IN HAWAII (Continued)

The Rt. Rev. Alfred Willis was Bishop of Honolulu from 1872 to 1902, when the American Church took over the work. He was a gentleman, a scholar and a devout man. It is not within the scope of these notes to go into the details of his thirty years work in Hawaii with its trials and troubles.

Under Bishop Staley there had been two congregations worshipping in the pro-Cathedral. One was called the Foreign Congregation and the other the Hawaiian. They were both under the Cathedral organization. Bishop Willis soon made a change and united the two congregations which consisted of foreigners and Hawaiians who spoke English. He made provision for the Hawaiians who did not understand English and placed the Rev. Alexander Mackintosh in charge of them. Their services were to be on Sunday afternoons with celebrations of the Holy Communion at stated times.

This arrangement continued until 1885 when, after several years of discontent, about 40 prominent Churchmen sent a memorial to the Bishop requesting that the English speaking congregation be permitted to form a distinct society having authority to elect their own minister, and to have the use of the Cathedral at stated hours. After much discussion the Bishop gave his consent to this pro-

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THE RT. REV. ALFRED WILLIS, THE SECOND BISHOP OF HONOLULU WHO OCCUPIED THE SEE FROM 1872 UNTIL 1902 WHEN HE WENT TO TONGA

posals and the Rev. George Wallace was chosen pastor of what was known until 1902 as the Second Congregation. From 1885 onward there were two English speaking congregations worshipping in the Cathedral the first being called the Bishop's Congregation. There were also services in Hawaiian.

Mr. Wallace and Bishop McKim had married sisters. He left Honolulu in 1889 and later went to Japan, where he remained some years. The successor of Mr. Wallace was the Rev. Alexander Mackintosh who held the position until the two English speaking congregations were united in 1902 by Bishop Nichols of California, representing the American Presiding Bishop. He did not mention past differences but simply set hours for

services in English and placed the Hawaiians in charge of the Rev. Frank Fitz. No Cathedral parish was formed until the coming of the American Bishop in 1902, since which time there have been two congregations worshipping in the Cathedral, St. Andrew's Parish and the Hawaiian Congregation, which is organized as a mission.

The greatest material contribution made to the Church in Hawaii by Bishop Willis was the continuation of the building of the Cathedral. The foundation of the choir had been laid in 1867 and then the work had stopped. In the later

years of the 1870s the Bishop had plans to proceed with the building, but the prominent laity believed that it was impractical to erect a costly stone church according to the plans procured by Bishop Staley. They were in favor of a modest structure.

But the Bishop persisted and in 1881 he announced that building would soon be commenced. The cut stone which had been brought from England for the window openings, arches and pillars had lain on the ground for years. Island stone from the beach near Waianae was to be used for the walls. To cut down the cost changes were made in the original plans by the elimination of the transepts to the great disappointment of Queen Emma. On Christmas Day, 1886 the choir was finished and used for worship. Queen Emma did not live to see this as she died April 25, 1885.

### HONOLULU CLERICUS WELL ESTABLISHED

The clergy of Honolulu have formed themselves into a Clericus, which meets on the first Saturday at noon for luncheon at the Army and Navy Y. M. C. A. Three months have gone by since the idea was started and, as the interest and attendance is of the advancing variety, they feel they have an established organization.

The dual purposes of the Clericus are acquaintanceship and friendliness, together with a definite objective of study. At the last meeting for instance the Rev. Joseph C. Mason, who is the capable Secretary, gave an illuminating paper of "Practical Methods of Church School Work." This brought about a large amount of helpful discussion. The clergy interchange ideas with delightful freedom, which even the presence of our two Bishops—and how glad we are to have them with us—does not in any way dampen. The fine comradeship of the group is one of its happy features. The paper of the preceding meeting by the Rev. O. M. Bailey on "The National Council and Missionary Work," called forth even more vivid and frank com-

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ments. It is a good thing to have a clearing house for clerical "repressions."

The August meeting has a program consisting of a book review by Canon Kieb and the introduction of the subject on "The Technique of Sick Visiting," by the Rev. J. Lamb Doty. We wish the clergy of the other Islands might share this inspiration and fellowship and ask them to remember the first Saturday of the month whenever they happen to be visiting Oahu.

The meetings begin with luncheon at noon and end promptly at quarter of two. The President, the Rev. E. Tanner Brown, calling time with an iron hand.



#### ECHOES FROM SPRING MEETING OF THE NATIONAL EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

It is a source of great satisfaction to all that the Woman's Auxiliary is able to make such a fine contribution to the Church in this critical time through its various funds. The Emery Fund continues to care for Missionaries on furlough through personal gifts, medical care and scholarships to Summer Conferences. Both of our training centers, Windham House in New York and Tuttle House in Raleigh, South Carolina are thriving and especially fine work is being done in Tuttle House in training negro women for greater service in the Church. Through the United Thank Offering ten new recommendations for workers have been made, all of an exceedingly high type of young women, four being for the 8th Province to which Honolulu belongs. All of the Auxiliary funds are in excellent condition and unaffected by the depression thanks to our most efficient treasurer, Dr. Franklin, who is not only a Christian gentleman of the highest type but also a great financier.

Dr. Franklin, in his address to the National Executive Board of the Woman's Auxiliary, at its Spring meeting, stated that the finances of the Church were in sound condition, and the envy of other Mission Boards and many business houses. The point is to keep them that way and balance the budget without crippling the future work of the Church. He said the National Council welcomed constructive criticism. However the criticism that has been made that sufficient cuts were not made at Headquarters ignores the following fact—Department appropriations have been

steadily lowered for five years past, while in the same period appropriations for the field have increased. He stated the real task before the Church now was the re-establishment of our missionary work upon foundations of greater security. He further stated that "the greatest field for missionary work today is in the American Church" where we give only \$3.30 per communicant per year for all missionary work. Here the Woman's Auxiliary can help in leavening the parishes and communities in which we live by asking questions of our rectors, vestrymen and leaders in general, and by pushing the Every Member Canvas.

The Rev. Mr. Fenner, Secretary for Rural Work, vividly described the "Back to the Land" movement going on at the present time, due to our chaotic labor conditions and the collapse of the machine with its consequent unemployment problem. One solution is the sending of urban dwellers to abandoned plantations for what is known as Subsistence Farming. Here the Church has a tremendous opportunity in establishing Missions, Church Schools (there are three times as many children in the country as in the City) and Community Centers among these people who are finding great difficulty in adjusting themselves to new living conditions which are often as degrading as the city slums.

It was brought out in the report of the Inter-racial Committee that the only work being done among Filipinos in the 8th Province (excluding the Philippine Islands) is in our Missionary District of Honolulu and the report of the work of all Church Army men on Hawaii was received with great interest. The attention of all Church women was called to the fact that there is a definite need among Orientals of the second generation in our country for friendship and a community life with Western people.



#### PLOWING AT ST. CLEMENT'S

St. Clement's Parish is spending the summer doing a little plowing with the expectation of reaping during the winter. Well—there is not much of winter in these parts, so they feel perfectly free to reverse the harvest time.

The younger boys of the parish are meeting not only for an early morning choir rehearsal hour each week, but also for a study class as Servers and Crucifers. The high school age girls are gathering one day a week to study the work of the Altar Guild. Both these spheres of activity will have smoothly running groups when Fall arrives.

The new Social Guild of the younger women of the Parish are both plowing and reaping. Some of them go down each week to Queen's Hospital and care for flowers and the library work. Others have given a portion of one day a week weighing babies at the health clinics. You ought to hear the stories they tell. The group as a whole spends one evening a month studying the social service problems under expert leadership. They meet also on two mornings a month for sewing. When a call for an emergency layette comes, fingers fly, and lo the layette is ready. The members are giving real Christian service in a fine spirit.

As a source of money making this Guild is taking orders for the new colored finger tip towels and napkins. Orders may be sent to St. Clement's Rectory.



#### BIRTHDAY THANK-OFFERING

The clergy on the other islands will receive, shortly, some material for the Birthday Thank-Offering. We trust you are already receiving this offering in your schools. The children love to bring these gifts especially because they like the little prayer we say for them. Then too the purpose for which this offering is being taken all over the world, in our Episcopal churches, should be of vital interest to our children here in Hawaii. If you would like to send your offering to me within the three years until the next General Convention I shall put it with what I already have and allow the interest to accumulate until that time. Mrs. Edgar W. Henshaw, 1502 Wilhelmina Rise, Chairman Birthday Thank-Offering Committee for Hawaii.

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## PAROCHIAL LIFE IN ENGLAND

Miss Marie von Holt, among the many ways in which she is encouraging the Church in her old home, gave a talk on July 26th to the Woman's Guild and Auxiliary of St. Clement's Parish on "Parochial Life in England." It was not a book story or a tourist's tale, but the experiences of years of labor in a brother's parish of over ten thousand souls. The strengthening factor of her words was the assurance that the old Church of England still holds the center of the affection of her people; that she is the focal point of their social as well as their religious life.

Perhaps the part about religious education was the most illuminating. They still have "Sunday Schools" in England, because the "Church Schools" are to them what our public schools are to us. "Everybody goes to Sunday School all their lives," said Miss von Holt as she described the morning hours, the afternoon hours, and the Bible Classes in which men and women of grandfather age were attendants.

We gained a glimpse of this great parish with its choirs and choir schools for boys, its societies for dramatics and manifold activities centralizing the pleasures and worship of its people, and all under a Rector and one Curate, yet the old and new friends of Miss von Holt in the Islands are quite convinced that she is eminently able to take the place of several curates.



## A REAL HAWAIIAN LUAU

The members of St. John's-by-the-Sea are hoping to raise some money for their work by giving a real Hawaiian luau. Of course we have the ideal setting at Kahaluu and are hoping that our friends of the various parishes and Missions will help us to make it a real success. The date set is Saturday, August the twentieth, the time from one to five o'clock in the afternoon. Autos will leave the Cathedral every half hour from twelve-thirty until four o'clock. The price of the luau will be \$1.50, the taxi fare \$1.50 from the Cathedral, \$2.00 from any of the hotels, and return.

## ST. MARY'S YOUNG PEOPLES' SERVICE LEAGUE

By A Member

A Junior Young Peoples' Service League was organized, under the supervision of Mrs. Clancy at St. Mary's Mission, on March 24, 1932. The League at that time consisted of eighteen members. Later, others were admitted. At present we have twenty-four members attending meetings which are held on the first and third Sundays of each month.

Since the members are very active, they decided to make coconut candy to sell and to make enough money for the cushions which are now used on the kneeling bench at the altar rail in St. Mary's Chapel. St. Mary's needed standards for the banners so the Junior League decided to work for them and later made more money by putting on a comical show under the direction of the President and conducted by Mrs. Clancy. The show was enjoyed by everyone and the Juniors were asked to put it on again. The profit made by the show was \$16.00. The members were rewarded for their hard work by having a picnic at Diamond Head which was enjoyed by all.

A piano was needed for St. Mary's so the Juniors and Seniors made it their project to work for it. The piano is now installed in the kindergarten, but is not fully paid for.

So far the Juniors have done remarkably well in their Club work. Next year we hope to accomplish more.

DESIRED PROJECT COMPLETED  
BY THE ST. MARY'S  
SENIOR Y. P. S. L.

The Young People's Service League of all the Churches are doing some project work for their own Church and vicinity. The St. Mary's Senior League have completed their project which was to have gates attached to the Communion rail. They are a Memorial for Miss Sara Chung. A brass tablet will be placed upon them later.

## THE BONES OF THE HUMAN BODY

Among the papers of Sister Albertina handed to us after her death is a curious sample of what the girls were taught and the method used at the Priory. It is entitled:

## THE BONES OF THE BODY

In my little face so plainly seen  
If you count the bones you will find fourteen.

Besides all these some one has said  
You will find eight more in my little head.

On each side of my head is a tiny pink ear,

With three bones in each to help me hear,  
And, locked together in a long white line,  
Are the twenty-six bones that make my spine.

If you look at my shoulder you will find  
A bone in front and a bone behind,  
While my twenty-four ribs together combine,

To make this stout little chest of mine.  
The bones of my arms you see are few,  
One in my arm, in my forearms two.

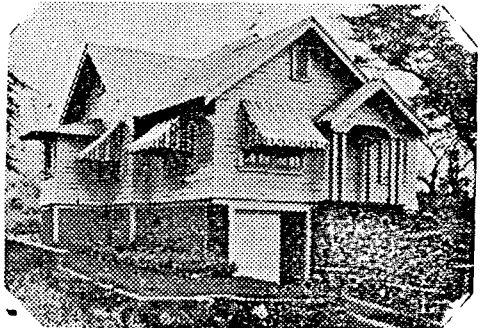
The bones of my wrists are snug and tight,

Eight in my left and eight in my right.  
Five in each hand and five in each foot,  
Twenty-eight in fingers and toes are put.  
One in each hip and it looks like a cup,  
The end of my thigh bone will just fill it up.

The knee pan covers the joints of my knee,  
From there to my ankle two bones you will see.

The seven short bones in my ankle bound  
By strong, white cords together are bound.

If an apple or pear I wish to bite,  
I have thirty-two teeth so clean and white,  
And I'll always remember, in spite of my play,



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With water and soap to cleanse them each day.  
 Since the way that I sit my bones must effect,  
 I'll always remember to sit erect,  
 And when I grow older, you'll every one see  
 What a strong little girl I then shall be.

Perhaps some of our readers, who are old enough, can remember, as the writer can, when some lessons were conveyed in rhyme so that they could be more easily remembered. The multiplication tables were sometimes chanted as were certain lessons in geography.

It may be noticed that the bones of the pelvic arch are not mentioned in the rhyme printed above. The arch might have been described as that which gives support to the lower limbs, corresponding to the shoulder-girdle of the upper limbs.

It should be remembered that about this date Miss Leslie's "Behavior Book," for ladies, represents the thought of the age as to anatomy. She wrote "The word stomach should never be uttered at any table, or indeed anywhere else, except to your physician, or in a private conversation with a female friend interested in your health. It is a disagreeable word (and so are all its associations) and should never be mentioned in public to polite ears."

In this day of frank speech the advice of Mrs. Leslie seems very funny.

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### ALL-THE-YEAR-ROUND CHURCH WORK IN KOHALA

By Archdeacon Walker

Summer is usually considered as an "off" season for Church activities, but this is not the case in Kohala.

The Bishop spent several days with us in June, and his time was fully occupied with various meetings, a reception and the confirmation of nine candidates.

Kohala's Fourth of July celebration centered around a series of community-wide sports events organized by three young men's clubs that are under the supervision of Captains Hamilton and Roberts. The weather was ideal and an

excellent program was provided and greatly enjoyed.

Prizes won in these events were awarded on the evening of July 16, when approximately 200 young people met at St. Paul's Church hall. Walter V. Rodenhurst, president of the Makapala Young Men's Club, was chairman of the evening's program, which included an address by the Venerable James Walker. Archdeacon Walker congratulated those who had charge of the Kohala Fourth of July celebration, and said he hoped to see many more such clubs, under the direction of Church Army officers, organized in all parts of this scattered mission. Instrumental selections and community singing followed, after which came the awarding of the prizes, and at the close of the evening refreshments were served.

We are always happy to receive visitors, and although some years go by without seeing any from either Oahu or the Mainland, yet already we have had the following (in order of arrival) to see us this summer; Mr. and Mrs. Walter Coombs, Dean and Mrs. Ault, Mrs. White, Mrs. Chapman, Mrs. von Holt, Miss Wilder, Miss Marie von Holt and Miss J. Barnard. At the time of writing, Miss Barnard is still in Kohala.

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### CHURCH ARMY NOTES

Captain Roberts of Kohala writes on July 16; "You will be interested to know that I held the first service on Friday night at Mahukona, in the landing warehouse, at which quite sixty people were present, and expressed the wish for a weekly service, which will be held when possible. Other new places of work are at Hoesa, among Filipinos, where a club is held on Saturday nights and a Service on Sunday evenings in the club house, and at Union Mill, a Sunday School for children besides the Filipino work. The Armory building at Hawi has been placed at my disposal for club work and will be opened as soon as light and water are fixed."

### Church Army Car Troubles

Captain Benson sends this S. O. S. from Paauilo. Who would like to help him out?

"I very much regret to have to trouble you, but this is to report our "Whippet Car" still needs a good deal of repairing and has been in the garage all this week and I have instructed the mechanic to hold up the repairs until I have written you, as I understand from Mr. Waldegrave we are again going to have an adverse balance this month. I strongly feel that we ought to turn this car in, if this is done, it will mean we shall have to cut down our present program of work, which is the very last thing we must do, but we have been greatly handicapped this week in carrying on and I feel we must whatever happens keep within our means, but we cannot do so when we are continually paying out on this old car.

"I received a call yesterday from Mr. Campbell's representatives and he informs me that the von Hamm-Young Company in Hilo has a car which they will let us have for \$345.00. They will give us an allowance of about \$50.00 on the old car, and will let us have it by payment of \$100.00 down, the remainder on reasonable monthly terms. I am wondering whether you will allow us to consider this offer as it is certain this old car will be the ruin of us.

"I am going into Hilo today; I really am due tonight to give a lantern lecture in Father Corey's new mission but have to cancel it owing to having no car, the other being in use."

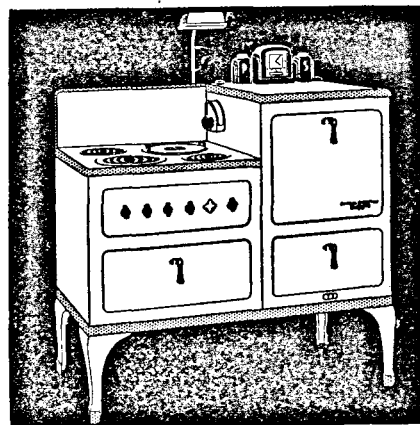
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### CHURCH ARMY SENDS FORTH ITS HIKERS

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evangelism in Boston they were sent off from the steps of St. Paul's Cathedral on Decoration Day, and they are now zig-zagging through the dioceses of Massachusetts, Western Massachusetts and Connecticut. Their route takes in 77 parishes over a distance of 700 miles. There are eight men in the group and their method is to gather crowds on public squares, street corners and sea beaches and by song and preaching bear witness to the Gospel. They also hold services in churches, jails and institutions.

The life lived on this trek is a simple one and a direct challenge to the luxury and softness prevalent today. The men wear a quiet grey uniform, and each man of the team has three blankets and a rubber ground sheet and a small bag of personal effects. They haul their baggage on a two wheeled trek cart specially built for them in Boston. One man marches at the head of the group carrying a wooden shield banner with the message "God is Love." One man walks in the cart shafts and five or six haul the cart by means of two ropes. Another man rides ahead on a bicycle as advance agent preparing their way. They sing as they march, reminding one of the Franciscan friars who did so much to restore joy and gladness and simplicity in the Mediaeval Church.

In each town the Hikers are the guests of the Episcopal Church. Meals are provided by the parishioners, though sometimes the men cook their own meals. At night they sleep on the parish house floors, not using beds or mattresses. Their Christianity is intensely real, yet full of joy and gladness.



#### PERSONAL NOTES

Sister Olivia writes telling of the progress of the work among negroes at St. Simon's, Cincinnati, some account of which has appeared in previous numbers of the Church Chronicle. Writing on June 15, she says: "Next Sunday afternoon a class of about fifty, mostly adults, but some children of confirmation age, will receive the sacrament of Holy Baptism at St. Simon's. This will be our second large class in the year, and will bring our membership of the baptized up to about 200. We are now preparing for a daily vacation school from June 27 to July 29."

Sister Olivia's mother, Mrs. Mortimer Matthews and Miss Elizabeth Matthews left for their summer residence on the Canada side of Lake Huron on July 14,

and Sister Olivia and Sister Mary will join their mother in August for a month's vacation.

We are glad to welcome Reginald Carter who is on a visit to Honolulu which may last several months. When Bishop Restarick was on a visit to England in 1910, accompanied by his two children, Arthur and Margaret, while at Wells, seeing the Cathedral, he met a young man, in the Vicar's Close, whom he asked if he knew of an organist, as one was needed at the Cathedral in Honolulu. He said he was an organist and was at present playing at the parish church. While he did not know where Honolulu was he would go if his parents were willing. The result was that he came out with the Bishop's party and was organist at St. Andrew's Cathedral from 1910 until 1914, when he went to England to visit his parents. While there the War broke out and he at once enlisted as a private in the infantry, but received his commission as Captain in December. He served in the British Army until 1919 when his regiment was demobilized. He was slightly wounded on one occasion.

After leaving the army Mr. Carter was engaged by the Canadian Pacific Steamship Company for service on their Round the World Tours, and gave eminent satisfaction in directing the tourists when at sea or at places of call. When acting in this capacity he visited Honolulu on several occasions. At present these tours are suspended and he has come to Honolulu awaiting developments. While here he will be the guest of Miss Annie H. Parke. His many friends and acquaintances are greeting him with pleasure.

Among the letters received by Bishop Restarick at the time of his three anniversaries was one from a prominent Roman Catholic Priest of Honolulu. I have taken great pleasure in showing it to friends and many said it was the most beautiful letter they had ever read. It brought tears to the eyes of some. I am sure the writer would not object to a quotation being made from it in the Chronicle.

... Allow me to congratulate you both with this half century of matrimonial life, in which you have shared joy and sorrow. In these days of divorce, a Golden Jubilee like yours, is like a silent sermon. May it please God to prolong your days and when the inevit-

able hour comes to pass through the Dark Gate, may you meet, not to be separated any more, on the Golden Pavements.

On several occasions you have been kind to me, and I wish to thank you for it. Although we have not the happiness to belong to the same Church, still we serve the same Master according to the lights given us, and we love Him according to the evangelical precept, with our whole heart and soul. I can but love people who love Christ. May we once meet in the place where the Sun of Truth ever shines, unobstructed by shadows of any kind.

May, from now on as heretofore, you have a good journey and God be with you in your way and His angel accompany you.

Please offer my sympathy and profound respect to dear Mrs. Restarick and believe me,

Yours fraternally in Christ.

Such a letter as that does good and we could not forbear sharing it with our readers.



#### SOME STORIES OF BISHOPS

By Bishop Restarick

The Rt. Rev. Henry Adams Neely was elected Bishop of Maine in 1867 and died in 1899. In the early 1890s he came to California where he had a son who had gone there because he suffered from pulmonary tuberculosis. I got to know Bishop and Mrs. Neely very well. Her name was Mary and this story concerns her. Before his election to the Episcopate he was the Vicar of Trinity Chapel, West 25th Street, near Broadway, New York. At that time Trinity Chapel was attended by people of wealth and position.

During a certain week it had been announced that the Vicar had become engaged to Miss Mary——, and all the congregation knew it. By what unfortunate circumstance the Vicar selected his text on the Sunday morning after the engagement was announced, I know not, but he went to the pulpit and announced: "Mary hath chosen the better part." When he had said this he was amazed to see broad grins and scarcely subdued laughter on the part of the men and women in the pews. He did not at first grasp the truth that the text was the cause of their mirth, so he gave it out again in a loud voice. Then it rushed into his mind that he had made himself ridiculous. He simply could not

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go on so he said: "My brethren I do not feel very well this morning and I will not preach a sermon. We will close the service by singing the 125th hymn."

The Rt. Rev. William Woodruff Niles was consecrated Bishop of New Hampshire in 1870 and died in 1914. He was not a tall man but the size of his body was immense. This naturally made walking a hard task. In October 1904, the General Convention met in Boston and as Bishop Niles was crossing Boston Common to go to Emmanuel Church where the House of Bishops met, he sat down on a bench to rest. Observing him panting for breath in his efforts to rise a young girl came up to him and said: "Let me help you up mister." The Bishop told her that she was too small and he was too heavy. The girl said at once: "I can help you up sir, I have helped my grandpa up when he was lots drunker than you are."

This story Bishop Niles told at the time and Bishop Lawrence relates it in his reminiscences.

When Phillips Brooks sailed for England on his last trip abroad, a friend jokingly remarked that while he was abroad he might discover some new religion to bring home with him. "But be careful of it Bishop", remarked a listening friend, "it may be difficult to get your new religion through the Custom House." "I guess not", said the Bishop laughingly, "for we may take it for granted that any new religion popular enough to import will have no duties attached to it."



### HELEN KELLER AND THE REMARKABLE STORY OF A BUST OF PHILLIPS BROOKS

By Bishop Restarick

I have just read of the conferring of an honorary degree upon Helen Keller by Temple University and this brought to my mind a remarkable story told to me by the late Robert Treat Paine. Miss Keller has been called the most wonderful woman in the world and it seems to me that she is, when it is considered that though she is blind, deaf and dumb, she graduated with honors from Radcliffe College in 1904. But this is not the story of her life which may be read in her own biography or in brief sketches in any encyclopedia.

In 1907 I took luncheon with Robert Treat Paine at his residence on Joy

Street, Boston. He and I had been on the same Committee of the General Conventions at each meeting since 1902 and he was my dear personal friend. He was the grandson of the man of the same name who was one of the signers of the Declaration of Independence. He was for years a warden of Trinity Church, Boston, and a warm friend of Phillips Brooks.

After luncheon he took me into a room, the walls of which were covered with silk which was getting ragged, but he did not like to change it as the house had belonged to his wife's father, an East India merchant, and from the early decades of last century it had remained as he had furnished it. In this room was a marble bust of Phillips Brooks. Concerning it he told me the following story:

"When I was in Italy I met an American sculptor who complained that Americans did not give orders to their countrymen. I told him if he came to Boston I would have him make the bust of Phillips Brooks. Shortly after this the sculptor came to Boston and Dr. Brooks at my earnest request consented to sit for the artist. When the bust was finished my wife and children all said that the mouth was not correct as it drooped a little on one side.

"One day I received a note from Helen Keller asking me to let her 'see', that was the word she used, the bust of her friend Dr. Brooks. (He had been the one selected to tell her about God. After her first lesson, given through Miss Sullivan, she said 'I always knew Him but did not know His name.')

"She and Miss Sullivan came by appointment and a stool was placed for her to stand on it so that she could reach the face with her fingers. Conceding to her desire Phillips Brooks had permitted Miss Keller to pass her hand over his face so that she might receive, through her sensitive fingers, an indelible mental impression of its contour and features. After she came from examining the bust I told her, through Miss Sullivan, that my wife and children said the mouth was not correct. She then mounted the stool again and carefully felt the face especially the mouth. When she had done this she said that the artist was correct and that the mouth did slightly droop on one side."

Mr. Paine considered this the most remarkable thing he had ever known. A

blind woman could remember the face better than those who had seen it hundreds of times! Mr. Paine himself had always maintained that the artist was correct for Dr. Brooks sat for him many times and he had made the most careful measurements.

Miss Sullivan became Mrs. Macy and she is a remarkable woman also, for she had brought the wonderful mind and soul of this blind and deaf girl from darkness to light. The text books were printed for Miss Keller in braille and she wrote her answers to examinations on her typewriter. In this way she learned English, French, German, Latin, Greek, mathematics, philosophy and other subjects.

Does not the whole prove that there is a divine spark in human nature which the lack of physical senses can not extinguish?



### NECROLOGY

In the death of Frederic Cook Morehouse, the American Church has lost one of its greatest laymen. He entered into Rest on June 25th and the previous day his wife, Liliias E. Morehouse died after an illness of a year.

Mr. Morehouse is best known as the Editor of the Living Church, but those who knew him as a delegate to the General Convention from the Diocese of Milwaukee, as the writer did, remember him as the fearless advocate of the principles of the Catholic Church, and his unfailing courtesy towards those who differed with him. He had the greatest and the kindest sympathy towards those who did not agree with him for he recognized that there were different schools of thought in the Church. At the General Conventions when the revision of the Prayer Book was under consideration he manfully advocated substituting for the name "Protestant Episcopal Church in the United States of America," the name "The American Catholic Church."

Those of us who heard him advocating this measure remember his scholarly presentation of the subject and the good spirit shown in his words and the way he bore the defeat of his long cherished idea.

Since 1899, Mr. Morehouse, (he never liked the use of "doctor" although from various institutions he received the degrees of Litt.D., L.H.D., and L.L.D.), had been editor of the Living Church and president of the Morehouse Publishing Company. In 1870 he had established

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the Young Churchman which, until a few years ago, had a large circulation among Sunday School children. He published other Church periodicals and many religious books. His son Clifford P. Morehouse succeeds his father as editor of the Living Church and president of the Publishing Company.

California has lost by death the Rev. Hamilton Lee who has been a member of the Diocese since 1875. After serving several churches in the Diocese he was, from 1909 to 1923, missionary in Alameda County. At the time of his death he was 86 years old. Some of the older Churchmen in Honolulu will remember the sensation he caused when he visited Honolulu after the overthrow of the monarchy and preached at the Cathedral on Thanksgiving Day. The Queen was present and Mr. Lee expatiated at length on the happiness all must feel that at length Hawaii had been annexed by the United States and that the people were now Americans.

His remarks were at least ill-advised considering the feeling which existed, not only among Hawaiians but many of the British, a number of Americans, and others. It reminds the writer of an American Churchman and his daughter who visited Honolulu in 1902, who were being shown by him through the old Priory. The young lady said to one of the older girls, whose mother was a chiefess, "How glad you must feel to belong to the United States." The girl replied, "No indeed I am not glad, you people have dethroned our Queen and taken over our government. How can I be glad?" This feeling the first American Bishop had to face, but the Queen and her people when they learned to know he was their friend and had come to build up the Kingdom of God and not to discuss politics were loyal and helpful.

#### Harriet Baldwin Damon

Another daughter of one of the early missionaries has passed into Rest. Harriet Baldwin Damon, widow of Samuel Mills Damon died at the advanced age of 86. She was the daughter of the Rev. Dwight Baldwin, M.D., who arrived in Honolulu, June 7, 1831. Her brother the late H. P. Baldwin of Maui, was one of the dearest friends the writer ever had in these Islands. Reading one of his letters the other day brought this out vividly. He said, "when you come to Maui you must make my house your home. A carriage and driver will be at

your disposal." Of late years we have seen little of Mrs. Damon, but we recall the many kindnesses which she showed us. She was a lovely Christian character whose sympathies went out to all those who were doing the Lord's work in the Islands in which she was born. Another of our dear friends among the old missionary families has gone to her reward. But few of the sons and daughters of the original missionaries are now left. We are glad that we knew so many of them and that they were our friends.

#### George P. Castle

In the death of George Parmele Castle Honolulu has lost one of its best citizens. He was born in Honolulu in 1851 and was the son of Samuel Northrup and Mary Tenney Castle. S. N. Castle came to Honolulu in 1837 as Assistant Superintendent of Secular Affairs, and when that branch of the mission was ended he went into business with A. S. Cooke. From 1875 until his retirement George P. Castle was an influential member of the firm of Castle and Cooke. For thirty years the writer knew him as one of the kindest and most generous Christians he ever knew. He gave not so much from principle as because it was a joy to him to help any good cause. Many times he urged men of means to give to certain objects as their duty and what should be their pleasure. He was naturally interested in all the work which the American Missionaries founded but his gifts did not stop there. He gave freely to the work of the Episcopal Church which commended itself to his judgment. When in 1916 efforts were being made by the Bishop to raise a large endowment for St. Andrew's Priory he gave two Russian bonds of a thousand dollars each. It was just before the United States went into the World War and when it was found that the bonds were worthless he met the Bishop on the street and said he wanted to give two good bonds instead of the worthless ones. The Bishop told him that the bonds were given in good faith and were of the face value when the gift was made and certainly no one would expect him to make another donation. A few days later he met the Bishop again and said: "I am worried about those bonds. I do not feel right about them I must give you others in place of them." He took the Bishop in to a Trust Company and handed him two Canadian bonds saying, "Now my conscience is at ease." This illustrates the kind of man he was. The

writer had a strong affection for George P. Castle and when ever they met Mr. Castle would stop and chat and very often tell him a humorous story. He is another friend gone on before, another of the sons of the old Missionaries who was a friend and helper of the writer and those who succeeded him in the office of Bishop in Honolulu.

*Now the laborers task is o'er  
Father in Thy gracious keeping,  
Leave we now Thy servant sleeping.*

#### CHAPLAIN AT THE MAYO HOSPITALS

An encouraging step forward in social service is the appointment of a full-time resident chaplain for the Mayo Hospitals in Rochester, Minnesota. He is one of our clergy, the Rev. George L. Brown. This has been a long-standing need, carried at first by the rector of Calvary Church, Rochester, the Rev. Guy Menefee, who is also social service chairman for the diocese. Then Mr. Brown did what he could from Chatfield, where he was rector, but this meant much loss of time in travel and less time for the hospital work than it required.

As chaplain he has been caring not only for Episcopal Church patients, but for over 1,600 people, last year, who registered no church affiliation whatever. One man who was visited for six weeks asked to be referred to our rector in his home town when he left, and he and his wife have since been confirmed. Correspondence with clergy, to follow up contacts made at the hospital takes much of the chaplain's time. Sundays he looks after three near-by diocesan missions.

People come to the hospital from all over the world. New Zealand, South Africa, Calcutta, Manchuria have been represented.

#### DID YOU KNOW ABOUT YOUR CHURCH IN THESE PLACES?

Many new mission churches have been consecrated in the past few months. One at Camaguey, Cuba; another at Caliente, Nevada; another at Koriyama, Japan, and one in Tokyo; one at Fort Thompson, South Dakota; at Santiago Loma, Mexico; Santo Domingo City in the Dominican Republic; Baguio and Suyu in the Philippines; a few in the district of Kyoto; several in southern Brazil. Some are high and spacious edifices of brick or concrete; some are little thatched huts with mud floors.

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There is a new church in the capital of India, New Delhi; and in the English mission at Yenchoufu, Shantung Province, China.

#### Six new churches in Zululand.

English missions are sometimes given grants in aid from the English Society for Promoting Christian Knowledge. A grant is going to the English-speaking community in Mukden, Manchuria, towards a church building. They have had only a small room for their services, for the past twenty years.

In Madagascar a new church is said to be, though not yet proven, cyclone-proof. It is linked all around by a chain enclosed in concrete, and the walls are tied underground, from side to side.

Tinnevely, South India, is having at least five new churches, the most needy out of twenty-five stations which all need new buildings.

In Natal, at a place rejoicing in the name of Kloof, the chapel of a girls' school is a former military hut left over from the Boer war; a new chapel is being built.

In the diocese of St. John's, Kaffraria, nine little churches are replacing old huts in recently developed out-stations.

Sasebo is a great naval port in southern Japan where missionary work was begun twenty years ago. The congregation has had no other "church" except an upstairs room of the rectory. They have contributed a third of the cost of a church and the S. P. C. K. is giving part of the remainder.

At Penhalonga, Southern Rhodesia, a church to hold 1,000 people is under construction, to replace one built in 1897 which now holds only two-thirds of the congregation.

So many tourists visit Victoria Falls nowadays that the English Church has provided a chapel in the Falls Hotel. The falls are in the Zambesi River, which separates the Dioceses of Northern and Southern Rhodesia.



#### ENGLISH CHURCHMAN APPEAL FOR DEBT CANCELLATION

Fifty leading churchmen of England, acting under the auspices of the British Council of Christian Ministers, have

appealed for the remission of reparation payments and international war debts. The appeal was released in this country through the Federal Council of Churches. Among the Anglicans to sign the appeal were the Bishops of Lichfield, Liverpool, Birmingham, Chichester, St. Albans, Portsmouth, Hereford and Worcester.

After asserting that the reparations imposed on Germany have proved to be both "impracticable and unjust," the signatories of this English document declare:

"Nations as well as individuals must learn to forgive. As we look back on the horrors of the Great War, and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of recrimination and the dark war-spirit of suspicion and hatred. It may be that the abandonment of reparations will become compulsory through the collapse of Germany. Our appeal is that, while there is yet time for an act of grace, those who believe in Christ should make their voices heard in the demand for a cancellation by forgiveness of all reparations and international war debts, in the name of Jesus, the Prince of Peace."



#### GENERAL CHURCH NEWS

##### Pioneers

An English missionary in Korea is a direct descendant of Sir Francis Drake. Something in the air sends men and women adventuring from the Devon and Cornish coast. The Sisters who started St. Andrew's Priory in Hawaii sixty-five years ago came from there too.

##### Church Properties Fire Insurance Corporation

The Annual Report just issued, shows that \$42,500,000 insurance has been written on Episcopal Church and Institution properties, with total premiums of \$580,900. Losses total \$19,000, or .03 27/100 per cent. One hundred and fifty two churches and Episcopal Institutions in the State of California have already placed their insurance with this Corporation. Like its prototype, the Ecclesiastical Insurance Commission of Great Britain, the Church Properties Fire Insurance Corporation is a non-profit organization and the insurers are the sole beneficiaries.

##### Lifers at Auburn Prison are Communicants

A majority of the women in Auburn Prison, New York, are communicants of the Episcopal Church. But this is not due to the efforts of the Church before they were sentenced but to the effective personal contacts afterwards of Dr. Grace Davis, who has been working with them in the prison. Dr. Davis is a professor of sociology at Wells College, Aurora, a communicant of St. Paul's Church there and is an active member of the social service department of the diocese of Central New York.

So many people who have been Confirmed in the Roman Church are coming into the Anglican that the House of Bishops at its late session appointed a Commission to prepare a Form of Service for admitting them. Sixty-two were recently received by Bishop Gilbert in one parish in New York.

##### A Unique Service in Jerusalem

The current issue of the quarterly paper from Jerusalem, *Bible Lands*, which is largely a memorial to the Anglican Bishop MacInnes, contains, this note of a memorial service which was held in the Cathedral in Jerusalem at the time of the Bishop's funeral in England. To the service came official representatives of the Latin, Greek, and Armenian patriarchates, the Syrian, Coptic and Abyssinian Churches, Scottish Church, Jewish and Moslem communities, high Government officials and the Consular corps. The service was read in English and Arabic, by clergy of the English, Palestinian and American Churches, and the locum tenens of the Greek Orthodox Patriarchate pronounced the benediction. The American representative was Canon Charles T. Bridgeman, educational chaplain, whose work in Jerusalem is supported by the Good Friday Offerings.

##### The Diocese of Dornakal, South India, Where The Episcopal Church Is to Work

Our prayers for India will perhaps become more real and definite if we concentrate them for a little while on the diocese where our own Church is hoping to undertake work in the future. This diocese lies in the eastern part of central India, mostly in the great native State of Hyderabad. The diocese has two

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points of special interest: first, it is the only diocese in India under the care of a diocesan native Bishop; secondly, until recently its converts have nearly all been from the outcaste tribes. It illustrates, as few missions can, the miracles of grace wrought among the most degraded, and the wonderful change of life and simple heroism which the love of Christ awakens. These people are not "rice Christians"; in many cases the profession of Christianity will deprive them of their share in communal property, and even of access to the village wells. This is a region of "mass movements", where the Church moves forward sometimes by leaps and bounds. During the past eight years there has been an accession of more than 100,000 adherents; last year alone there were 7,000 baptisms; today there are 47,000 seekers enrolled for instruction. It is no longer only a Church of the outcastes. The changed lives of the once despised "untouchables" are drawing in increased numbers of the caste people. There are 80 Indian clergymen and 2,000 lay-teachers: only 13 men and 28 women missionaries are European. Out of their deep poverty these people are very generous in their gifts.

The jurisdiction of the Anglican Bishop of Gibraltar reaches from Oporto in north-west Portugal to Baku in south-east Russia, a distance of over 5,000 miles by rail. It includes English chaplaincies, permanent or seasonal, in fourteen countries and more than ninety cities and towns. It has been called St. Paul's Diocese, reaching as it does from Asia Minor to Spain.

Another Church hospital suffering from success is St. Andrew's, Wusih, district of Shanghai, started in 1906 by Dr. Claude Lee, who is still director.

What happens is that for lack of space the doctors have to refuse patients who are able and willing to pay for private rooms. If more could be accepted, they would increase the income of the hospital, which means that the fees in the wards and clinics could be lowered and put within reach of more poor people who would thus be brought within hearing of the Church's evangelistic message preached in the hospital.

"We have received wonderful cases of supplies from the Woman's Auxiliary", says Dr. Lee. "In these days of high exchange and public calamity in China, the help we get from these devoted women is indispensable."

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## THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 4,200.00	\$2,087.00	\$350.00	\$350.00	\$ 40.66
St. Andrew's Haw'n Congregation.....	900.00	762.47	52.50	52.50	.....
St. Peter's (Chinese), Honolulu.....	660.00	316.81	29.25	.....	.....
St. Clement's, Honolulu.....	750.00	377.46	52.50	26.25	18.90
St. Elizabeth's (Chinese), Honolulu.....	350.00	280.00	17.50	.....	.....
Epiphany, Honolulu.....	350.00	91.15	17.50	.....	.....
St. Mary's Mission, Honolulu.....	150.00	135.10	7.00	7.00	3.00
St. Mark's Mission, Honolulu.....	115.00	70.00	6.00	.....	.....
St. Luke's (Korean), Honolulu.....	100.00	67.40	11.75	.....	.....
Holy Trinity (Japanese), Honolulu.....	150.00	150.00	11.75	.....	.....
Good Shepherd, Wailuku.....	350.00	201.15	29.25	29.25	.....
Holy Innocents, Lahaina.....	150.00	150.16	17.50	17.50	10.28
St. John's, Kula, Maui.....	35.00	35.00	7.00	1.15	2.50
Holy Apostles', Hilo.....	150.00	75.00	22.25	.....	.....
St. Augustine's, Kohala, Hawaii.....	175.00	132.50	11.75	11.75	6.60
St. Augustine's (Korean), Kohala.....	50.00	40.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	150.00	59.53	6.00	6.00	5.35
St. James', Kamuela, Hawaii.....	60.00	60.00	6.00	6.00	3.35
St. Columba's, Paauilo.....	150.00	30.00	6.00	.....	.....
Christ Church, Kona, Hawaii.....	280.00	133.74	17.50	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	97.18	6.00	6.00	.....
All Saints', Kapaa, Kauai.....	250.00	220.00	10.00	.....	17.96
West Kauai Missions, Kekaha.....	75.00	.....	6.00	.....	5.95
Emmanuel Mission, Eleele, Kauai.....	35.00	.....	2.00	.....	4.10
St. Alban's, Iolani School.....	160.00	160.00	5.00	5.00	.....
Good Samaritan, Honolulu.....	10.00	20.00	2.00	.....	2.15
Galilee Chapel Seamen's Ins., Hon.	10.00	.....	2.00	.....	.....
St. John's By The Sea, Kahaluu.....	40.00	21.82	2.00	2.00	.....
St. Paul's, Mauna Loa, Molokai.....	10.00	10.00	2.00	2.00	5.00
Holy Cross, Hoolehua, Molokai.....	.....	5.00	.....	.....	5.00
Cathedral Japanese School.....	50.00	50.00	.....	.....	.....
Leilehua Sunday School.....	50.00	.....	.....	.....	.....
St. Andrew's Priory, Honolulu.....	.....	204.10	.....	.....	.....
H. D. Sloggett—Gift.....	25.00	25.00	.....	.....	.....
Mrs. F. J. Lowrey—Gift.....	25.00	25.00	.....	.....	.....
St. Stephen's, Haleiwa.....	10.00	11.68	2.00	2.00	.....
Young People's Service League.....	25.00	25.00	.....	.....	.....
Moanalua Sunday School.....	10.00	10.00	2.00	2.00	.....
To July 31, 1932.....		\$10,210.00	\$6,139.25	\$726.00	\$532.40 \$130.80

All monies contributed for missions should be sent to T. J. Hollander, Treasurer, Bishop's office, Emma Square, Honolulu, as soon as possible.

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