

Hawaiian Church Chronicle

"For Christ and His Church"

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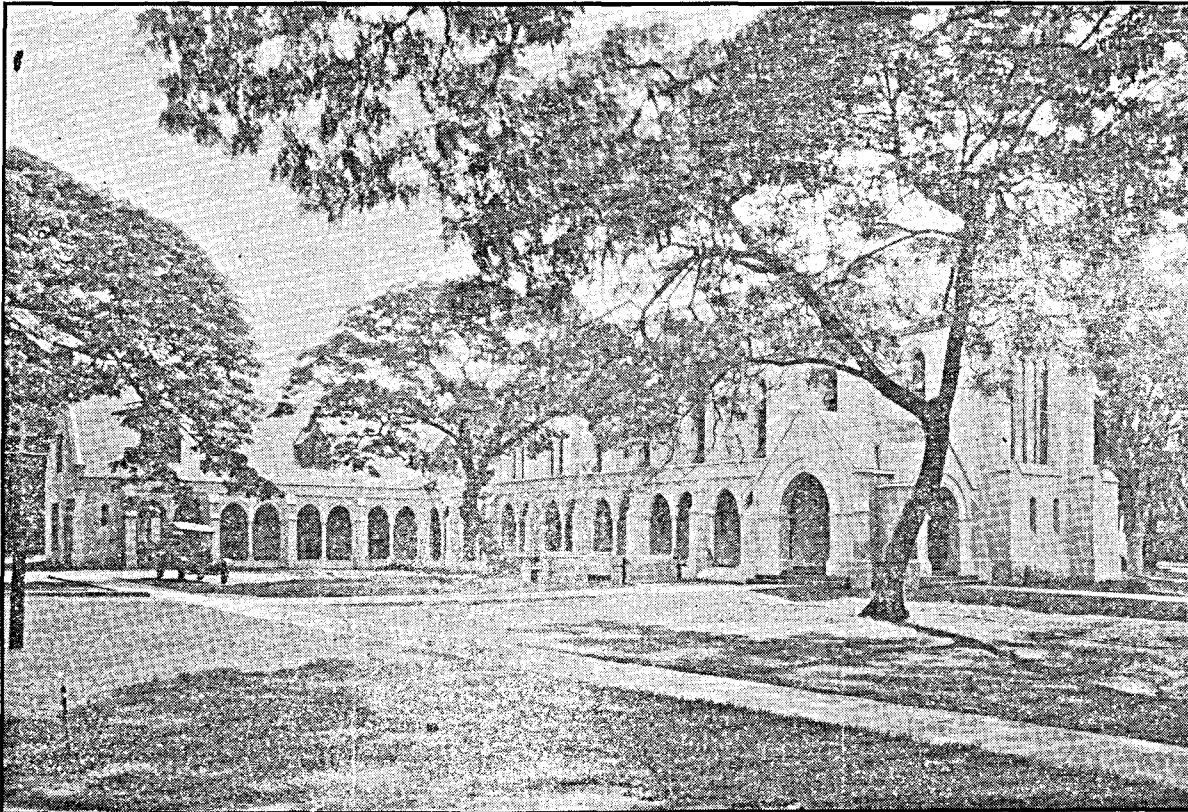
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

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

VOL. XXII.

HONOLULU, HAWAII, NOVEMBER, 1932

No. 9



CHAPEL AND CLOISTER VIEW OF THE NEW MEMORIAL BUILDINGS
OF ST. ANDREW'S CATHEDRAL FROM THE BERETANIA STREET
ENTRANCE TO THE CATHEDRAL GROUNDS

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXII.

HONOLULU, HAWAII, NOVEMBER, 1932

No. 9

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

November, 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

November 1—All Saints Day
November 6—24th Sunday after Trinity
November 13—25th Sunday after Trinity
November 20—Sunday Before Advent
November 24—Thanksgiving Day
November 27—1st Sunday in Advent
November 30—St. Andrew's Day

NOTES

At this writing the Associate Editor is in the Queen's Hospital awaiting an operation and the work of getting out this number falls upon the Rev. E. T. Brown, the Assistant Editor, who has kindly undertaken the task.

We thank those who have sent in subscriptions during the past month, and we hope that in the two remaining months of the year those who have not responded will do so at once to relieve the financial management of further anxiety.

If any of those who receive the Chronicle change their address we request that they notify T. J. Hollander at once. Sometimes we find that people have changed their addresses and so have not received the paper.

ADVENT

We are accustomed, here in Hawaii, amidst our Oriental friends to look forward to an explosive celebration of New Year's Day. Even the babies awaken when the fury of fire-crackers and bombs reaches its midnight climax. There is never any doubt that January 1st, heralded by a week of detonations, has arrived. And then there is that quieter preparation for New Years by the Chinese in the clearing away of all debts prior to the date.

The First Sunday in Advent is celebrated by the Christian Church on the 27th of November. For fifteen hundred years this beginning of the Christian Year has been remembered by the Church, a four week's period of preparation for Christmas. It is but natural that we should set aside these days of preparation as the mind cannot grasp the deep mystery of the Incarnation without quiet and penitential thought.

It might be well if we could emulate the age-long custom of our Chinese neighbors before Advent, the New Year's Day of the Church. There are debts which are clouding our souls and stultifying our actions; debts which are bringing fear and worry in their train; debts which are hindering us in running the race which is set before us. These obstacles have been holding us back from enjoying the full freedom of the Presence of the Incarnate One.

We are asked to pay them and the price is the price of renunciation. Evil seems so often to have us in its power, exacting the last ounce of payment. Advent comes with its opportunity of entering clear eyed into the throne room of the King. It is a practical period of unburdening the soul, freeing the body and cleansing the mind for the fuller appreciation of the great joys of Christmas.

ALL SAINTS

It would be strange indeed if the Son of God, Incarnate among men, did not produce Saints. The wonder is that they are so few and far between, though in justice to the Christian Church they are more frequent than one might suspect from our Anglican Calendar.

But when the Saints are called into Court, Jesus is not put to shame. By

their fruits, we know Him. They form a beautiful tribute to the Master who alone made them possible. In their lives we see the proof of Him.

And we remember them with joy and gratitude, and because we are still feebly struggling where once they nobly conquered, we ask the comfort and support of their prayers to help us carry on that splendid line of men and women who through the grace of Jesus Christ grew into Sainthood; for the Saints were men and women such as we, and where they attained we can also attain, for the Living Bread which came down from Heaven upon which they fed is at our hand, and the greatness of Him who made them great is ours for the grasping.

The greatest honor we can pay the Saints on their great Festival is to be penitent for our sins as they were penitent, and to offer our lives to God as they offered theirs—and to win with and through them some measure of the glory which is theirs.

And since in our Calendar at present All Saints' Day is combined with All Souls' Day, we remember on that day "All Souls", the great company of those departed in the true faith; and I am sure that "All Saints" would have it so, for in that unnamed company of "All Souls" are their mothers and those who by their faithful love and service aided them into greater and nobler lives, and many great souls worthy to be named in any company.

The world sometimes scorns the Church because she is so much bound up in the past—but the world will have no scorn for us if we, inspired by the examples of those we call "Saints", follow them in their service to mankind, for these Saints led the world into greater fellowship, they widened the meaning of brotherhood, they fought oppression, they upheld the weak, they withstood unrighteousness. They were not intent upon their own salvation nor upon their own interests—but were instant in season and out of season for the hastening of Christ's Kingdom upon earth.

And so it is very meet, right, and our bounden duty, that we should—give thanks unto Thee, O Lord "Who in the multitude of thy Saints hast compassed us about with so great a cloud of witnesses, that we, rejoicing in their fellowship may run with patience the race that

(Continued on Page 7)

Dedication and Inspection of the New Memorial Buildings of the Cathedral Parish



It will not be easy to write with restraint in regard to the beauty and usefulness of the splendid group of buildings dedicated to the glory of God and for the purposes of religious education and worship on October 9. Complete in detail, harmonious in design, convenient in arrangement, they furnish room for the convenient and reverent operation of many features of Church life which have been hampered by lack of just such accommodations. To Mrs. William Ault chiefly is due the privilege of visioning the ideal, and of carrying through to completion these outstanding buildings. The dedication service took place at the Church School hour on Sunday morning, with the pupils and their parents and the donors of many of the memorials participating. The Bishop, the Dean, and other clergy lead the procession, consisting of the Church School choir followed by all the children and the rest of the large congregation, from the Chapel to the main rooms and cloisters of the building, in each part of which appropriate prayer was offered. During the procession Dean Ault led in a special litany of thanksgiving. The whole congregation returned to the Chapel for the final prayers and Benediction. The service was reverent, dignified and appropriate, and the congregation entered into it in the spirit of deep devotion.

The Formal Reception on October 11th

Two days after the dedication ceremonies the buildings were thrown open to the Church people of the Island and to their friends for inspection at a formal reception, and many hundreds of people thronged the buildings from 7:30 until 10 o'clock that evening. Noticable among visitors were large groups of Hawaiian and Chinese Churchmen in particular, and the other racial groups were well represented also. In the receiving line were Bishop and Mrs. Littell; Dean and Mrs. Ault; Mrs. H. M. von Holt; Miss Annie Parke; Mr. and Mrs. Robbins Anderson, and Mr. and Mrs. Desmond Stanley, most of these being members of the Building Committee. A pleasing feature of the evening was the goodly number of friends from other religious bodies who came to express their goodwill and to rejoice with us in the completion of an outstanding addition to the equipment for religious work in the city.

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The Chapel, of course, was the center of interest and beauty. During the evening Mr. Reginald Carter played appropriate music on the finely toned organ, and often the Chapel was half filled with persons who went in to rest and pray.

List of Memorials

The benefactors of the Church who have given so generously to the creation of these buildings are many. The Chapel has been given by Miss Annie Parke in memory of her father, William Cooper Parke, her mother, Annie Severance Parke, and the other members of her family: Jane Severance Parke, Susan Wilde Parke, William Cooper Parke, Bernice Parke Walbridge, Russell Parke Walbridge, Russel David Walbridge.

The cloisters were given by the Robertson family in memory of George Morison Robertson and Sarah Humphreys Robertson, two of the first members of St. Andrew's Cathedral parish.

The vestry was taken by Miss H. E. Castle and Mrs. Benjamin Marx in memory of Caroline Bacon Coleman.

The beautiful kindergarten room was

taken by Mrs. H. M. von Holt in memory of her husband, Harry Martens von Holt, who for practically all his life was a member of the parish and for many years senior warden.

The auditorium was given by E. D. Tenney in memory of his wife, Rose Makee Tenney, for many years a member of St. Andrew's choir.

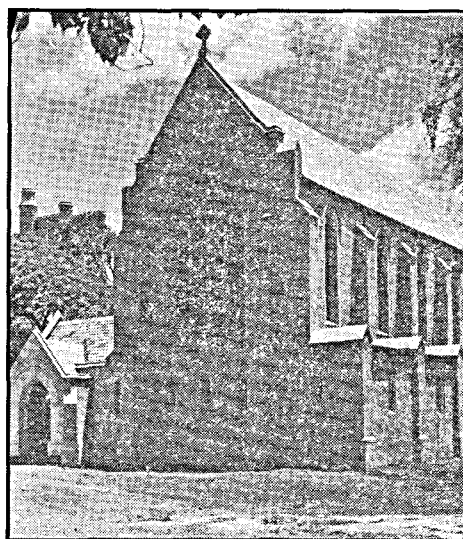
The porch was given by Dr. and Mrs. Dudley Carpenter in memory of their daughter Alicia Brown Carpenter.

The kitchen was given by many of the friends of the late Louise Franklin Folsom.

The secretary's room, in memory of Walter L. Emory, was given by his wife and family and other friends and relatives. The furnishings in the secretary's room are given by Mr. and Mrs. Gerald Bryant in memory of their son, Lieut. J. H. R. Bryant, who was killed in action in the World War.

The girls' rest room was taken by Mrs. Clifford Kimball in memory of her mother, Josephine W. King.

The following classrooms were taken by St. Andrew's Guild and Auxiliary in memory of Bishop John D. La Mothe; by Mrs. W. L. Moore in memory of her husband, Dr. William L. Moore; Mrs. John McKim in memory of John E. Baird; Digby H. Sloggett in memory of his father and mother, Dr. and Mrs. Henry C. Sloggett; the members of the Wall family in memory of their mother, Elizabeth Evans Miller Wall; Mrs. T. Edgar Robinson in memory of her mother, Annie Wattie Jaeger; Mrs. James Jaeger and family in memory of Iwalani Jaeger Wolters; Mrs. Mortimer Matthews and Miss Elizabeth Matthews in memory of their husband and father, Mortimer Matthews; Mr. Robert M. Mist and Miss Edith Mist in memory of their mother, Jane Mist; another room has been taken by "Kamaaina", in the name of the Rev. Canon Alexander Mackintosh, who was for many years connected with the Cathedral, and who is now living in the south of England. The furnishings in this room are in



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memory of Judge and Mrs. Henry Dickenson, late of Lahaina, and their daughter, Caroline Hayselden. Another room has also been taken by Mrs. F. J. Lowrey, to be called the Lowrey Room.

There are other classrooms and also the library, which have not so far been taken.

Mrs. Ault has had splendid help, co-operation and encouragement by the members of a very able committee who have never for one moment hesitated to do all in their power to further the undertaking.

And No Debt

The buildings that have been dedicated are entirely free from debt. This is a splendid achievement in times of economic difficulty, and it is an indication of the earnest devotion and self-sacrifice on the part of many people for the strengthening of the Church's work.



THE ARCHITECT'S DESCRIPTION

By C. W. Dickey

The new buildings for St. Andrew's Cathedral have been conceived and carried out in the same type and period of Gothic architecture as the original Cathedral building.

They cover an area of 170 feet by 212 feet and comprise a Sunday School of 18 classrooms, a kindergarten, an office, a library, an auditorium and a children's chapel. The latter is the dominating architectural feature and even competes in prominence with the Cathedral itself. This, however will not be true after the Cathedral is completed by the construction of the west (or entrance) front which will project 50 feet toward Beretania Street.

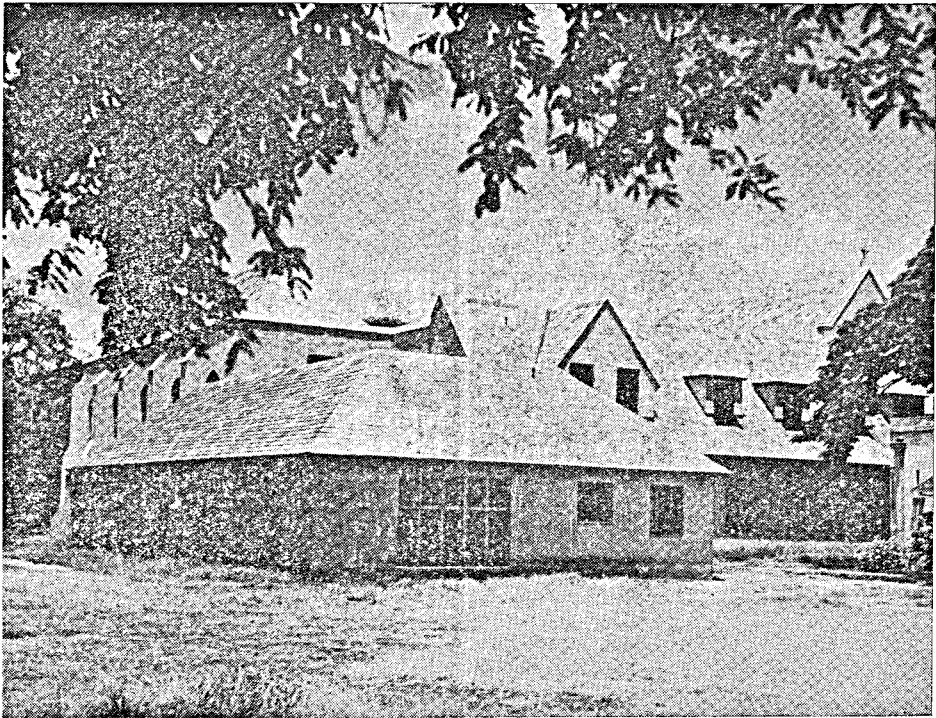
The Chapel

The new chapel will comfortably seat 192 adults or 200 children. The oak furnishings, including pews, choir stall, pulpit and other items were made in New York from red oak specially treated for immunity from termites. The altar, altar rail and font which were also made in New York are of pure white statuary marble with blue and gold inlays of glass mosaics.

The great oak reredos which rises back of the altar is adorned with a rich dossal curtain in tones of dull blue and gold. The organ which has an especially fine tone is set 8 feet from the floor in a recess designed to receive it at one side of the chancel.

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REAR VIEW OF THE BUILDINGS, SHOWING THE VON HOLT MEMORIAL KINDERGARTEN

The lower portion of the recess is inclosed with Gothic tracery in oak and the organ pipes are finished in dull gold. The general color scheme of blue and gold is carried out in the decorated vaulted ceiling of the chancel and in the cushions and carpets.

The nave and aisles are carried out in ivory tones with columns, arches, etc., of cast sandstone.

Above the reredos at the rear of the chancel is a rose window with stone tracery. Some very rich and beautiful stained glass has been made in New York for this window in tones of blue, buff and green. There will be no less than nine shades of blue from deepest ultramarine to pale azure and with purple shades as well. The other windows of the chapel are glazed with leaded amber glass which may later be replaced with art glass.

The Auditorium

The auditorium adjoining the chapel on the Waikiki side has a dished floor

rising in broad steps so as to give perfect view lines and acoustics. It will seat 680 persons and is equipped with a lofty stage 20 feet by 62 feet with modern stage lighting and facilities for scenery. The space under the stage is utilized for dressing rooms and the storage of stage properties. At the rear of the auditorium is a modern projector booth for moving pictures.

The Kindergarten

The kindergarten comprises a large room 36 feet by 43 feet with an alcove 14 feet by 22 feet and kitchen, storage and lavatory rooms. It presents a low, cozy well lighted effect and connects with the stage of the auditorium so it can be used for the assembly of groups of children before appearing on the stage.

The School Classrooms

The Sunday school classrooms are of various sizes and those on the second floor are built into the roof with copper dormer windows in a manner that lends much charm and a friendly atmosphere.

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INTERIOR OF THE PARKE MEMORIAL CHAPEL

The Other Rooms

The library is large and well lighted and lined on all walls with book cases. The office and the vestry are of ample size.

The general construction of the building is of reinforced concrete including all roofs except those over the second story Sunday school classrooms which are of wood frame. The roofs are covered with a high grade of Vermont variegated slate. All windows are of steel and in

general are glazed with leaded glass. The ceilings of the auditorium and kindergarten are deafened with celotex and the ceiling of the chapel with Hawaiian canec.

The building is so designed that it looks well from all sides and from any angle. From an architectural standpoint the Gothic cloister at the north end of the building adjoining the chapel and Sunday school rooms is of great importance. This cloister will later connect

with the new west front of the Cathedral.

The total cost of the buildings, thanks to the prevailing low prices for labor and materials, is about \$180,000, estimated cost \$230,000 in normal times.



THE SIGNIFICANCE OF THE NEW BUILDINGS AT ST. ANDREW'S CATHEDRAL

By Bishop Littell

1. Beauty

It is with deep thankfulness to Almighty God that we are dedicating the commodious and beautiful new group of buildings on the Cathedral grounds. The value of such expansion to the life and work of the Church and to the community consists in more than merely a beautiful architectural addition to the existing charm of the Cathedral and its grounds in Queen Emma Square.

2. Fellowship

The buildings are Memorials, given in memory of loved ones who have departed this life in the faith and fear of God and in the communion and fellowship of His Holy Catholic Church. Such Memorials to those who "have finished their course in faith and do now rest from their labors," who have entered into the nearer Presence of their Lord, are worthy and fitting, and help keep fresh and living our abiding union with those who have departed this life, in "the Communion of Saints."

3. Education

The full significance of these Memorials of striking architectural beauty, is seen in their purpose, and will be realized in their use. At a glance it is obvious that Worship, based upon the foundation of definite Christian teaching, is the object for which the buildings stand. The Chapel dominates the entire group. Nestling around it, and so connected with it that every part of the buildings come as it were under the one roof, are a score of class rooms for young and old, the kindergarten, the library, the auditorium with its useful basement for Boy Scouts and others, and the necessary offices for administration. The purpose of the buildings is Religious Education, covering every part of our nature, body, mind and spirit.

4. Worship

And the crown of all is in the central building, the Sanctuary, with its altar

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ever drawing into the Presence of the Heavenly Father His children, who offer their worship to Him with conviction based upon study, and upon experience of "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost." Worship is the natural expression of self-oblation in those whose faith and knowledge culminate in the willing recognition of God as the source of all Life and Truth.

*"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster"*

BRIEF RESUME OF THE
HISTORY OF THE CATHEDRAL

The history of St. Andrew's Cathedral in Honolulu dates back to early missionary days. On the death of Kamehameha IV on November 30, 1863, St. Andrew's Day, it was decided to build a Cathedral in memory of Kamehameha IV, and to name the church after St. Andrew.

In the building of the Cathedral, which had been planned by the first Bishop, Dr. Staley, from the time of his arrival in 1862, and by those in England interested in the Anglican Mission in Hawaii, Queen Emma was deeply interested, and to further the work she sailed for England on May 6, 1865.

The cornerstone was laid by Kamehameha V on March 5, 1867. Attending this event were many of the Alii, the King's staff, the cabinet members, and the British Commissioner of Justice. Work was commenced at once on the foundation of the choir and tower, but all came to a stand-still when Bishop Staley left for England, in 1869.

In 1866 a Pro-Cathedral was built of wood on the church lot, and in this the congregation worshipped for twenty years, until The Synod held its opening service in the uncompleted Cathedral, in 1887.

Two new bays were added to the nave in 1908.

And now, twenty years later, the new Memorial buildings, for Religious Education and Worship, have been dedicated. We rejoice in the enlarged opportunities of service which they afford to the devoted and active Cathedral Parish in strengthening and extending the Kingdom of God.

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ALL SAINTS
(Continued from Page 3)
is set before us, and, together with them, may receive the crown of glory that fadeth not away."

THANKSGIVING DAY

The writer was brought up on Harvest Festivals and not on Thanksgiving Days, but he envies the day for England and for other Countries. It is a noble institution.

Thanksgiving is not a common virtue. The nine to one proportion in the Gospel, the nine who were unthankful among the ten who had tremendous cause for thanks, is not out of the ordinary. Unthankfulness is the most popular sin in the world. So we rejoice in this American Day of Thanksgiving, and we love our country so much that we are jealous that Thanksgiving means thanksgiving for the right things in their right order. We are thankful for our faith in God and in his Creation, for the Incarnation—Salvation that poured and ever pours into the world through Jesus Christ—and we are thankful for these things, for these things, and then as to the rest let each man for himself give thanks for all that God has given him. A true Thanksgiving is guaranteed to anyone who is guided by the Prayer Book: "We yield humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. Creation! Preservation! All the blessings of this life! But above all...for the redemption of the world by our Lord Jesus Christ and for the means of grace obtained for us thereby. But above all...for Jesus Christ!"

ST. ANDREW,
APOSTLE AND MARTYR

St. Andrew has become more or less the patron Saint of men and boys—and he deserves the distinction. He certainly was active among them all through his life and ministry, and won many to Christ, and through the influence of his life and death there is still great magic in his name to conjure men and boys into activity for Christ. Men have worn many emblems and badges and pins of varying degrees of honor and importance and dignity—but the simple cross of St. Andrew is second to no badge that men can boast of wearing. It stands, as did St. Andrew, for sincere, quiet, industri-

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ous, steady labor in the cause of Christ. It stands for fearless witnessing to a personal Saviour. It never rests content with lip service, but demands active, patient, continual sacrifice, and no one who holds St. Andrew dear can ever be selfish or narrow or provincial in his religion. "Christ for the world we sing, the world to Christ we bring"—that is the music of St. Andrew's life, that is the glory of the Sainthood of him who from the very first seemed to sense the inevitable missionary emphasis upon all followers of Him who came from far as the Master Missionary to preach His gospel.

No day could better serve to give us the right emphasis for the Advent season than St. Andrew's Day, because only as we follow his example of service in bringing others shall we ourselves clearly see the glory of Christ. Our own Sarum Missal used to say in the Sequence for St. Andrew's Day:

*"The sacred honors of this festival
With praises let the whole Church ordain;
The gentlest of the Saints she celebrates,
Andrew for wondrous grace conspicuous.
When from John Baptist, the Apostle
learned
That One should come to take men's sins
away,
Entering his house forthwith he heard
His word
And having found his brother Barjona
Rejoicing saith "Messias we have found!"
And led him to the Saviour's gentle
presence."*

HERE AND THERE
IN THE DIOCESE

From Robert E. Merry
Mr. Merry, one of our Postulants for Holy Orders who has just entered the Theological Seminary at Alexandria in Virginia, writes happily of his life and studies there. To quote one paragraph: "The school as you know is situated just conveniently out of Alexandria and Washington on a hill which overlooks both of these places. The few brick buildings of the Seminary are snuggled cosily in groves of tall green oak trees which provide inspiring walks to the lover of nature. One of the first things that impressed me of the school was its congenial atmosphere. The fellows are very kind and so Southern mostly, although there is a good mixture. The professors are always holding special discussions or prayer groups or teas which make one

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feel at home. People have the greatest habit of being hospitable, of being interested in you. The Dean as I went on a stroll with him today called me by my first name. In brief I like the place. Tomorrow I start with other fellows to take charge of a mission out in the suburbs here, and that will prove very valuable experience."

A News-Boy's Offering

While the Council of Advice was in session the other day in the Bishop's office, a news-boy, somewhat lame, carrying an armful of papers, stepped up to the door and placed a dollar bill on the top of a bookshelf, saying, "For the Church," and disappeared.

The First Baptisms at St. Stephen's

Deaconess Swinbourne, who has started such an effective work at Haleiwa this year, was happy in presenting for baptism a class of four adults and one infant on October 16. The Bishop and the Rev. Mr. Doty, after visiting the Church School at Moanalua, of which Mr. Walter Littell of Iolani is superintendent, went on to Haleiwa, about 40 miles from Honolulu, in time to be present at the end of the Church School session. Fifty-two teachers and children were present and the Bishop spoke to them. After that followed the baptisms, and then the celebration of the Holy Communion. The Waialua Plantation has indicated its interest in the new recreational center which Deaconess Swinbourne has developed on our Church property, by granting a right-of-way through a canefield to the playground.

Notes from the Shingle Memorial Hospital on Molokai

During the past month Dr. Stewart Doolittle of the Honolulu Board of Health, Dr. Wiig of Hoolehua, and Miss Catlin, the health nurse, have held "chest clinics" at the Hospital on two afternoons. Among visitors to the Hospital were Dr. Clarence E. Fronk of Honolulu; Mr. D. C. Derby, plantation manager of Libby, McNeill & Libby; Senator George P. Cooke; Mr. Victor S. K. Houston, Delegate to Congress from the Territory; Supervisor Alvin K. Silva of Wailuku, and Bishop Alencastre of Honolulu.

Iolani Boys Baptised

On October 16 Mr. Stone, Principal of Iolani School, baptised two of the older boys, one of Chinese and one of Japanese ancestry. The number of pupils at Iolani this term is 194, eight more than last year.

The Next Meeting of Convocation

February 3rd to 7th, 1933

With the approval of the Council of Advice, I am calling the next Convocation of the Missionary District of Honolulu to assemble at the Cathedral on Friday, February 3, 1933, and to continue its session through Sunday, February 5. On Monday the 6th there will be a half-day conference of the Clergy, and on Tuesday, the 7th, the Annual Meeting of the Woman's Auxiliary will be held.

Further notices concerning the program for these five days will be announced duly.

S. HARRINGTON LITTELL,
Bishop of Honolulu.

St. Luke's Day
October 18, 1932.

Good News for Kohala

"The Missions' pledge of \$2,000 for St. Augustine's Parish House, Kohala, Hawaii, was over-subscribed by August 1st. Altogether \$2,133.51 has been raised for this object by the branches throughout the country, showing that even in a year of financial depression The Girls' Friendly Society can and does give generously to others." This quotation is from the October number of The Record of the Girls' Friendly Society.

We are grateful for the earnest and successful efforts which the G. F. S. has made on behalf of the Church in these Islands.

Death of Dr. Hanchett

We are sorry to record the death of the first doctor who ministered in the Robert W. Shingle, Jr., Memorial Hospital on Molokai. Dr. A. Kaumu Hanchett gave his services to this Church Hospital until deep-set illness compelled him to relinquish his work and to enter Leahi Home in Honolulu. The Bishop, who baptised five of the Hanchett children in the Hospital Chapel of the Holy Cross in January, baptised Dr. Hanchett in September at Leahi Home, and officiated at the funeral on October 7. Dr. Hanchett had a brilliant career as student and physician, having finished the four year academic course in Harvard in three years, graduating, as he did also in the Harvard Medical School, with the highest honors. His services during four months of the present year following the opening of the Molokai Hospital will be remembered with grateful appreciation by the Church in this Missionary District, no less than by the patients to whom he ministered.

New Chaplain of Cluett House

The Bishop has appointed Rev. Ken-

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neth A. Bray as Chaplain of the Cluett House. Most of the residents in the House, who are teachers, students, or young business women whose homes are in the other islands, are affiliated with St. Andrew's Hawaiian Congregation.

News from Schofield Barracks

The Rev. Major A. K. Mathews, Division Chaplain, writes that he has secured from the mainland, at the expense of the Post Chapel, a full supply of Prayer Books and Hymnals, including a sufficient number of books with tunes for the vested choir. This addition completes the necessary equipment for the Church services which we now hold regularly at Schofield.

Departure of Colonel and Mrs. James Barney

At every turn we miss the devoted and incessant work for the Church at Schofield carried on by Colonel and Mrs. Barney who sailed for the coast early last month. The Leilehua Episcopal Sunday School stands as a constant reminder of Mrs. Barney's unusual work among children. She rejoiced to leave the Church School in the competent hands of Mrs. Cyrus D. Wood who is now superintendent. The Rev. E. Tanner Brown of St. Clement's officiated at the regular Episcopal service in the Post Chapel last month.

Japanese Work on Molokai

During October the Rev. P. T. Fukao of Holy Trinity Mission, Honolulu, spent ten days with our postulant for Holy Orders, Mr. A. N. Otani, at St. Paul's Mission, Maunaloa, Molokai. Services, meetings, instructions and visits filled up the time completely. Nine children in the Church School were baptised, and an additional class for baptism and one for confirmation were started. Mr. Fukao reports that the progress of our work among Japanese in several plantation camps is most encouraging.

Would Please Saint Francis

The Rev. Hollis H. Corey, Church of the Holy Apostles, Hilo, writes that while he was celebrating the Holy Communion on St. Luke's Day, "A little bird flew into the Church, perched on the back of one of the Choir benches, and very sweetly sang God's praises all through the rest of the Service, in a manner that would have won the heart of St. Francis."

Captain Oliphant, C. A., Commissioned

On Sunday, October 23, at All Saints' Church, Kapaa, Kauai, the Bishop formally extended the Commission of the Bishop of London to Captain Oliphant of the Church Army, for work in this Missionary Diocese.

American Church Army Officers to be Commissioned

Captain Mountford of New York informs us that on December 11 in the Cathedral of St. John the Divine, the presiding Bishop, Most Rev. James De-Wolf Perry, will commission as evangelists in the Church Army eight Captains and three Sisters who have completed their studies and practical work in the training center at Providence, Rhode Island. One of the men is a colored missionary.

Church Army in the Diocese of Albany

From the 1932 report received from Albany, we select this paragraph: "The venture of faith on which the Board embarked some three years ago by the employment of members of the Church Army as evangelists, has more than justified itself by the spiritual results attained. One instance of the success of this work was the services held at the little village of Shinhopple, in the southern part of Delaware County, where, after some weeks of intensive work and teaching, sixty-nine persons were baptized, of whom thirty-two, some months later, received Confirmation. What has been accomplished there, can be accomplished in a hundred other sections of the Diocese where we are not at work, places where organized religion of any sort is almost unknown."

Racial and Religious Survey of Iolani Boys

The students of Iolani who number 194 this term are classified under the following racial groups: Hawaiian and Part-Hawaiian 16; Caucasian 37; Chinese 54; Japanese 80; Korean 7. The students have indicated their religious affiliations thus: Episcopalians 34; other Christians with no denominational preference 57; Buddhists 9; Oriental students, mostly Japanese, expressing no preference for any religion 94.

• • •

ST. MARGARET'S HOUSE Berkeley, California

By Miss Vera M. Day

While in Berkeley this summer I stayed at St. Margaret's House, which adjoins the campus of the University of California. St. Margaret's is a Training Center for women in various fields of Church work, and a Church Service Center. It is also developing into a Retreat and Conference center, and is a residence for students of the University of California.

Deaconess Newell, Dean of the School, was formerly principal of the Hooker School in Mexico. Under her leadership the Hooker School achieved a high measure of success, as St. Margaret's House is doing now. St. Margaret's has grown to be a very live center for the Episcopal Students of the University. Miss Leila Anderson, her capable assistant, is the staff member in charge of the work among students.

Two years ago St. Margaret's moved

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to its attractive new location on the north side of the campus and is within easy reach of the Pacific School of Religion and the Church Divinity School of the Pacific. The garden is lovely; and one thing which strikes the attention of Honolulu visitors is the handsome lantana vine, which grows up three sides of the house almost to the roof. They exclaim with surprise at the attractive and unusual sight. One can little realize without seeing it how effective a vine of lantana can be. Deaconess Newell said one day, "We are a real Hawaiian House!"

An annex has been built to the main house and at present has a full quota of twenty-five girls in residence. Seven of the students are in training for Church work. There is a waiting list of students who wish to live there next semester, which shows how popular the House is!

The personal rather than the institutional touch is evident. Those who live there feel that they are living together, and co-operating as a Christian family. The rooms have been furnished by gifts from Church groups, and I was interested to discover the Honolulu chair which was our contribution.

University students who are in Berkeley for the summer session find St. Margaret's a most pleasant place in which to stay. Missionaries on furlough are welcomed and also those who are doing definite Church work in parishes and wish to pursue a short course of study along their own lines.

Because St. Margaret's is such a live and progressive center there are many needs connected with it. Among other things there is a debt to be paid off. While gifts are always appreciated, Dean Newell above all hopes for the spiritual interest of the Church people, especially of the Eighth Province, and it would seem as if the people of this province should develop a very special interest in furthering the House as far as possible.

There are two ways in which this can be done: first, by showing an awareness that such a center exists; and the second is by becoming an associate member. The Associate Membership dues are two dollars a year. I should be glad to send such dues to St. Margaret's for anyone who would wish to send them through me.

Deaconess Swinbourne is a graduate of St. Margaret's. Among those who have visited the school in its new location are Bishop and Mrs. Littell, Dean and Mrs. Ault, Mrs. Lawrence M. Judd, Mrs. William Thompson, Miss Marie von Holt, Miss Mary Porter, Miss Cenie Hornung and Miss Mary Ella Hornung. Miss Geraldine Metcalf has been a resident University student there during the past year. Dean Newell is glad to have visitors at St. Margaret's and is eager that it should be of service to the Islands.

WAIALUA

On Sunday, October 9th, the hundredth anniversary of the coming of the Rev. John S. Emerson to Waialua was celebrated.

The services were held in the Hawaiian Church, the Rev. Mr. Holmes being in charge.

The Rev. Mr. Poepoe in Hawaiian told of the arduous and varied labors of Mr. and Mrs. Emerson for the men, women and children of the District. He drew attention to the long, difficult journeys on foot ministering to those in his charge.

Bishop Restarick had by invitation a seat on the platform. He spoke chiefly of his friendship with four of the sons of the great Missionary: Dr. Justin A., Dr. Nathaniel, Joseph S. and the Rev. Oliver P. Emerson.

He spoke appreciatively of the members of the fifth company of missionaries which arrived at Honolulu May 17, 1832.

Besides the Emersons this company included the Reverends David B. Lyman, Lorenzo Lyons, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock and Ephraim Spaulding and their wives.

Three of the above labored in the Islands for fifty years, or more, without a visit to the United States.

A son of the late Dr. Nathaniel Emerson spoke a few earnest words in relation to the work of his grandfather and his associates.

Dr. Leavitt delivered an inspiring address looking to the future, its duties, and its prospects.

Excellent music was rendered by the choir and well known hymns were heartily sung by the congregation which overflowed the Church.

After the benediction by the Rev. Henry P. Judd the congregation adjourned to the church yard where the Rev. John S. Emerson, his wife, and some of his children were buried. Here an appropriate service was held and an address was made by the Rev. Mr. Poepoe, after which luncheon was served to all present.

EPIPHANY OBSERVES ANNIVERSARY

Another milestone in the history of the diocese was observed on October 14th, when Epiphany Mission celebrated the 15th Anniversary of the consecration of its beautiful stone church. Members of the mission and friends gathered together in the church for a choral evening, and a reception in the guild hall following the service. In the procession were Bishops Littell and Restarick, members of the Oahu Clericus and the junior and senior choirs of the mission. The present priest-in-charge, the Rev. Joseph C. Mason, led the service; the Rev. J. Lamb Doty, former incumbent, read the lessons; Bishop Restarick delivered the historical address, and Bishop Littell offered the final prayers and the benediction.

Excerpts from Bishop Restarick's address give a graphic account of the history of the mission: "When I arrived in Honolulu in 1902, Kaimuki was a district, and not a suburb . . . There were roads but no rectangular streets and the houses were few and far between . . . In 1908 I was of the opinion that if the city continued to grow, there would be many who would build there as the lots were cheap.

"At that time Kaimuki was nominally in St. Clement's Parish and I consulted Canon Osborne. He and others went with me to look over the ground with the view of purchasing a site for a church when the conditions warranted us to build. After careful investigation we selected the corner of Tenth Avenue and what is now Harding Avenue and in October 1910 it was purchased . . .

"By that time a number of people resided in the district, among the early Church people being Mrs. Alfred Moore, G. W. R. King, Albion Clark, L. E.

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HONOLULU

Thayer, and William King. Mrs. F. Spencer Bickerton lived on Waiālae Avenue and at her invitation on the afternoon of the Sunday after Epiphany 1911, I held service on the lanai of her house. The Rev. F. A. Saylor was then Principal of Iolani School and by my appointment he continued the services, I going occasionally.

"A Guild of women was soon formed and it was suggested that they should work to raise money in order to build a modest Guild Hall which could be used for Sunday School and Church services. I do not remember who suggested the name of Epiphany, but the first service having been held the Sunday after that feast, the name was selected by a unanimous vote of the Guild. It was not long before the Mission Hall was erected and furnished with chairs and other necessary articles. The altar was made under Mr. Saylor's directions at the workshop of Iolani School from koa given by Mrs. Bickerton. I dedicated the altar and ornaments in the new Guild Hall January 7, 1912 . . . The Church of the Epiphany was the only Christian service in the district then and for some time afterwards . . . The mission was organized June 3, 1912 and a Mission Committee and officers were appointed.

"It was soon evident that a Church building was necessary if any but the few faithful ones were to attend . . . The Guild and the congregation began to work to raise a fund for a church and, early in January 1914, an active canvass was undertaken . . . On the afternoon of the Feast of the Epiphany 1915, the Bishop turned the first spade full of earth and then the Rev. Frank Saylor, Canon John Osborne, the Rev. Leopold Kroll, and the lay people present, in turn took the spade and did likewise. The late G. W. R. King was chairman of the Building Committee . . . and all the people worked loyally with him. It was early determined to erect a stone church and as at that time the lot was covered with large pieces of lava rock, it was estimated that there was sufficient material in sight with which to construct the building.

"In 1914 the District Branch of the Woman's Auxiliary had voted to make the Building Fund of the Church of the Epiphany their special work for the year and, by April 1915, they added to the fund. The Vestry of St. Andrew's Cathedral had authorized a special offering for the Fund and sent (it) to the treasurer. The late Mrs. A. F. Clark had a continuous rummage sale in her house . . . She raised by this means quite a sum of money for the improvement of the lot and for necessary things for the church.

"While Mr. Saylor had been most helpful in advancing all things in con-

nection with the church, he left Honolulu before its completion.

"On July 18, 1915, it was opened for service by the Bishop. On October 14, 1917, all debts having been paid, the Church was consecrated.

"After Mr. Saylor left a number of clergy held service but most of them were only temporary supplies. The Rev. C. T. Murphy was here for a few months. The Rev. L. H. Tracy came in 1915 and left the next year. Before his arrival, the house on the corner across the street was purchased. Mr. Tracy was succeeded by the Rev. Frank Eteson who ministered most acceptably until the end of 1916 when he felt it his duty to go to England and offer his services to the Country of his birth in the War. For some time the vacancy was filled by temporary supplies among whom was the Rev. F. I. Collins, a visitor from Rhode Island. In 1918 the Rev. James F. Kieb took charge and remained until 1921 when he went to St. Elizabeth's where he has remained ever since. Then came the Rev. Elmer Freeman who remained until 1928, and was succeeded by the Rev. J. Lamb Doty who was taken away by Bishop Littell for work as a General Missionary.

"The foregoing is merely a recital of the historical facts, and tells nothing of the faithful and earnest work of the women of the parish and the struggles they have had to accomplish the objects which they had in view . . .

"At times when I addressed this congregation I have exhorted the people to show their interest by a regular attendance at worship, for in no other way can they do more to build up the Church and their own spiritual life . . .

"There are difficulties here but at present there are difficulties everywhere, financial and devotional . . . I know well the spirit of the age to neglect worship and to go off on Sunday for pleasure. What one does after having attended worship on the Lord's Day must be left to the individual conscience. We can not, as the Church of Rome does, make it obligatory to attend church every Sunday at least, but there is something higher than a Church law and that is the law of God. The Jewish Sabbath

ceased to be obligatory after the Ascension, but there is a day to keep Holy and that is the weekly memorial of the Resurrection, that is the Lord's Day. To worship God on that day is a religious obligation that it may keep alive our faith, our hope, and our Christian life. No one can systematically neglect public worship without losing ground in his spiritual life.

"Then there is the work of this Church . . . This is God's Church and not man's. The priest can do little unless he has the active co-operation of his people. Everyone should do something. You remember when the Israelites were fighting their enemies Moses was apart praying. As his hands were raised and he became tired Joshua and Caleb held them up. When they failed to do this the enemy prevailed. It is your part to hold up the hands of your priest and then his work will grow spiritually and in a material way, also.

"Though no longer your Bishop I still have a deep interest in your welfare and if I lived nearer I should be delighted to worship with you at times. May God bless you and give you hearts full of zeal to advance His kingdom in this district as well as in the world of man. Love and loyalty are what we all need. We have our leader the Captain of our salvation. We sing hymns lustily pledging our love to Him. Let us show it every day and every hour in our conduct and in our service."

Epiphany Church holds its Fall Festival on November 18 and 19 in the Guild Hall and Church grounds. A Bridge Party on Friday evening, November 18, opens the occasion and many attractions are promised for the Saturday.

Epiphany Altar Guild is busily working. With Sister Catherine's help they are replenishing and repairing the altar linens and are preparing to make a new white communion set of vestments to be used for the first time at the Christmas Eve Eucharist. Mrs. Gordon C. Ross is president and Mrs. Mark Huckstein secretary-treasurer.

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AUXILIARY HONORS CHURCH SCHOOL TEACHERS

Nuuanu Valley was at the height of its beauty on Friday, October fifteenth, when the District Woman's Auxiliary entertained at the lovely home of Doctor and Mrs. James Albert Morgan, Pali Road. The tea was given for the staff of the Episcopal Missions; clergy, teachers, and social workers of every department.

In the receiving line were Bishop and Mrs. Littell, Doctor and Mrs. Morgan, Sister Clara, Mr. Stone and Mrs. William Thompson.

Through the long covered way with its quaint half doors and flowering plants the guests passed to the living room, dining room and lanai where tea was served by Mrs. Walter Coombs, then they strolled past the exquisite little oratory out onto the lawn where the clear still water of the swimming pool reflected the gay colors of the ladies summer dresses.

Punch was served at small tables and everyone enjoyed the views from house and garden, each doorway and window framing a picture of Nuuanu hills and sunset.



THE REV. FRANCIS N. CULLEN HONORED

Elected Canon of St. Andrew's Cathedral

At a meeting of the Cathedral Chapter of St. Andrew on September 3rd, on the nomination of the Bishop, the Rev. Francis N. Cullen was unanimously elected to the vacant Canonry of the Cathedral. Canon Cullen has been a faithful priest in the Diocese for twenty-one years. He is an instructor at Iolani School, and for several years past has given invaluable assistance to Dean Ault in the services of the Cathedral. He also has been in charge of the Hawaiian Congregation during the spring and summer of this year. On October 9th at the seven o'clock celebration of the Holy Communion in the Cathedral, the Bishop instituted the new Canon into his office, by prayer and blessing. Many members of the two congregations made their communions at this time. Canon and Mrs. Cullen reside in one of the Church cottages in Queen Emma Square.



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HAS THE ORIGINAL CHURCH COME DOWN TO US?

The Church was introduced into England in the first century, by primitive Christians. The ancient prayer books of the Church of England seem to indicate a strong influence from the Church at Ephesus, where St. John spent the latter half of his life, and where St. Paul left Timothy as its Bishop. Of this we are certain, viz., that the Christian Church was strong in Britain at the beginning of the fourth century. As early as 314 A. D., British Bishops were in attendance at a council held at Arles. The British Church had the apostolic constitution of *Bishops, Priests, and Deacons*, and was in full communion with the rest of the Church of Christ wherever it existed.

It was six hundred years after Christ before the Bishop of Rome sent other missionaries to England. Of course the Church at Rome was not then separated from other Churches. All Christendom was, happily, in full communion in the Catholic Church. On account of the hostility between the Britons and their invaders, the Saxons, who had conquered a large part of England, the British Church was not in a condition to bring the latter to Christianity; she therefore turned her attention to other missionary work. The Church at Rome then undertook to proclaim Christianity to these neglected Saxons, and did well in sending out its missionaries.

For many years these two branches of the Church worked together in the British isles. Each recognized the other as a true branch of the Church Catholic, with its apostolic ministry. As the race prejudices died out, and the Britons and Saxons united to form one nation, so these two branches of the Church gradually coalesced into one body called ever afterwards the Church of England. This historic fact is commemorated on the front of Lichfield Cathedral, rebuilt in the twelfth century. In niches on one side of the main entrance, are statues in stone of the British Bishops. On the other side are statues of the Bishops in succession from Rome. These two lines significantly meet at the top over the great door.

Our gratitude to the Latin Church ceases only with the presumption of the Bishop of Rome in attempting to make himself Universal Bishop or Pope. With the aid of some of England's faint-hearted kings, the Bishop of Rome succeeded in tyrannizing over the Church of England for three or four hundred years. Through his influence, some of the false doctrines and evil practices of the Church in Italy were introduced into England. But this was not to continue. God made use of political circumstances to further His own most sacred purpose.

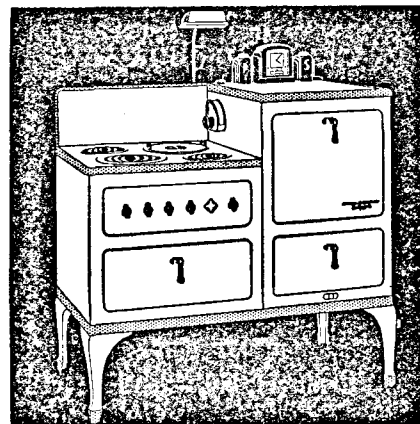
Many in the British Isles had been longing for years to get away from this un-Catholic subjection to the Bishop of Rome, and from the un-Catholic customs. Four centuries ago, at the great Reformation, the Church of England succeeded in throwing off her allegiance to the Pope of Rome, and became as Catholic once more in doctrine and worship as she had always been in constitution. This is the Church which the American Church owns as her mother, and to whom she looks with pride. This is the Church which the ignorant falsely declare to have originated with the wicked Henry VIII. This is the Church which has given us the English Bible. This is the Church which has by far the largest proportion of English speaking people. Through its doors all are invited to come, that they may find what Jesus the Christ has promised to all who accept His loving invitation.



Many people have worries because they begin each day with the newspaper instead of the New Testament.—Bishop Jenkins.

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PILGRIMAGE TO ST. STEPHEN'S MISSION

*Christmas Cheer for Our Missions
and Schools
District Altar Department*

On October 5th the Executive Board of the Honolulu Branch of the Woman's Auxiliary made a pilgrimage to St. Stephen's Mission, Haleiwa, and in the little Mission building was held the monthly communion service, conducted by Father Mason. For those who are unacquainted with this, the newest of our Oahu Missions, we might say that it is housed in a room formerly used as a poolroom on the main street in the heart of the congested district of this little settlement. Every once in a while during the service a little brown face would appear at the window and bright eyes would peer in to see what all those ladies were doing. Part of the room is curtained off for the chapel and the other part is furnished and fitted up for children with books, games, etc. for their use. After the service, at which 22 were present, the playground was inspected and all were impressed with the wonderful possibilities of the land which has been the property of the Church for many years. A delicious basket luncheon was enjoyed at the home of Deaconess Swinbourne and her mother, after which the business meeting was held. Already St. Stephen's has an active Branch of the Woman's Auxiliary and the Executive Committee was happy to have this opportunity to meet its President, Mrs. George R. Helmick. She and her husband, General Helmick, retired, are keenly interested in the work and are backing the Deaconess in every possible way.

The Chairman of the Committee for Christmas Cheer will be appointed soon. It will be remembered that for a number of years this Committee, under Mrs. Charles R. Hemenway, has asked for gifts from our Church people in order to help the Missions and Schools of our Church make Christmas a happy time for the children. Mrs. Kenneth Day, P. O. Box 678, is Treasurer of the Fund.

A cordial invitation is extended to all women to visit the weekly meeting of the District Altar Department on Wednesday afternoons from 1:30 to 4:00, in Davies' Memorial Hall. You will be surprised and delighted to see for your-

selves the beautiful work that is being turned out under the leadership of Mrs. R. Rudland Bode. Sister Katherine is also on hand to give instruction and encouragement in the intricate details and it is only necessary to see what is being done, to want to help. More helpers will be welcomed as there is much to be done for our Missions and work can be taken home by those unable to come to the class each week. Mrs. Bode and Sister Katherine are anxious for the women of the Auxiliary to undertake this work for their own Missions and are always ready to prepare work and give detailed instructions and advice to those in Honolulu and on the other Islands who are willing to help in this way. We are glad to report that Epiphany Auxiliary has an active Altar Guild working under the direction of the District Altar Department and St. Peter's women have done some beautiful work for their own altar.



SHAKESPEARE REVISED

We quote from "The Baptist" this version of Hamlet's soliloquy, which ought to interest your church treasurer:

To pledge or not to pledge—that is the question.

Whether 'tis nobler in a man

To take the gospel free and let another foot the bill,

Or sign a pledge and pay toward church expenses.

To give, to pay—aye, there's the rub,
To Pay,

When on the free-pew plan, a man may have

A sitting free and take the Gospel, too.
As though he paid, and none be aught the wiser

Save the Finance Committee, who—
Most honorable of men—can keep a secret!

"To err is human," and human, too, to buy

At cheapest rate. I'll take the Gospel so.
For others do the same—a common rule.
I'm wise. I'll wait, not work. I'll pray,
not pay,

And let the other fellow foot the bills.
And so I'll get the Gospel free, you see.

WITH ONE OF OUR DIOCESAN MISSIONARIES

The following is a partial account of the activities of our General Missionary, the Rev. J. Lamb Doty, for the quarter ending September 30:

Official Acts: Marriages 2, Burials 4, Holy Unction 8; *Services:* Sundays; Holy Communion in Churches 11, in institutions 6, in Chapter House 2; Other days; Private Communions for sick 6—Total 25.

Special Services at Chapter House and in institutions 6; Services of Litany and Intercessions at Chapter House 7.

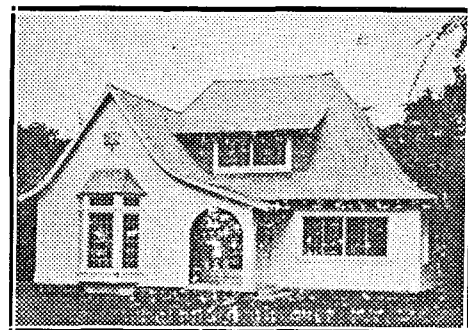
These acts of Intercession are appreciated by many—who at the hour of nine each morning, join with us in prayer. Many of these are ill in bed.

Institutions Visited: This quarter 85 visits were made at the Leahi Home, Queen's Hospital, Children's Hospital, Indigent Hospital for Incurables, Kalihi Hospital for Lepers, Lunalilo Home for Aged Hawaiians, King's Daughters' Home and Oahu Prison. (I have not visited the Territorial Hospital for the Insane for reason explained.) I have also made 19 sick calls upon persons in their homes.

Services in Institutions: I now hold a Celebration of the Holy Communion, one Sunday each month at Leahi Home and at the Indigent Hospital; and on the first and third Saturdays, a service of Evening Prayer and Meditation at Oahu Prison. The inmates seem much interested and the attendance averages between 45 and 55.

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ANNUAL, EVERY MEMBER CANVASS

The Clericus of Honolulu, which has been meeting each second Saturday for luncheon at the Bishop's House for several months past, has made suggestions for a united every member canvass this Fall. Material for the Canvass was ordered from New York and on arrival was sent to all the Parishes and Missions of the District. The Committee which was appointed in September presented its report to the October meeting and, after thorough discussion, the report was adopted in full. This report, as here printed, contains the essential facts. Churchmen throughout the District are asked to create a stimulating interest in the Canvass and to use the Canvass Prayer.

Report of Committee on Canvass

The dates set by the Church for the Canvass are November 27 to December 12.

Your Committee recognizing that all details for the Canvass must be worked out in the individual parishes to meet local conditions, simply recommends:

1. That all parish lists be brought up to date.
2. That any parochial calls which for any reason have been postponed be now made.
3. That the canvass be made to fit a parish budget—allowing for advance work.

Further, your Committee recommends in connection with the general campaign that:

1. On November 20 at 7:30 in the Cathedral a United Service with massed Choirs be held. The Dean to be preacher, Fr. Bray to be in charge of the Service. The Canvassers to be in procession—seats being reserved for them.

2. That on November 22nd at 6:30 in Davies Hall a 50c supper be held for all clergy and Canvassers. Supper to be arranged for by Iolani Guild. Music to be furnished. A demonstration of Canvassing—How and how not to, and of the problems of Canvassing—arranged by Mr. Henshaw. Ten minute address by Mr. Brown on the Canvass, emphasizing follow-up work, etc. Ten minute address by Fr. Bray on the Missionary Duty of the Canvass. Dean Ault to be Chairman of the Dinner. Numbers expected to attend to be reported at the Service on Sunday evening to Fr. Bray.
3. That the Canvass begin on Novem-

ber 27 and close on December 4th, and all reports of the Canvass be sent in by December 4th to the Committee for tabulation.

4. That Mr. Brown be made secretary of the Canvass as regards to other Islands, sending them data, leaflets, etc., and receiving from them reports.

5. That on receipt of the results of the Canvass from other Islands a Thanksgiving Service be held in the Cathedral on December 11th at 7:30. Mr. Brown to be in charge. There to be no formal Choir. The Bishop to be the preacher. Reports of the Canvass to be made. Missionary Hymns to be sung.

6. That Miss Eames a newspaper reporter of great experience handle publicity throughout the campaign and weeks preceding—in conjunction with the Bishop's office. All publicity material to be sent to the Bishop's office, care of Miss Eames.

And finally that:

7. The Campaign Prayer be used at all services from now until December 11th.

Respectfully submitted,

Rev. Edgar Henshaw

Rev. Edward Tanner Brown

Rev. Kenneth A. Bray

Annual Canvass Prayer

Most Merciful Father Who didst so love the world as to give Thine only begotten Son—increase in us our love toward Thee. Arouse in Thy Church a new sense of Christ's Saving Power, a greater zeal for His Kingdom, a sterner devotion to His Service. Bless us we pray Thee in these Hawaiian Islands in our sincere endeavor at this time to promote the work and welfare of Thy Church. Raise up Thy power and with great might succor us that with renewed zeal and steadfast faith and earnest love we may set forward the salvation of all men to Thy glory and the increase of Thy Kingdom—through Jesus Christ, our Lord. Amen.



This is the eighty-seventh year of Brierley School for Girls, at Cape Palmas, Liberia. Miss Clara Keith is principal.

ST. MARY'S MISSION AND HOME

With the opening of the public schools many of St. Mary's Sunday school scholars, who were absent during the summer, have returned and the enrollment on the first Sunday in October was 198 scholars and 18 teachers.

The Kindergarten attendance is slightly lower than last year, it being at present fifty-nine. Kindergarten Mother's meetings are being very well attended. Mrs. J. Russell makes the meetings most instructive and interesting.

Of the forty boys and girls of St. Mary's Home it is of interest to note that five are Caucasian, seven Hawaiian, fourteen Caucasian-Hawaiian, five Chinese, four Japanese, three Filipino and two Korean. Thirty-seven are Episcopalians. Thirty were baptized at St. Mary's and are in a very real sense St. Mary's children. Most of the children entered when two and three years old and know no other home.

The baby, who will be one year old on Christmas Eve, is a pleasure to all, and the four older girls who take turns, a week at a time, in the care of him are learning to be good, experienced "Mothers." Mrs. E. T. Brown kindly gave us her baby "pen."

The Young People are preparing for a candy sale to raise money to pay their monthly installment on the Kindergarten piano.

Story books for children and young people would be appreciated at the Home.



THE CHURCH CHOIR

Mr. John A. Lee of Portland, Oregon, raises the startling question as to just what is the function of a church choir. The obvious answer is "to sing", but you can't get by that easily with Mr. Lee. He raises his question in order to answer it, which he does by reminding us that the choir also should take the lead in the responses; that it should be neat, and proper, thus affording a good background for the officiating clergyman. Mr. Lee feels that we should not always be too fussy about the vocal abilities of those

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who aspire to places in the choir. It offers people an opportunity to serve which we should welcome even though they are off key on occasions. There will be differences of opinion here but Mr. Lee illustrates his point with a nice little story which he says is a true one. Priest and choir were doing their best to sing the service, and were not very successful. It bothered a good many in the congregation, a fact which was noticed by a little girl attending the service with her father. At the conclusion of the service she looked up to her dad, who was obviously distressed by the singing and said; "Daddy, God does not mind if they sing as well as they can, does He?" I am not informed that there was any response on the part of the proud parent, but just to show that there are two sides to every question I think papa might have whispered softly, "No daughter, God does not mind, but I do."—*The Witness*.



AN EVENING OF RELIGIOUS DRAMA AND MUSIC

The Tenney Memorial Auditorium was filled to capacity with appreciative audiences on the evenings of October 20 and 21, when the Honolulu Branch of the Woman's Auxiliary presented the first programme the beautiful new memorial hall has held.

"The 'Terrible Meek'" a somewhat sombre drama written by Rann Kennedy was enacted by Mrs. Walter Frear, Mr. Harry Taylor and the Reverend Edgar W. Henshaw.

Mrs. Peggy Center Anderson, accompanied at the piano by Miss Sally Braly, rendered a group of songs in a most delightful and artistic manner.

"A Russian Woman's Vision of Christ" was read with great dramatic effect by Mrs. Basil Fenn-Anstruther.

Mrs. Norman Schenck's play "The Hidden Chalice" in three scenes presented by a strong cast, completed the programme which from every point of view must be regarded as highly successful. The characters in this play were taken by David Anderson, Ray Morris, Reverend Joseph C. Mason, Harlan J. Long, Mrs. Robert White, Rev. and Mrs. Edgar W. Henshaw, Miss Alice Bell, Miss Betty Saurman, Harry Taylor, Stanley Schmidt, John Kahaleanu, Rev. Kenneth Perkins, Walter Littell and Agnew Ewing.

One of the gratifying features of the first entertainment to be held in the auditorium was the co-operation of Mrs.

Frear and Mrs. Schenck, both of these ladies belonging to the Central Union congregation, and helping with their talents and fine Christian spirit our own Auxiliary.

Orchestral music was furnished by Director Paul Sanders and his excellent McKinley High School orchestra.

Mrs. F. J. Lowrey, Committee Chairman, and the Reverend Edgar W. Henshaw as director of the entire programme, did splendid work in organization, rehearsals and general management. Mrs. Henshaw is responsible for the gorgeous costumes which added so much to the "Hidden Chalice" performance.

At this writing the returns from the tickets are not all in and it is not possible to say how much money was made. It is quite certain, however, that the two evenings were a financial success, and that the Bishop's Discretionary Fund will be the richer for the untiring efforts of all those connected with the presentations. Too much credit cannot be given Mr. and Mrs. Henshaw for their good work.



RELIGION ON THE FOOTBALL FIELD

Rev. Edgar W. Henshaw

At the Mission of St. John's-by-the-Sea, Kahaluu, Oahu, there have been many things of interest. Perhaps the finest thing is the regular attendance. In this very small place, there are very seldom, less than 55 to 60 present at 8:30 in the morning which is the regular church hour. For several weeks past, the congregation has been somewhat increased by the fairly regular attendance at morning prayer of the football squad. The squad is composed of young men from the immediate village and surrounding country. Playing in the Windward Oahu League under the name of St. John's, they have established such a reputation for clean sportsmanship, fair play and hard fighting as to draw the commendation of the officials at their meetings. It seems that they carry their religion on to the football field.

Because of financial conditions, many of the families in the neighborhood of Kahaluu are facing Christmas with a not too happy spirit. The Mission has decided

that there shall not be a child in the neighborhood who does not have a real Christmas. To that end, they are preparing an evening of Hawaiian music, hula dancing, etc., under the title, "The Birthday of Princess Kaiulani." This performance is to be given on two separate evenings, November 12th at the Mission itself and on November 18th in the Davies Memorial Hall at St. Andrew's Cathedral. The object is certainly worthy and after watching a rehearsal, we state most enthusiastically that the performance itself will be well worthy of attendance, for it will show the Hawaiian people in their natural singing and dancing with no attempt to professionalize.

We were happy to have had the Rev. Albert Stone with us for celebration of Holy Communion, and shall welcome him again during the present month.



THE LONELY ISLAND (TRISTAN DA CUNHA)

Last month an item appeared in the Chronicle stating that a brother of Lewis Carroll, the Rev. E. Dodgson served as a volunteer priest for seven years at Tristan da Cunha, the most solitary British outpost in the South Atlantic Ocean. He first went out in 1880, returning to England in 1884 because of ill-health. Then in 1886 he volunteered for another three years.

The article attracted the attention of Mrs. Florence Lawrence and Mrs. F. A. Schaefer, because their mother, the late Mrs. G. Morison Robertson, when a young woman on her way to Australia with her parents on a sailing ship called at Tristan da Cunha for water and provisions.

In the days of sailing ships vessels frequently called at the Island, but when steamers replaced them, because of its isolation and, lying as its does off the main trade routes, few can be induced to call there.

The people were without religious ministrations for thirteen years though urgent requests were repeatedly received by the Society for the Propagation of



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the Gospel which had sent out the three previous missionaries. Finally the Rev. Henry Martyn Rogers and wife volunteered for three years from 1922 to 1925, inclusive.

The story of those three years of isolation, hardship and privations is told by Mrs. Rogers in a book, the title being, "The Lonely Island" (Tristan da Cunha).

We mention it here on account of its local interest. When Mrs. Lawrence attended the Wembley Exposition in London in 1925 she met Mrs. Rogers, who, with her husband had just returned from the Island. Miss Marie von Holt heard Mr. Rogers speak just after his return and met and talked with him and his wife afterwards.

Sad to relate this earnest young priest died a short time after his arrival in England, and the proceeds of the book written by Mrs. Rogers at the urgent request of friends, will go to the Henry Martyn Rogers Memorial Fund for the benefit of the widow of the deceased missionary left with the care of their two young children, the older one having been born on The Lonely Island in 1923.

The inhabitants of Tristan da Cunha subsist chiefly on potatoes, fish and sea birds' eggs—and during the last two years of the Rogers' stay they were without mail or supplies from home and the potato crop was a failure.

Previous to the coming of Mr. Rogers, Church services were held by his predecessor in the largest house of the settlement, but Mr. Rogers got the people to work and built a stone Church under inconceivable difficulties. The house in which the Rogers family lived was brought with them from England ready to be set up.

Due to the generosity of Mrs. Schaefer, Bishop Restarick is the possessor of a copy of this inspiring and effective little book so full of true romance and keen human interest and philanthropy of the highest kind—the story of two gallant souls on active service for humanity. He earnestly recommends it to all missionary-minded Christians.

If you know the harbors of your country, you will recognize "Angel Island" as the port of entry for immigrants in San Francisco. During 1931, 14,000 immigrants, speaking 39 languages, entered here.

THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCAION 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	\$2,871.10	\$350.00	\$350.00	\$ 40.66
St. Andrew's Haw'n Congregation.....	900.00	862.47	52.50	52.50	.....
St. Peter's (Chinese), Honolulu.....	660.00	600.00	29.25	29.25	7.65
St. Clement's, Honolulu.....	750.00	477.65	52.50	52.50	18.90
St. Elizabeth's (Chinese), Honolulu.....	350.00	350.00	17.50	17.50	10.00
Epiphany, Honolulu.....	350.00	169.17	17.50	17.50	.....
St. Mary's Mission, Honolulu.....	150.00	135.10	7.00	7.00	3.00
St. Mark's Mission, Honolulu.....	115.00	95.00	6.00	.....	.....
St. Luke's (Korean), Honolulu.....	100.00	82.40	11.75	.....	.....
Holy Trinity (Japanese), Honolulu.....	150.00	150.00	11.75	11.75	2.25
Good Shepherd, Wailuku.....	350.00	251.15	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	3.50	2.50
Holy Apostles', Hilo.....	150.00	75.00	22.25	.....	.....
St. Augustine's, Kohala, Hawaii.....	175.00	152.50	11.75	11.75	6.60
St. Augustine's (Korean), Kohala.....	50.00	50.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	150.00	89.53	6.00	6.00	5.35
St. James', Kamuela, Hawaii.....	60.00	60.00	6.00	6.00	3.35
St. Columba's, Paaui.....	150.00	40.00	6.00	6.00	.....
Christ Church, Kona, Hawaii.....	280.00	153.74	17.50	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	150.00	6.00	6.00	16.18
All Saints', Kapaa, Kauai.....	250.00	250.00	10.00	.....	17.96
West Kauai Missions, Kekaha.....	75.00	35.00	6.00	6.00	5.95
Emmanuel Mission, Eleele, Kauai.....	35.00	14.30	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.....	.....	.....	.....	.....	.....
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.....	\$10,200.00	\$7,552.57	\$724.00	\$649.00	\$166.88
To October 31, 1932.....	\$10,200.00	\$7,465.02	\$724.00	\$625.50	\$166.88

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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