

Hawaiian Church Chronicle

"For Christ and His Church"

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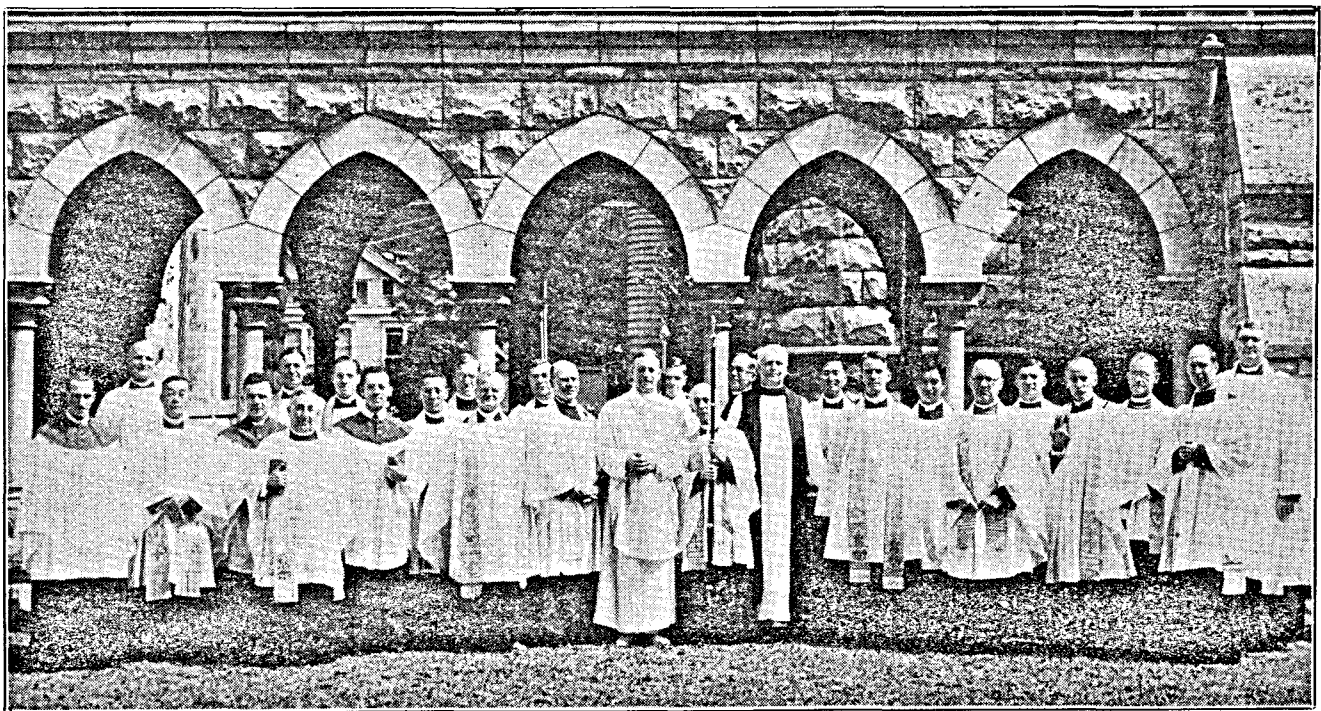
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE REV. E. TANNER BROWN, *Associate Editor*

VOL. XXII.

HONOLULU, HAWAII, FEBRUARY, 1933

No. 12



THE CLERGY AND CHURCH ARMY MEN AT THE OPENING SERVICE
OF THE THIRTY-FIRST ANNUAL CONVOCATION

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXII.

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Successor to the Anglican Church Chronicle

February, 1933

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

THE REV. E. TANNER BROWN
Associate Editor

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BISHOP RESTARICK RETIRES FROM ASSOCIATE EDITORSHIP

*The Rev. E. Tanner Brown
Succeeds Him*

It is with real regret that we have to announce that the outstanding work which Bishop Restarick has been doing for the Chronicle for three years must be transferred to other hands. Under date of January 16 he wrote to Bishop Littell saying, "It is with regret that I feel compelled to inform you that I must give up the Associate Editorship of the Hawaiian Church Chronicle. I am not equal at present, nor is it likely that I shall in the near future be able, to assume any duties which call for definite work. I have enjoyed the work connected with the Chronicle and while I wish to be relieved from any responsibility in connection with the paper, yet I shall be glad to contribute to its columns if agreeable to you."

The editor cannot express too gratefully his appreciation of the splendid service which Bishop Restarick has rendered to the Diocese in taking the burden of the work on the Hawaiian Church Chronicle for the past three years. His efforts largely have made the Chronicle one of the outstanding diocesan Church papers of the country. He put his heart and mind, backed by large editorial experience, into the paper, and has rejoiced to see the circulation of the Chronicle reach the splendid mark of 1,400. The Bishop of this Missionary

District cannot estimate the loss to the Church if Bishop Restarick had not taken from him, especially during the first year of the new Bishop's residence here, the main responsibility for producing the Chronicle. He delights to give expression to his appreciation of the outstanding help which Bishop Restarick has rendered him in this matter.

Fortunately there is no need of any gap in the position of Associate Editor. The Rev. E. Tanner Brown, who has been responsible chiefly for the last three issues of the Chronicle during Bishop Restarick's convalescence, takes over the duties with this number. The Bishop has accepted more than gladly Bishop Restarick's offer to contribute articles to the Chronicle from time to time, and hopes that many such contributions will be received, particularly along the lines of historical research in regard to the Islands in general and the Church in particular.—S. H. L.



SEPTUAGESIMA SEXAGESIMA QUINQUAGESIMA

The period from Septuagesima to Ash-Wednesday forms the Pre-Lenten Season, and with Lent is often called "The Greater Lent." An old name for Lent was Quadragesima (40) and the names Quinquagesima etc. may have come from that, roughly 50, 60, and 70 days before Easter. The Church has varied the length of Lent, but never its emphasis. The Pre-Lenten Season prepares for the Lenten Season by an emphasis on spiritual development through repentance and sacrifice. The more severe Lenten period is forecast by the ceasing of the singing of the Te Deum, the Gloria in Excelsis, the Alleluias and by the Lenten Colors. In the English Calendar the Lessons for these three Sundays are about the three patriarchs Adam, Noah and Abraham, suggesting respectively the State of Sin in which Jesus finds us, the State of Salvation to which He brings us, the State of Service to which He calls us. In our "proprs" for the Sundays perhaps the most emphatic note is struck by the three Epistles all of which are from the spiritual experience and development of St. Paul.

ST. MATTHIAS' DAY (Ap. M.)

St. Matthias not being an Apostle of the first election does naturally not appear in the Gospel narratives. There is some foundation for believing that St. Matthias after a period of work in Judea went into Cappadocia, and there, about the year 65, suffered martyrdom by crucifixion. St. Matthias day is observed by ourselves and the Roman Catholic Church on February 24th and by the Greek Church on August the 9th.

ASH-WEDNESDAY

The names Shrove-Tuesday and Ash-Wednesday because of the partial omission and neglect of ceremonies connected with them have largely obscured their obvious significance. Shrove-Tuesday (shrive, to hear confessions) is the day when confessions are largely made before entering upon the Lenten Fast. Ash-Wednesday is the day when ashes are touched to the heads or foreheads of the faithful in remembrance of the frailty of man. "Remember, O man, that dust thou art and unto dust shalt thou return." The first day then is one of solemn self-examination, penance and absolution. The second day one of repentance and humble rededication. The day Shrove-Tuesday is popularly associated with some form of feasting immediately before entering the Lenten Fast; and, though this feasting originated with the idea of using up articles of food prohibited in Lent to avoid waste, in many countries this aspect has been exaggerated and abused. Ash-Wednesday is a strict fast throughout the Catholic Church, and no part of the Church is more emphatic on this point than the Episcopal Church.—K.A.B.



CONGRATULATIONS

The entire Diocese congratulates the Rev. and Mrs. Joseph C. Mason of Epiphany on the birth, February 10th, of a fine baby boy. The little fellow missed Convocation but arrived in time to be an Epiphany baby. We hear fine reports from the hospital about both mother and baby.

THIRTY-FIRST ANNUAL CONVOCATION

The stars in their courses fought for the Thirty-First Annual Convocation of the Missionary Diocese of Honolulu meeting at St. Andrew's Cathedral, Honolulu, from Friday, February 3rd to Tuesday, February 7th, 1933. The storms and rains of Thursday disappeared as the clergy and delegates assembled from the various Islands; the sun was bright and cheering by day and the moon was mellow by night throughout the five concentrated days and nights of sessions and meetings; then on the following Wednesday came the deluge which would have mired Sisera and his prancing ones.

But the light of understanding had cleared away many a fog; the clear vision of a common purpose had strengthened hearts and hands; the gracious radiance of friendliness with workers far and near made real the "fellowship of Christ's religion"; and the "love of God" shone brightly, illuminating problems, work and workers with encouragement and inspiration. Any subsequent rains will be only Hawaiian liquid sunshine to be vanished by the glow of the spirit so evident at Convocation.

Ordination Service

The ordination of the Rev. Edgar W. Henshaw and the Rev. Kenneth D. Perkins to the Priesthood was conducted by the Rt. Rev. S. Harrington Littell, S.T.D., in the Cathedral on Friday morning, with nearly all the clergy of the Diocese in the procession. The Cathedral was filled with the Church people of the Diocese and friends of those ordained. The Very Rev. William Ault, Dean of St. Andrew's, preached a strong sermon on the text "Take heed therefore unto yourselves, and to all the flock," stressing the importance of the personal life of a Priest in the Church of God. The Rev. Mr. Henshaw will continue his fine work with the congregation of St. John's-by-the-Sea which he has created during the past year and the Rev. Mr. Perkins continues as the assistant to Dean Ault at the Cathedral.

Bishop's Annual Report

Following a dinner on Friday evening at Davies Hall with all the delegates and clergy in attendance, the public service was held in the Cathedral to hear the report of Bishop Littell on "The Conditions, Accomplishments, and Possibilities in the Missionary Diocese." It was a long report interspersed with hymns

and prayers but of such an enthusiastic nature that it seemed brief.

He spoke of our *medical work* on the Island of Molokai through the Shingle Memorial Hospital which functions not only as a healing center for the body but also as a spiritual center for uniting all the elements on that otherwise lonely Island.

The vast *educational work* of the Diocese from the kindergartens to the schools of higher learning and the sudden bestirring of Bible study through the lectures of Mrs. Littell and the interest which has been shown in many classes, was mentioned. Yet it was Iolani, the Church School for boys, which was the recurrent thought in the Bishop's mind; Iolani, which for the first time in modern history has met all its running expenses during the past five months and is such an essential part of the Church work on the Islands. With perfect frankness the property debt of Iolani amounting to \$74,000.00 was spoken of as the one "dead weight of debt" upon our shoulders, being four-fifths of all the Diocesan debt and is the reason why much advance work must have to wait. This debt is backed by splendid property but it is the great material problem for us all to solve.

The *evangelistic work* during the past year made us think of a machine gun in action as the Bishop poured forth the accomplishments: two new missions established, two new unorganized missions started, the Woman's Auxiliary initiating many new branches, a new Church Army Captain for Kauai, the fine beginning of the united Every Member Canvass, the start of the Honolulu Clericus, the organization of work at Schofield Barracks, the creation of the new Memorial Buildings at the Cathedral, the co-ordination with other religious bodies in the field, these and scores of other evidences of fine and spiritual Christian work.

And as to *finances*, work goes ahead no matter what is the money question. "Not a single piece of work has lost in spiritual effectiveness because of lack of money" said the Bishop. "It has been a good year and the work has gone forward." He paid tribute to the workers who "have accepted the increased opportunities with decreased income with equal cheerfulness."

"The fine co-operation shown throughout the year in so many features of our work has been made evident in the

sympathetic consideration of the idea of uniting the two congregations of the Cathedral. It has all been done in the spirit of the Lambeth Conference, 'Not compromise for the sake of unity but comprehension for the sake of truth'."

Business Sessions

The entire business of Convocation was transacted during the two full sessions of Saturday. A full attendance of clergy and delegates marked the sessions despite the fact that much was of a routine nature. The presence of the Rt. Rev. Paul Matthews, Bishop of New Jersey and the Rt. Rev. Henry Bond Restarick, retired Bishop, added to the pleasure of the day.

The Rev. O. M. Bailey was chosen Secretary. The Rev. James Walker, Chairman of the Committee on the State of the Church, read this significant sentence in speaking of the need of beginning the creation of endowments for our Missions, "We must look forward and prepare for the time when help from the mainland will decrease." Other recommendations were: to devise a uniform blank for transfers for use throughout the Diocese, and to encourage Island born young men and women to take training under the Church Army.

Mr. Penrose Morris, Registrar, in asking for a place to house the records said in his report, "No Diocese within the jurisdiction of the Church has a more interesting history than Honolulu. We should have our records in such shape that anyone attempting to write an account of Church history here could procure the necessary information from our archives."

We quote a sentence from the report of St. Andrew's Priory, whose work has increased despite reduced income, "We want to increase the scholarships of the School, so as to put the work on a permanent basis and allow our girls to stay under the Christian influence of the School. We still hear the echo of the feeble man who said 'I am working now and will be able to pay the bill soon but keep my girls,' and then drop dead two days later while at work. We beg of you to remember this scholarship fund for

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which we have started to work and not to cut our income just because we are, by the sweat of our brows—paying our bills.”

The challenge presented to the spiritual forces of the Priory and Iolani is shown by the fact that exactly one-half of the 202 enrolled at Iolani express no religious preference and of the 225 enrolled at the Priory thirty-three are non-Christian. The two schools presented sixteen for baptism and thirty-nine for confirmation during the year. More and more persuasively is the challenge being met.

Bishop Littell paid tribute to the business men of the Board of Directors and others who had responded to his need for advice during the many serious financial crises of the year, had given unstinted time to the problems, and shown such stalwart loyalty to the Church in each situation.

The apportionment of \$5,500.00 for Missions was reported paid in full and the same amount assumed for 1933.

Bishop's Charge

Preached at the eleven o'clock service on Sunday with delegates and clergy in attendance.

“For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Therefore come out from among them, and be ye separate.” 2 Cor. 6:14-17.

“Gibbon in his ‘Decline and fall of the Roman Empire’, chapters 15 and 16, shows the uncompromising attitude of the early Christians—the secret of their power and success. Bulwer-Lytton in the ‘Last Days of Pompeii’ gives the same idea. The conflict was keen and sharp, a wrestling with the sanctions of old opinion and hereditary forms of established custom. And Bulwer-Lytton adds that if Christians had been controlled by the ‘solemn plausibilities of custom’, had accommodated themselves to existing thought and manners, ‘Christianity would have perished in its cradle.’

“But Christians were different. They were marked men, conspicuous for what they stood for. They were ridiculed, they were persecuted, thrown to the lions, driven to the catacombs. St. Paul gives

expression to this attitude when he says, ‘Come out from among them, and be ye separate.’ With St. Paul there is no blurring of truth, of loyalty, of duty.

“Why was St. Paul so rigid? Why did he take such a narrow position? Because he cared! St. Paul as a Jew was a persecutor, a protagonist of his beliefs, because he cared. When fuller Christian light came he accepted it because he cared. He faced foes, persecutors, martyrdom, because he cared. There was no compromise with him because his religion was deep, his convictions compelling.

“St. John was the same kind of a man. He told the Laodiceans, ‘I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.’ They had toward God a sickly, maudlin, mediocre attitude.

“St. Paul and St. John had learned their lesson from God. ‘Thou shalt have none other gods but me.’ There is no uncertainty about that. And from Christ, who said, ‘I am the way,’ ‘No man cometh under the Father but by me.’ Christ demands a definite decision; brooks no rival; recognizes no other Savior. ‘Chose ye this day whom ye will serve.’ Full of mercy and love as He is, gentle and of great compassion, Christ is intolerant, unbending, in that he refuses to recognize any competitor to Himself. He stands alone—unique, ‘God incarnate—Man Divine.’

“There is no claim like that in all history. The ancient Pantheons had always room for the admittance of another god. It is Christ alone—the meek and lowly one—who lifts Himself up in isolated splendor. He will not, He cannot share His claims.

“So of the religion and Church of Christ. Christianity, if true, is exclusive, though paradoxically the most inclusive of all religions, as shown by ‘Go ye into all the world—preach to every creature,’ ‘compel them to come in.’ It is the exclusiveness of complete inclusive truth. The Church is uncompromising, final and inexorable for the good reason that it accepts Christ on His own valuation of Himself, and has proved that He is and does all that He claims.

“The business of Christianity is to make saints and spiritual heroes. Therefore Christians must be convinced, whole-hearted, unswerving, uncompromising, enthusiastic—even a bit fanatical (if you like). Otherwise religion is flabby,

colorless, ineffective and weak. Compromise does not make saints or heroes.

“The same kind of intolerance which Christ describes He also demands of us. He is willing to take the lowest place upon the cross; but He will not take the lowest place in your heart nor mine. He did not ask for the splendor of the palace. He was born in a Manger, reared in a lowly home, grew to manhood in obscure conditions of life; but the moment He enters the kingdom of the heart, there He is King by conquest and by right—there everything is changed and by a great intolerance He refuses every place except the first. ‘Whoso loveth father and mother more than me is not worthy of me.’

“The strange thing about intolerance is that it springs from love and real understanding. I am speaking of true Christian intolerance. ‘Love beareth (i. e. tolerates) all things’, all things except one, that is the harm, a hurt of the beloved. Increased understanding is often the cause of intolerance. Let me take one example, the present day toleration of excess in the use of strong drink. The 18th amendment, with its complications, has become the butt of jests and ridicule until the real necessity for intolerance towards all kinds of intemperance has been obscured. But sometimes you meet a man or woman to whom such jesting is intolerable, and it is not intolerable because they know so little, but it is intolerable because they know so much. The curse has crossed the threshold of their home and laid its grip on some one dear, so in their grief they grew terribly intolerant. It was not because they did not understand, but because they understood so well. It seems to me that it is so with Christ. He knows what sin is, He knows its living power, its horror, its loneliness, its dust and ashes. Therefore He is stern and uncompromising—‘Come ye out—be ye separate.’

“So, fellow Christians in the Church of the Living God, I call upon you, as I challenge myself also, to live a clear-cut Christian life, without compromise; intolerant of all that Christ disapproves; unashamed, unswerving in our devotion to our blessed Lord. We are not likely

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to follow Christ to a martyr's death, as did St. Paul, but we are called with him to lead an uncompromising life."

Catechising Service

The Rev. H. H. Corey of Hilo gave Convocation an exciting evening when he conducted a service of catechising in the Cathedral on Sunday. Instead of the regular service he used the first Office of Instruction, considering the congregation as his children. We suspect that the impression left by this service will be one of the most lasting and living memories of Convocation. The analysis of the service itself was masterly and gray haired members received anew the sense of the value of the Church's system of religious education. The value of the question and answer plan for public worship was impressed upon everyone and will be the source of great good to the Diocese if it is followed.

Monday Conferences

Space will only permit mention of the helpful clergy retreat on Monday with the Bishop and the conferences held in the morning following the retreat and in the afternoon on the spacious lanai of Bishop McKim's residence. The conferences were informal, stimulating and confined to subjects of vital import to the clergy and their work. All the clergy were guests of the Oahu Clericus for luncheon and their wives were guests of Mrs. Littell at the Bishop's house.



WOMAN'S AUXILIARY DAY

Twenty-four branches of the Woman's Auxiliary were represented at the Diocesan meeting held in the new Tenney Memorial Hall on Tuesday, February 7th. Few Diocesan Auxiliaries can boast of so many loyal members, possess the allegiance of so many outstanding women, or show such an array of achievements as that of Honolulu. This day in Convocation finds all delegate seats full, the hall filled with interested women members and the clergy always there for fear they may miss something.

The report of the president, Mrs. William Thompson, showed the understanding, through visits, of all parts of the Islands, gave a record of the spiritual and material advances of the year, and was typical of the work of the Auxiliary. The letter from the Executive Secretary, Miss Grace Lindley, stressing the need for special study, the observance of the World Day of Prayer, the Good Friday Offering, and the Mercy Fund for returned women missionaries showed that these enterprises had already been initiated in the Diocese.

Mrs. Thomas Wall, Treasurer, reported a fine year financially and that five Branches had already met their 1933 budgets. Mrs. Homer Hayes told of the

distribution of 200 Thank Offering Boxes and gave a vivid story of the beautiful object of the Little Blue Box.

During the year the Auxiliary completed its main object of providing \$1,500 for the Bishop's Discretionary Fund under the leadership of Mrs. F. J. Lowrey, a marvelous piece of co-operative work.

And then the recommendation was adopted that The Diocesan Auxiliary adopt for its 1933 object the raising of \$1,500.00 for the maintenance of St. Stephen's Mission, Waiialua. This was unanimously voted amidst enthusiasm and one can see the reason after reading the report of Mrs. Helmick on another page.

Following a score of thrilling reports of work accomplished came the pledging of money for the various objects of the United Auxiliary, the Ernest and Helen scholarships, the Auto Fund, the Hawaiian Church Chronicle, the St. Stephen's Mission, and the Lenten work. Just how it is possible for the sums to mount, on one can tell, but mount they did until over nine hundred dollars was subscribed. The special pledges for the day amounted to the impressive sum of \$2,686.00.

We expect to amplify this brief report in succeeding issues.

Appointment of officers of the Auxiliary for 1933 was made by Bishop Littell as follows: President, Mrs. William Thompson; first vice-president, Mrs. F. J. Lowrey; second vice-president, Mrs. Robbins B. Anderson; third vice-president, Mrs. E. Tanner Brown; treasurer, Mrs. Thomas E. Wall; assist. treasurer, Mrs. Kenneth Day; recording secretary, Mrs. William A. Wall; corresponding secretary, Mrs. Katherine Smith; educational secretary, Mrs. Walter R. Coombs; United Thank Offering secretary, Mrs. Robert W. Shingle; district altar secretary, Mrs. R. Rudland Bode; church periodical club director, Miss Elizabeth Crehore; supply secretary, Mrs. Robert P. Lange; assistant supply secretary, Mrs. E. K. Carnes; secretary for Oriental work, Mrs. M. McK. Harrison; chairman, devotional committee, Mrs. J. A. Morgan.



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AUXILIARY NOTES

President's Trip

During January the President of the Woman's Auxiliary, Mrs. William Thompson, made a ten-day tour of the Island of Hawaii and visited all our Missions, spoke to the members of our Branches at Hilo, Papaaloa, Kamuela, Kohala and Kealahakua, and spent a part of two days with the Church Army at Paauiilo and Makapala. She was greatly impressed with the splendid work being done by the small isolated Branches, as instanced by Papaaloa, 8 members, which sent \$67.00 for the United Thank Offering during 1932 and has promised, besides their other obligations, to raise \$100.00 for a new car for the Church Army. The outstanding work the Church Army is doing should not be handicapped by lack of transportation, and the condition of the roads at present demands reliable cars.

A two days' stay in Kona, as the guest of Captain and Mrs. R. V. Woods, was full to the brim with calls on Church people, a meeting of the Guild and Auxiliary at Mrs. Greenwell's, a visit to Keauhou with the Rev. Shannon Walker of the Hawaiian Board of Missions, to see their Conference Center for the young people's work, and a luncheon given at the Rectory by the Rev. Canon Wallace, assisted by the ladies of the Guild and Auxiliary. In order that they might attend this luncheon, the teachers at the Kona-waena School who are members of the Auxiliary were excused an hour earlier than usual, a courtesy on the part of Principal Griswold which was much appreciated by all.

One of the outstanding things noted on this trip is the beautiful spirit of loving co-operation displayed by Canon Wallace and the Rev. Shannon Walker, in charge of the work in Kona for the

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Hawaiian Board of Missions. The Rev. Mr. Walker's work is largely among the Hawaiians and Orientals. He is an outstanding young man, filled with enthusiasm for his work. Everyone likes him and speaks well of him.

Altar Department

Great interest was shown on Woman's Auxiliary Day at Convocation, in the exquisite work being done by the District Altar Department which was on display in the Primary Room of the new Memorial Buildings. Two white linen chasubles, heavily embroidered, were exhibited. One was made for the Priest-in-Charge of the Hawaiian Congregation and the other has been given to St. John's-by-the-Sea, Kahaluu. A beautiful white stole for St. John's, Kula, also attracted much admiration. The District Altar Department, under the direction of Sister Katherine and Mrs. Bode, have a large amount of work planned for our Missions and would welcome more helpers. They meet every Wednesday afternoon, beginning at 1:30, in Davies' Memorial Hall.

Educational Conference

It was remarked by many that the Educational Conference of the Woman's Auxiliary was more inspiring than ever before. In the absence of Mrs. Coombs, Educational Secretary, who was ill, the meeting was called to order by the President, Mrs. William Thompson, and opened with a hymn led by a group of girls from St. Andrew's Priory, and a short devotional service by the Rev. C. Fletcher Howe of Wailuku, Maui. A most interesting resume of the Book, "Rethinking Missions" was given by the Rev. E. Tanner Brown and this was followed by an enthusiastic and thought provoking address by Mr. Harvey Freeland on "Vocational Education in the Public Schools." It gave us a vivid idea of the great need for this Department of education and the splendid work it is doing in the Islands. Mrs. Littell's paper on "Art, an approach to Religion" was a fitting climax for the well chosen program.



MRS. WILLIAM THOMPSON'S VISIT TO KONA

On Tuesday, January 17th, Mrs. William Thompson, Diocesan President of the Woman's Auxiliary, arrived for a three-days' visit in Kona from Kohala after what must have been a tiring journey over the new road in course of construction and was the guest of Capt. and Mrs. R. V. Woods.

The morning of Wednesday, was spent in making calls.

At 2:30 P. M., the Christ Church Guild and Woman's Auxiliary met at the residence of Mrs. E. C. Greenwell

and after the annual election of officers, the admission of seven new members and other business had been concluded Canon D. Douglas Wallace asked Mrs. Thompson to address the assembly. A most interesting hour followed during which Mrs. Thompson's inspirational talk on the work of the Woman's Auxiliary and what the United Offering should mean to every woman of the church was listened to with great attention and appreciation by all present. Mrs. G. E. Bryant and her daughter Marguerite served tea and then Mrs. E. C. Greenwell, in her wheeled chair gave an individual welcome to each member.

Next day the Rev. Shannon Walker, Pastor of the Congregational Church, invited Mrs. Thompson and Capt. R. V. Woods to accompany him to the Camp Buildings he has put up at Keauhou Beach where Conventions are held and Y. W. C. A., Y. M. C. A. and other organizations meet for devotional and recreational purposes. A drive to Kailua, a visit to the old historical Hawaiian Church and home through Holualoa brought a pleasant morning to a close.

Canon Wallace had issued invitations to all members of the Guild and Auxiliary, Sunday School Teachers and other church workers for a buffet luncheon at the parsonage at 1:00 P. M. to meet Mrs. Thompson socially, and thirty-four were able to accept. Several of those anxious to attend in addition to being voluntary church workers were teachers at the Kona-waena school but through the courtesy of the Supervising Principal of West Hawaii and Mr. Griswold, Principal of Kona-waena, arrangements were made which allowed them to join the festive gathering. After the good eats had been disposed of a pleasant afternoon was spent in social intercourse giving all a chance to enjoy Mrs. Thompson's visit.

Everyone regretted her leaving on Friday and hoped she would come again to Kona at the earliest possible opportunity.



To reconstruct society will demand a strength which can come only from God.—Bishop Dallas.

TYPICAL AND THRILLING REPORT

(We respond gladly to the request for the printing of the report given the Auxiliary by Mrs. E. A. Helmick, President of the St. Stephen's Branch. It is new work, it is typical of the situation in the Islands, and it shows what devotion by a few will accomplish. General Helmick, retired U. S. officer, equals his wife in interest in the work.—Editor's note.)

ST. STEPHEN'S WOMAN'S AUXILIARY

Mrs. E. A. Helmick

When St. Stephen's Mission, Waialua, was restarted a year ago, Deaconess Swinburne, who was sent by the Bishop to have charge of the work, immediately thought of a branch of the Woman's Auxiliary. On January 14, 1932, Mrs. Thompson, Mrs. Coombs and Mrs. Churchill came out from Honolulu, and St. Stephen's Woman's Auxiliary, with six members, was organized. And this Church organization has been the active working agency in Waialua back of the Bishop, trying at all times to be encouraging, helpful and stimulating to Deaconess Swinburne. With the first money earned swings and rings were bought and put on the new play ground back of the Mission room for the children, and the Auxiliary members have been keenly alive to this work and its needs. At all times the Deaconess has known that the Auxiliary stood ready to assist her in every way possible.

During the year there have been 34 regular meetings with an average attendance of six. The number has been small, but the earnestness, zeal and devotion of the few have made the year's work and results an inspiration and incentive to greater activity during the year before

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us. As a more intimate survey into the needs and possibilities in this field has been made, the greater the realization has come to us that we have been given a marvelous opportunity for testing our working ability and faith.

During 1932 this Auxiliary held two greatly appreciated rummage sales—benefiting those who gave, those who bought, those who sold and those who received; an enjoyable card party, attended largely by Schofield Barracks ladies and school teachers; a crowded-house movie benefit, to which people from the nearby pineapple and cane camps and our own people came; and a profitable Bazaar, which is planned to be an annual event—attended by representatives from all classes and races in the district. In this last activity, Chinese, Japanese, Hawaiians and Americans mingled together and ate together as friends, in the Brotherhood of the Church. From the first year's activities the sum of around \$375 net was realized for the work of the Mission.

Today St. Stephen's Auxiliary has twelve members of Chinese, Japanese, Hawaiian and Anglo-Saxon ancestry—drawn together as one family in the love and service of our common Lord, Jesus Christ and His Church. The budget for the coming year for play-ground expenses, the Bishop's purse, special gifts and our Auxiliary obligations has been put at \$500, and the program planned to earn this amount includes four Rummage Sales, an evening card party, a movie benefit, a dinner dance, an afternoon card party, an Hawaiian Beach supper, a laulau sale and a Bazaar.

The Woman's Auxiliary, in its inception, was created "not to do the work of the Board of Missions, but to supplement it." The Bishop sent to this field Deaconess Swinburne, and the Woman's Auxiliary at Waialua has taken as its major responsibility the equipping of the Mission's Play Ground, where the young children find wholesome, health-giving, clean play, supervised and regulated by the friendly attention of Deaconess Swinburne.

Those of us who have been interested in missions all our lives, and feel the great urge in our hearts to have the comforting teachings of Our Master spread to all people are electrified and thrilled by the vision of the possibilities for active, intensive missionary service at our very doors and among our neighbors at Waialua. Personally I have been

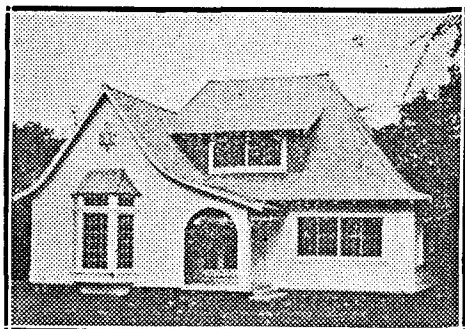
connected directly and indirectly during my life-time with altruistic missionary activities in the South, among the negroes; in the so-called "slums" of our own mainland; on the plains of Oklahoma in the early days of the "Rush"; among the Indians of the northwest; with the mountain folk of the isolated Appalachian fastnesses; along the desolate Rio Grande of the Texas-Mexican borders; in Cuba, after the Spanish-American war; in the Philippines, among the savage Moros and the Filipinos; in Alaska and Idaho with their miners and rough people, and I can say to you that the field in none of these places, nor the urge in any one of them seemed to me as vital and far-reaching as here at Waialua in Oahu.

As we drive along country roads, and through cane and pineapple camps of the Waialua district our eyes frequently meet the shrine or perhaps temple of an Oriental religion. Schofield Barracks, only eight miles away, with more than one hundred Episcopal communicants, has no Woman's Auxiliary, nor regular Episcopal Church service, except the one every other month when the Bishop has arranged for a morning service with the Holy Communion—while Waialua, herself, has twenty women communicants and almost as many men and no regular every Sunday Episcopal service. There is no active Haole Episcopal missionary establishment within this District nearer than Honolulu for these people.

It is claimed that the dignity and ritual of the Episcopal Church appeals strongly to the natures of the different Oriental races in this Island, and therefore the modern, complete parish equipment would attract many to the Protestant denomination who otherwise would drift and be under no religious training whatever. There are a number of Hawaiian churches under Hawaiian leadership and administration, struggling to show their people the way of Our Lord, and they are earnest, God fearing people who win our sympathy and admiration, but the community needs more trained Christian leadership—learned American missionary shepherds.

But besides this opportunity for work among adults, there are literally thousands of children in and around Waialua, many of whom in a few years will be American citizens, having been born on American soil, and they will need Christianizing as well as Americanizing. I say "need Christianizing" because it is current opinion that the older Oriental with the inherited religion of his ancestors *does not want* his children in Hawaii to adopt his eastern religion, and that the present-day Oriental fails to seek a new religion, or to follow any religion until he is encouraged, converted and invited. The present generation looks with favor upon the Christian religion of his adopted country and home—but the seed must be sown and cultivated to reap the harvest. It is a two-fold duty. We owe this to God and to the spread of His kingdom and we owe it to our Country to use the influence of the Church in educating and Americanizing these boys and girls who will soon become the men and women—the fathers and mothers—the rulers in this beautiful, peaceful land of the Mid-Pacific.

St. Stephen's Auxiliary has recently voted to set aside 10% of all earnings of the Auxiliary toward a Building Fund. The Auxiliary feels the pressing need of an appropriate edifice in which to teach our young people the beauty and reverence of Christian worship. A parish house is needed for educational and recreational guidance, and a rectory for the home—such a plant would work wonders in showing our Oriental friends the estimation we put on our service to God. Nothing we could put up would be good enough, but the present ex-pool room, even with its freshly painted walls, its sparsely churchly furnishings and limited religious atmosphere is only temporary and we cannot hasten too much the day when we can supply a place more worthy



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of the name we put upon our place of worship—God's temple.

In working in this missionary field, every member not only helps her neighbor, but she is also strengthened by the thought that she is helping to bring others less blessed than she may be into the fold of Christ's family on earth. We are reminded of the one sheep for which the shepherd left the ninety and nine to save. We are blessed and cared for by our protecting Heavenly Father. We cannot fail to think of those around us without a Christian Shepherd.

At Waialua we have inherited the necessary land and it was given us for Church purposes. Our responsibility is daily staring us in the face. We who live daily in Waialua cannot separate ourselves from it. The women of St. Stephen's Auxiliary hope to hasten the day when an Episcopal Church with Parish House and Rectory will become a reality. To see the possibilities and to feel in your soul the promise of usefulness in this fertile field spurs one to boundless work. We must work and pray and have faith that the desired results will surely come to us—and they will!



THE ORATORIO "ELIJAH" GIVEN AS AN EVENT OF CONVOCATION

Mrs. S. H. Littell

The impulse that prompted the great ambition to give the "Elijah" at Convocation time was born during a Bible class last November. We were studying the Books of "Kings" and the scripture passages fairly sang themselves to the music of Mendelssohn! Hence, a longing to interpret that great prophet with full orchestral values, and to present him as one "whose words appeared like burning torches."

The oratorio was presented in St. Andrew's Cathedral on February 6, directed by our able organist, Mr. Bode. The fellowship and inspiring contacts made with many members of Central Union choir and of other churches throughout the city, resulting in the gracious invitation to repeat the rendition in Central Union Church on February 8, in memory of Dr. Andrews, were perhaps the most valuable outcome of our efforts to present this oratio in Honolulu. Let me insert a quotation from

Mr. Rudolph Bukely from a letter published in the "Advertiser." (Mr. Bukely is a musician who has taken part in rendering the "Elijah" with large community choruses in Switzerland, and in the United States.)

"To me, last night's performance was one of the greatest musical treats that I have had in Honolulu. It is too bad that it couldn't have gone over the Air to the Mainland, as music lovers over there would have been astounded to learn of the ambition which prompted the giving of such a programme, and the masterly manner in which Mr. Rudland Bode directed and trained the performers. Mr. Bode is deserving of the thanks of the entire musical community, and KGU too ought to come in for a small share in enabling so many people to have listened in."



CHURCH ARMY IN REVIEW

There are 952 commissioned Church Army officers and five of them passed in review before a crowded congregation on Thursday evening of Convocation week in Davies Hall. It was a review of their work on the Islands of Hawaii and Kauai where they have labored less than two years. We heard with our ears and saw in pictures with our eyes and began to understand.

The Captains were introduced by Archdeacon Walker. Captain Geo. A. Benson told of the work among Filipinos and quickly disposed of the criticism of "why work among members of the Roman Catholic Church." He said that the great majority had no religious affiliation. "For two years," he said "we have lived among them, have led in sports, taught religion in schools, held meetings indoors and outdoors, been interviewed in every kind of difficulty, and are now really beginning our business of conversions. Our great objective is personal visits and bringing these friendly men and women to Christ." Many baptisms have resulted and four Filipino men have been confirmed and these four are assisting in the evangelistic work of the Army.

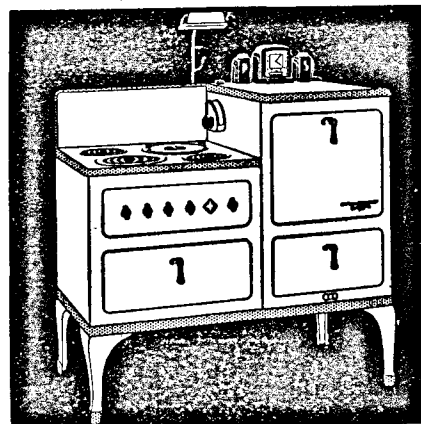
Captain J. Oliphant of Kauai, a recent arrival, told of his impressions of the Islands. He is just beginning his work which centers around All Saints' Parish, Kapaa, and told of the interest in seeing more young men than women in the work of the young people at All Saints' and their earnestness in promoting the work of the Church. His activities cannot yet, as he is alone, encompass the entire program of the Army in the plantation camps.

Captain W. Bramwell stressed the work with children. "It is a Church Army principle to teach young children, knowing the value of the impressionable age and that the Christian message will be carried into the homes. Each Captain has his own Sunday School for Sunday work and each Captain has his own day school, where we go for voluntary classes after school on week days. These are so well attended that often two hundred children are in our classes, held in the school room. We instruct in the Bible, catechism and teach singing. Besides the children are doing home work, which is the test as it brings the message of Christ to the parents. We are seeing the results of this type of work."

Captain H. Hamilton told about their clubs for men and women. "The Church Army feels that it is necessary to have spiritual and social work intertwined, each one being ineffective without the other. We start with the children, organizing them into clubs like the Cubs and Boy Scouts, then we have the clubs for young men and women and also for older people. This activity ties them to the Church. We have worked out through long experience the type of club needed.

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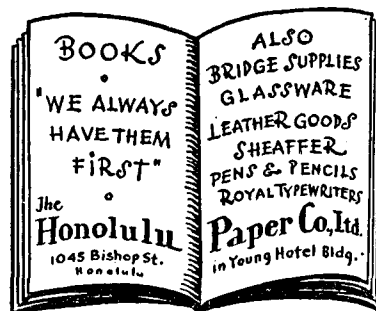
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Captain W. A. Roberts told the story of services in other places. He took us into the various plantation buildings which the Army uses, picture houses, warehouses, chicken houses and every kind of house. We seemed to hear the open air services and services on lanais. We enjoyed the story of the lantern services, the "silent talkies" as their congregations say. The Army utilizes the high-ways and by-ways in their business of sowing the seed of the Christian message.

Then Captain Bramwell, the lantern expert, gave us the story in pictures of much that had been said and revealed the manifold activities of the Church Army. It was all a great presentation and review. Surely Church Army Associates at \$2.00 a year will increase in number and the Auto Fund will gain added adherents. The address of the Treasurer is, Capt. Geo. A. Benson, Church Army Headquarters, Paauilo, Hawaii.

SPLENDID TESTIMONY TO CHURCH ARMY

"I gladly testify to the work that has and is being carried on by the Church Army. Its efforts have been greatly blessed and the work in progress amongst the employees on the plantation and the District of Hamakua, Hawaii, is of great value. An aggressive work is going on from which the employees on the plantations have benefited both materially, socially, educationally and spiritually. The coming of the Church Army has greatly helped the whole community and I not only congratulate them in their services but am confident that this work will extend and be of vital use wherever they go.

The officers are sincere, conscientious, and wholeheartedly devoted to their work. I cannot speak too highly of their work which has been done during my stay as Manager of the Hamakua Mill Company, an outstanding work which deserves all the support and help one can give.

I can honestly say that this is the first

work of its kind that I have actually seen results from.

R. M. LINDSAY,
Manager, Hamakua Mill Co.
Paauilo, Hawaii."

WELCOME TO VISITING BISHOPS

Bishop Matthews

It is with unusual satisfaction that we have welcomed the Rt. Rev. Bishop and Mrs. Matthews of New Jersey for a three weeks' visit in the Islands. These good friends of the Church in Honolulu have long desired to see the unique work among all races going on in this Missionary District, particularly the splendid work at St. Elizabeth's where their interest has been especially shown for many years. Bishop and Mrs. Matthews arrived on the day before our Annual Convocation opened, and were presented to the delegates at the opening session and to the Woman's Auxiliary at its all-day meeting. To them, we are assured, the Convocation brought interest and inspiration, and to us they added much by their presence and encouragement. They have time to visit only one of the other Islands besides Oahu and will spend a day or two on the Garden Island, Kauai. It will be remembered that the next meeting of the General Convention of the whole American Church will be held in the Diocese of New Jersey under the hospitality and leadership of Bishop Matthews. We trust that this is only the first visit of many from these outstanding leaders in the Church.

Bishop Perry

We reprint the following editorial from the "Honolulu Advertiser", which appeared a day or two after an article of a column in length with a photograph of Bishop Perry made the first announcement of an expected visit of our Presiding Bishop on his way through to the Orient. The editorial, which is headed "Bishop Perry's Visit," reads:

"Early in March Honolulu will entertain a distinguished visitor in the person of the Rt. Rev. James De Wolf Perry, Presiding Bishop of the Episcopal Church in the United States, who will stop over here enroute to the Orient where he will evaluate the work of the Church's missions. It will be the first visit of Bishop Perry to Hawaii and to the Far East. He has a

wholly sympathetic interest in the Islands as well as the Orient and he bears a family name that is indissolubly linked with Japan, for it was his great-uncle, Commodore Matthew Cailbraith Perry, U. S. N., who opened the ports of Nippon to the western world in 1853.

Bishop Perry is descended from an old New England family, his ancestors having been among the founders of Rhode Island. His great-great grandfather served on Washington's staff in the Revolution and another of his forebears was Oliver Hazard Perry, hero of the Battle of Lake Erie. After serving various parishes in New England he was consecrated Bishop of Rhode Island in 1911 and was elected Presiding Bishop of the Church in 1930 to succeed the late Bishop Anderson. He is a progressive leader and a zealous advocate of Christian Unity. Honolulu will be proud to welcome the eminent prelate."

Bishop Littell has planned a full program for Bishop Perry's visit which will include a luncheon in his honor at the Bishop's House for all the clergy; an official visit to St. Andrew's Priory and Iolani; a general meeting at the Cathedral under the direction of the Woman's Auxiliary, followed by a public reception. Bishop Perry will have opportunity to see old friends of his in town, particularly Mrs. Walter Emory whose son Kenneth he baptized in Pittsburgh, and whose grand-daughter the Bishop has been asked to baptize during this visit. Our only regret about the visit of our respected and beloved Presiding Bishop is that it is of necessity so short.

Bishop McKim

There is nobody more welcome in these Islands than the Bishop of North Tokyo. Bishop McKim, hard at work although an octogenarian, stays at his post through the summer and takes a well earned rest in the winter time seeking warmer climes than those of Japan in mid-winter. His round trip to the coast of California gives us the pleasure of seeing him again in Honolulu on his way back to Japan. He has experienced deep sorrow in the death of his daughter Mrs. Williamson in Seattle, and knows well the affectionate sympathy and prayers which surround him. His stay in Honolulu next month will be a short one, but will bring blessing with it to us all.

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THE CATHEDRAL CONGREGATIONS CONSIDER UNION

Steps Taken Towards Amalgamation

It is a gratifying cause for thankfulness that there has been widespread acceptance of the principle that the congregations at present worshipping in the Cathedral building should join. One effect of such action would be an approach to the ideal of a working CATHEDRAL, which St. Andrew's is not under the present arrangements. Obviously the accomplishment of such a union as is desired, bearing in mind clearly the historical and practical reasons which have prevailed hereto, cannot be carried out with undue haste or without full consideration of the many serious problems involved. The chief thing that has happened since the expression of desire to amalgamate, is a letter from the Bishop to the Dean and Vestry of St. Andrew's Cathedral Parish, and to the Priest-in-charge and Vestry of St. Andrew's Hawaiian Congregation, as follows: "It has occurred to me, in view of the willingness of the two congregations worshipping in the Cathedral to consider sympathetically the question of uniting, that if a few of us could meet together at a Celebration of the Holy Communion, with the special Intention for guidance in the matter, even before any further conversations or negotiations whatever take place, it would be helpful. I have not in mind either a special occasion or a widely announced service, but thought that as many of us as feel able and inclined to be present at the 7:00 o'clock Celebration of the Holy Communion in the Cathedral on St. Paul's Day, (Wednesday the 25th) when I am to be the celebrant, might together ask for God's special guidance in the matter." The service took place as mentioned in the letter, and twenty persons, mostly members of the two vestries, received the Holy Communion together, offering their prayers that the "Holy Spirit may in all things direct and rule our hearts", as we take the next step forward towards the consummation of this union. Earnest prayer is desired for those upon whom especially rests the responsibility of working towards this goal.

To the English Sisterhood working at the Holy Cross Mission in the hinterland of Liberia, a new Sister recently went out. As part of her preparation she learned to mend shoes, and went equipped with tools and leather.

BISHOP RESTARICK WRITES OF THE RELIGION OF THOMAS JEFFERSON

The following article appeared in the Honolulu Advertiser on December 29th, 1932, from the pen of the Rt. Rev. Henry B. Restarick, retired Bishop of the Diocese, and is of value to the whole Church owing to the accuracy of the Bishop's historical knowledge.

Editor, The Advertiser:

On December 26, The Advertiser had an article giving a list of the Presidents of the United States who were members of the Episcopal Church. These as given were Washington, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Pierce and Arthur. These are the names usually given but for historical accuracy, and not from any denominational pride, I would add the name of Jefferson.

I admit that Jefferson is often classed as a Deist, that is, one who held the philosophy of Bolingbrook and others, of the eighteenth century, who were liberal thinkers on matters theological. But whatever may have been his philosophy Jefferson called himself a member of the Episcopal Church and attended its services, as will appear from what follows.

Dr. John Stoughton in his "History of Religion in England" referring to a statement that Jefferson was a Deist wrote:

"I have before me an autograph letter by Jefferson, dated August 10, 1823, in which, replying to some application for pecuniary aid he says: 'I have been from my infancy a member of the Episcopal Church, and to that I owe and make my contributions. If I were to go beyond that limit in favor of any other institution I should be equally bound to do so for every other. . . On these grounds I trust you will excuse my returning the enclosed paper without my subscription. . .'"

When this letter from which I have made extracts was published in the New York Churchman, Sarah N. Randolph, a granddaughter of Jefferson, wrote to Bishop Perry a letter dated May 19, 1888 in which she confirms the statement in the foregoing paragraph. In closing her letter she said: "It may interest you to know that I have Mr. Jefferson's pocket Prayer Book which he used in his constant attendance at the Episcopal Church in Charlottesville."

In 1883 during a visit to San Francisco I was the guest of General Hutchinson, whose wife was a daughter of the

clergyman who was Rector of Christ Church, Charlottesville, Virginia, when Jefferson spent his last days nearby at Monticello. Mrs. Hutchinson who was then an old lady told me that her father ministered to Jefferson during his last days and officiated at his burial. She said that she had often heard her father speak to others of Jefferson's religion. He maintained that Jefferson lived and died a member of the Episcopal Church whatever his private religious views may have been.

A lady of this city, who among others has asked me to write this letter, is of a family connected with the Jeffersons. She assures me that what is stated above is in accord with what has been handed down in her family.

While not pertinent to the foregoing yet it may be of interest to relate that the late President T. R. Roosevelt, though a member of the Dutch Reformed Church, when living at Oyster Bay, he regularly attended the Episcopal Church with his wife and often went to the Holy Communion with her, as he did at the 8 a. m. service the Sunday after he heard of the death of his son in France.

The President-elect is a warden of his parish church and is a trustee of the Cathedral of St. John the Divine, New York.

STARTED IN AMERICA

One of the Chinese recently baptized at Nanking is a professor in the national university at that place. He spent six years in America, at Cornell and Iowa State University, and was first interested in Christianity by some Christian Oriental students at a Christmas house-party at Taylor Hall, Racine (now Brent House, Chicago). He attended the Episcopal Church at Ames for about a year. In recent years, in despair over the evils he saw around him in China, he said to the Rev. John Magee of Nanking, "Christians have something to give them hope, when everything is utterly hopeless." He read and studied, and interviewed Mr. Magee, tried to find reality in prayer, and at last reached the point where he could accept the Christian faith and life whole-heartedly.

The Bishop thinks of going into business with oratorios. There is no depression when an enterprise pays a profit. The Woman's Auxiliary was promised the profits from the "Elijah," and actually received ONE CENT.

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PERSONAL NOTES

In the January issue of the Hawaiian Church Chronicle there appeared an item which said that Mrs. William Hyde Rice played the melodeon for Church services soon after Bishop Staley arrived. The letter which follows from Mrs. Rice to Bishop Restarick is an answer to a letter from him asking in what year she played the melodeon for the services of the Episcopal Church. It corrects an error which Bishop Restarick made in writing from his recollection of a conversation with Mrs. Rice. As it contains some interesting facts in connection with the services of this Church on the Island of Kauai the letter is given in full.

Lihue, Kauai

January 21, 1933

My dear Friend:

You asked me if I could tell you the year that I played the organ for the Episcopal Service. I never played for them in Honolulu, it was here on Kauai that I did it.

The Rev. Mr. Wainwright was tutor for Colonel Spalding's children at Kapaa and Mrs. Spalding thought it would be nice to have the Episcopal Service for the people of Kealia and Kapaa. So Colonel Spalding had a room fitted up for a little Chapel over the blacksmith's shop, not far from the mill, at Kapaa, where services were held every Sunday morning. Later, Mr. Wainwright married Bishop Willis' sister, and it was after that, in 1881 or 1882, as far as I can remember, that he decided to have services in Lihue on Sunday afternoons.

Mother Rice, my husband's mother had built a large room on our grounds to be used by Hawaiians and others for religious services. It was in this room that Mr. Wainwright held services every Sunday afternoon.

In it were two desks, that I had had made for him, and the little melodeon, on which I played the hymns. I think you have had the impression, that I was organist at St. Andrew's Cathedral at one time, but I never was.

It is wonderful to look back over a long life and at the many changes that have taken place.

Trusting that Mrs. Restarick and yourself are enjoying the best of health, with "Aloha" and the wish that the New Year may bring with it many rich blessings to you both.

MOTHER RICE.

In relation to the foregoing it is of interest to note that the Mrs. Spalding referred to was a daughter of Captain J. Makee and a sister of the late Mrs. E. D. Tenney. She was desirous of having Church services because the Rev. George B. Whipple, a brother of Bishop Whipple, had been a tutor in the Makee

family when they lived at Ulupalakua, Maui.

Miss Willis had come to Honolulu with her brother, the Bishop, in 1872, and had kept house for him until her marriage to the Rev. R. Wainwright in 1881. Mr. Wainwright left Kauai in 1885 and no regular services of the Episcopal Church were held on that Island until 1909, although occasional services were held when the Bishop visited the Island.

A typographical error occurred in the mention of Mrs. William Harrison Rice, (Mary Sophia Hyde Rice) "the Mother Rice" to whom a paragraph in the January Chronicle referred as asking for the Holy Communion. It said, "She was then 58 years old." It should have read 88 years old. She was born in New York State in 1816 and died in 1911 and was at her death almost 95 years old. It is remarkable that so many of the wives of the first American missionaries lived to a great age. They usually had large families and worked hard in their own households and for the mission. So many of them survived their husbands and personally the writer knew some who were over 90 and on one, (Mrs. Benjamin W. Parker), he called on the hundredth anniversary of her birth.



Some little Nonconformist girls in Nottingham, says The London Church Times, were asked by the Sunday school teacher to write essays on the question of going to moving-picture shows on Sunday. One wrote: "I would rather go to Sunday school than enjoy myself."

PRAYERS OF THANKSGIVING

The writer once heard Bishop Nichols of California say that when he was Rector of Christ Church, Hartford, Connecticut, in the large Prayer Book at the Priest's desk, the pages which contained the special prayers for the sick and so on were soiled and frayed, while those containing Thanksgivings were clean. This showed that many special prayers were asked for and offered in Church for those in affliction but few requested that prayers of thanksgiving be offered for recovery from illness or for a safe return from a sea voyage.

We ask the readers of the Chronicle whether they often hear in Church prayers of thanksgiving for benefits received?

By the way, if you turn to page 46 in the Prayer Book, you will find the prayer: "For a Person or Persons, Going to Sea." The evident intention is that when a person intends to go on a sea voyage he asks that this prayer be offered for him in Church, he being present. It is really not a prayer for a person "at sea" as is usually announced. In Elizabethan days, and later, the captain and crew of a ship about to sail on a long voyage, often went in a body to Church that prayers might be offered for them.

It is a very common occurrence in our Honolulu Churches for this prayer to be offered by request for some one at sea, but as far as our observation goes it is very seldom that on return from a journey a person requests that the prayer found on page 53, be offered.

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ACCOUNTS INVITED

NECROLOGY

By Bishop Restarick

The Rev. Vincent H. Kitcat

In the Chronicle for January there was a brief notice of the death of the Rev. Vincent H. Kitcat, in England, with the note that some account of his work in Hawaii would appear in this issue.

Mr. Kitcat was a student at St. Augustine's Theological College, Canterbury, England. This College was designed especially for the education of men for the mission fields. He came to Hawaii in 1890 and was ordained by Bishop Willis.

He was stationed at Lahaina from 1890 until 1892, and his services were so highly appreciated that the people subscribed \$800 towards his stipend if he could remain. But Bishop Willis needed him at the Cathedral. Later, he was made a canon and for a short time, in 1902, he was Dean of the Cathedral, until the Church in Hawaii was transferred to American Jurisdiction on April first, when Bishop Nichols appointed himself Dean.

While at Lahaina, Mr. Kitcat had charge of the Church at Wailuku to which place he rode on horseback over the mountain trail once a month. At Lahaina he lived in the half ruined St. Cross building where, later, the Rev. Wm. Ault lived, and, on his removal to Wailuku in 1899, the Rev. Dr. Weymouth resided.

In 1897 Mr. Kitcat married Miss Lily Mary Danford a daughter of Lady Heron by her first marriage.

At the Cathedral he was deeply respected and trusted. He was a kindly, sincere, Christian gentleman.

Before Bishop Restarick arrived in Honolulu, in August 1902, Mr. Kitcat had been in correspondence with the Bishop of Victoria, (Hongkong) and with Bishops in New Zealand in regard to work in some colonial diocese. Early in 1903 he came to Bishop Restarick telling him of his correspondence and asked his advice, saying that he had been offered work in New Zealand. Soon after he accepted work there.

A farewell reception was given him and Mrs. Kitcat in the old pro-Cathedral, which was then being used for St. Andrew's Sunday School and for other meetings. The attendance showed the esteem in which they were held, and this took a tangible form in the presentation of a purse and an illuminated address.

In New Zealand after a short stay at one station he was appointed to take charge of a large rural work with Marton as a center. His activity and his spirit commended him to his Bishop and the people to whom he ministered who remember him with affection. There are

many in Honolulu who have a like regard for his memory.

In 1922 he and his wife made a brief visit to Honolulu and received a cordial welcome from old friends. During the last years of his life he was a sick man and was obliged to relinquish his work. Mrs. Kitcat thought it advisable to take her husband to England where he had relatives. He was placed in a nursing home where he died last month. Mrs. Kitcat resides in New Zealand with her daughter who was born in that country.

The task of Vincent Kitcat as a laborer in the Vineyard on this earth being ended we pray:

*Father in Thy Gracious keeping
Leave we now Thy servant sleeping.*

George Norton Wilcox

In the death of George Norton Wilcox there has departed from this world one whose benefactions have reached every island of this group. Churches, schools, orphanages and many other institutions have been aided by his generous gifts. All of this was done unostentatiously and usually with the understanding that his name was not to be mentioned. Once in making a donation to work under the writer he did not make this proviso and remembering the omission he sent a wireless stating that his name was not to appear. I need say nothing here of his

great services to Hawaii as a statesman and in the economic development of the Islands.

Some details of his long life have been given in the newspapers and it seems not inappropriate here to give some personal reminiscences coming from a friendship of thirty years.

I went to Kauai first in 1903, and in frequent visits thereafter I was entertained at Grove Farm where he lived and where his brother, the late Samuel W. Wilcox, and family also resided. I was often there a week at a time and in the evening, sitting on the lanai of the larger house with the Grove Farm family, Albert S. Wilcox who lived near by sometimes came over and spent a few hours. None of the brothers were loquacious, in fact they were reticent, but when topics relating to the history of the Islands were introduced it was most delightful and informative to hear them talk. They knew the life of Hawaii from the 1840s onward.

The first time I approached George Wilcox for money was when I had made plans for the new buildings for St. Andrew's Priory. I wrote him frankly of the needs and the work of the school for Hawaiian girls past and present, and said if he was interested I should be glad to hear from him. In reply he sent me a check for \$5000.00 and besides that he



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had shown my letter to his brother Albert who also sent his check for a like amount. Later, Mr. and Mrs. S. W. Wilcox gave generously towards the furnishing of the school.

It is not necessary to tell of all the donations which George Wilcox gave to the institutions of this Church in the Islands. He was always ready to assist in the education of a deserving girl at the Priory. When it was planned to purchase the Morgan property on Emma Square as a home for students at the Normal School and for working girls, he sent a gift of \$6000.00 and when he was informed that George B. Cluett had offered to give the whole amount necessary he gladly gave his permission to use his donation towards forming an endowment fund, for the work of the House. When the property on Beretania Street in front of the Cathedral was bought for \$60,000.00 he sent \$6000.00 and said if more was needed to call on him. When, in 1929, I was asked to raise \$5000.00 for a new building at St. Mary's he sent one-half the sum needed. These are only a few of his gifts to the work of this Church in Hawaii. In this connection it should be understood that he was not connected with the Episcopal Church.

Once, years ago, when I was a fellow passenger with him on a steamer bound for San Francisco, in course of a conversation he said he thought that he would not add any more to his capital, but would give away his income above his expenses. How far he did this I know not but he certainly did give very large sums to objects which commended themselves to his judgment.

Late in 1927 I was on Kauai to make an address before the Kauai Historical Society and was a guest at Grove Farm. One day he with Mr. and Mrs. S. W. Wilcox and Miss Elsie took me in an automobile to Hanalei the scene of the labors of his father and mother, Abner and Lucy Eliza Wilcox. Abner Wilcox, a teacher and his wife were from Connecticut and arrived in Honolulu in 1837. They were stationed at Hilo and there in 1839 George Norton was born. The parents remained in Hilo until 1845 when they were sent to Waialua, Oahu, where Abner Wilcox labored until 1847 when

he and his family went to Hanalei, Kauai. There at Waioli, Abner Wilcox taught a manual labor school for boys and Mrs. Wilcox worked among the women and girls as far as her household duties and the care of eight children permitted. In 1869 they made a visit to their old home in Connecticut and there in August of that year both of them died within seven days of each other.

When we came to the hill overlooking the beautiful valley of Hanalei we turned to the left, and there a short distance away, stands the half ruined house where Robert C. Wyllie, the trusted friend and adviser of three kings, lived when he came to supervise work on his Princeville Plantation in the valley below. Here he entertained Lady Jane Franklin who was his guest in 1861. She had come to the Islands hoping that some of the whalers from the north would bring some tidings of her husband, Sir John Franklin, the Arctic explorer, from whom nothing had been heard since 1845. From this hill she often stood gazing towards the frozen north.

To the right of the main road on the hill is what is left of the Kellet house where lived the Englishman who is the grandfather and great-grandfather of several persons now living in Honolulu. In both of these houses Japanese laborers and their families were living.

The next stop was at the house where Abner and Lucy Eliza Wilcox lived and which was a center of Christianizing and civilizing influences. The house is the property of the Wilcox descendants who have placed in it many articles of furniture from New England of the period when Abner and his wife lived there. One who is familiar with the history of Hawaii can not but be deeply moved as he recalls and tries to visualize the devoted labors of those who had lived in this house and who loved the Hawaiians and were loved by them. How different everything was today, I thought, as we sat at luncheon in the Wilcox beach house at Hanalei.

The religion of George Norton Wilcox did not consist in saying "Lord Lord." It was not one of lip service. His religion was emphatically practical. He was concerned with ministering to the needs

of his fellow men and promoting their welfare. While he was a man of great wealth he lived a simple life with no luxurious surroundings to excite the envy of others. His interest in those who were laborers on his plantation was impressed upon my mind when he asked the manager to show me the camp, or village, which he had then recently built. He did not go with us which to me showed his modesty. He did not wish to hear exclamations of delight and appreciation of what we saw. Every house was perfectly adapted for the use and comfort of the Orientals who lived in them. There was privacy for families, sanitary arrangements and bath houses suitable for their customary bathing. There was a store and a hall for moving pictures and dancing. It all showed his thoughtful care of others.

When I think of what he did for the needs and happiness of men, women and children, to him certainly will be said at that Great Day, "*Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me.*"

Bishop Cheshire

On December 27, the Rt. Rev. Joseph Blount Cheshire, D.D., the Bishop of North Carolina departed this life in his 82nd year.

After graduating from Trinity College he practiced law but in 1878 gave it up to enter the ministry. When he was ordained priest in 1880 he became rector of St. Peter's Church, Charlotte. He remained there until he was consecrated Bishop in 1893.

He was the author of several books on Church history all relating to the Southern States, especially relating to North Carolina in which State he was born.

The writer knew him well as a genial and scholarly man. When he spoke in the house of Bishops he was heard with interest and close attention.

In the list of 153 living American Bishops, numbered in order from the date of their consecration, he was seventh from the top. His death leaves Bishop Restarick number 16 and Bishop Webb's death leaves Bishop Littell number 133.

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Bishop Webb

The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee died suddenly at his residence on January 16, at the age of 75 years and two months. He had been Bishop of Milwaukee for a little over 26 years. He was a native of Pennsylvania and was Rector of St. Elizabeth's Church, Philadelphia when he was elected Bishop. He was an ardent Anglo-Catholic. He was unmarried and an advocate of clerical celibacy.

Mrs. Van Deerlin

The Church family of Honolulu extends its sincere sympathy to its co-workers, the Misses Hilda and Margaret Van Deerlin because of the death of their Mother, Mrs. Maria Jane Van Deerlin who died in Hollywood, California, January 18, 1933. Mrs. Van Deerlin had been quite ill for the last 14 months so that her passing was not entirely unexpected.

Services were conducted by Bishop Stevens assisted by Father Gushee and the Rev. Neal Dodd at the Church of St. Mary of the Angels, Hollywood, and burial at Forest Lawn Cemetery. On the day following her death the Rev. Canon James F. Kieb assisted by the Rev. O. M. Bailey read the Requiem in St. Mary's Church, Honolulu.

Mrs. Van Deerlin was the wife of the Rev. E. J. H. Van Deerlin, D.D., Canon of St. Paul's Cathedral, Los Angeles. He has served 61 years in the priesthood and worked in this Missionary district for a number of years.

Born in Tregony, England, 81 years ago, Mrs. Van Deerlin's father was patron and rector of that parish and her maternal grandfather was Chaplain of the British Embassy in Paris and also Chaplain to Queen Victoria. The present Lord Bishop of Birmingham is her first cousin. She came to America with her husband in 1883.

She was the mother of 13 children, 9 of whom are living; 13 grandchildren and three great-grand-children.

The Seamen's Church Institute will celebrate in May the One Hundredth Anniversary of the establishment of seamen's work in Honolulu.

LOWRY BEGINS SERVICE AT CHURCH DIVINITY SCHOOL

The Rev. Charles Wesley Lowry, B.D., newly appointed instructor in theology at the Church Divinity School of the Pacific, Berkeley, Cal., was the principal speaker at the opening service of the School on January 9th. He discussed conditions in the Church of England as he found them during his recent period of study at Oxford and prophesied that central churchmanship gave promise of dominating Anglican thought in the future. During the service Bishop Parsons, president of the Board of Trustees, announced the coming celebration of the Fortieth Anniversary of the School to be held next October, and on behalf of Bishop Gooden, reported that the Provincial Co-operative Committee was rapidly developing plans to increase the financial support of the institution. The School has just been taken over by the Province and is trying to establish itself as a truly Provincial enterprise.

On January 12th, Bishop W. Bertrand Stevens, Ph.D., D.D., LL.D., lectured at the School on church art and architecture. On January 17th the School was visited by the Rt. Rev. John McKim, D.D., (Oxon.), presiding bishop of the Holy Catholic Church in Japan.

"Spirit of Missions is Added to Public Library" is a headline one sees now and then but not too often, in parish news reported to diocesan papers. The latest is at Arapahoe, Western Nebraska, where one of the Woman's Auxiliary members has given the city library a year's subscription.

"Mother, I've found an old dusty thing, high on the shelf—just look!" "Why, that's a Bible, Tommy dear; be careful, that's God's Book!" "God's Book! God's Book!" exclaimed the child; "then, Mother, before we lose it, we'd better send it back to God, for you know we never use it."

Which suggests that we remind you of the "Daily Bible Readings" prepared by the National Council at ten cents a copy. This price is possible to everyone. Any Priest will get a copy for you.

BISHOP STALEY'S COPE AND MITRE

Dr. Mildred E. Staley sends us this clipping from the Derby Diocesan Leaflet, adding that the Bishop of Derby put the cope and mitre into immediate use:

"Many people will remember with affection the Rev. L. S. Staley who left Rosliston with Coton-in-the-Elms in 1930 for the Vicarage of Tilmanstone, Kent, and who, in his new home, has not forgotten Derbyshire. His father was the first Bishop of Honolulu and on his consecration in Lambeth Palace Chapel in 1861, was presented with a cope and mitre by the Baroness Burdett-Coutts. Mr. Staley has now given these to the Diocese and says: 'If you will kindly accept the cope and mitre I should love to think of them being used in the Diocese and County with which I have been so long and happily connected some 60 years as man and boy.' Apart from the historical and sentimental interest attaching to them, the cope and mitre are beautiful examples of needlework, and, although they have seen more than 70 years of use, the materials were so good that they are still in perfect condition."



THOUGHTS OF AN AFRICAN MISSIONARY

As I think of the Church in my own country, as I remember my seventeen years in that great continent of Africa in which it was my good fortune to try and serve my own countrymen and the native peoples of that land, I see a vision of the greater Church which is yet to be; and I see in that vision our own beloved Communion standing strong and undismayed as a rallying point for the broken fragments of the precious Body of Christ. And as I see that vision and dream that dream I thank God once again and take fresh heart and hope.

*"Dreamers of dreams we take the taunt
with gladness,
Knowing that God beyond the years
you see
Has wrought those dreams which count
with you for madness
Into the substance of the world to be."*

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DR. FRANKLIN CITES SOME FACTS AND FACTORS

By Lewis B. Franklin
Vice-President and Treasurer
of National Council

The National Council of the Church was created by the General Convention of 1919 to act as the Board of Directors of the Domestic and Foreign Missionary Society of which every one of us is a member by virtue of his baptism. This hundred year old Society is charged with the direction of all the missionary, educational and social work of the Episcopal Church other than such work as is the direct responsibility of individual dioceses and parishes.

Some idea of the magnitude of this task is conveyed by the knowledge that the missionary staff at home and abroad numbers 2,870 of whom 1,050 are white Americans and 1,820 are of the same racial stock as those to whom they are ministering; that is, American Negro, Indian, Brazilian, Chinese, Japanese, etc.

No wonder that the annual budget of the Missionary Society is \$4,225,000 per annum. Toward this budget your Society has available \$825,000 from the income of its Endowment Funds, from that magnificent gift of the women of the Church, known as the United Thank Offering, and from miscellaneous sources. This leaves \$3,400,000 to be raised each year if the budget is to be met, and in order that this may be done in an effective way, General Convention has instructed the National Council to allocate this sum to the several dioceses in proportion to what each of them spends on its parochial current expenses.

We have spoken of the magnitude of the task of the National Council but that is far less important than its quality. What we really want to know is, "Does the investment produce dividends, not dividends in money returned but in souls won for Christ?"

Here is a comparison of the work outside of the United States for the twenty-five year period 1900-1924:

	1900	1924
Foreign Missionaries	109	434
Native Missionaries	431	2,077
Communicants	6,118	36,702
Pupils in School	4,620	23,736
Churches	90	448
Hospital Patients	12,174	262,437
Contributions from		
Field	\$ 17,947	\$ 210,076
Appropriations from		
Society	\$216,242	\$1,574,893

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St. Andrew's Cathedral Parish.....	\$ 3,500.00	\$ 200.00	\$350.00	\$	\$
St. Andrew's Haw'n Congregation..	750.00	94.52	52.50
St. Peter's (Chinese), Honolulu.....	660.00	.....	29.25	.....	.....
St. Clement's, Honolulu.....	750.00	51.16	52.50	13.13	.....
St. Elizabeth's (Chinese), Honolulu	350.00	.....	17.50	.....	.....
Epiphany, Honolulu.....	250.00	.....	17.50	.....	.....
St. Mary's Mission.....	150.00	.....	7.00	.....	.....
St. Mark's Mission.....	115.00	.....	6.00	.....	.....
St. Luke's (Korean), Honolulu.....	100.00	.....	11.75	5.00	1.00
Holy Trinity (Japanese).....	150.00	.....	11.75	.....	.....
Good Shepherd, Wailuku, Maui.....	350.00	.....	29.25	.....	.....
Holy Innocents', Lahaina.....	150.00	.....	17.50	.....	.....
St. John's, Kula, Maui.....	35.00	.....	7.00	.....	.....
Holy Apostles', Hilo.....	150.00	10.00	22.25	22.50	.....
St. Augustine's, Kohala.....	175.00	.....	11.75	.....	.....
St. Augustine's (Korean), Kohala..	25.00	.....	6.00	.....	.....
St. Paul's, Makapala, Hawaii.....	150.00	.....	6.00	.....	.....
St. James', Kamuela, Hawaii.....	60.00	.....	6.00	.....	.....
St. Columba's, Paauilo.....	150.00	.....	6.00	.....	.....
Christ Church, Kona, Hawaii.....	280.00	.....	17.50	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	.....	6.00	.....	.....
All Saints', Kapaa, Kauai.....	250.00	.....	10.00	20.00	.....
West Kauai Missions, Kekaha.....	60.00	.....	6.00	.....	.....
Emmanuel Mission, Eleele, Kauai..	25.00	.....	2.00	.....	.....
St. Alban's, Iolani School.....	175.00	.....	5.00	.....	.....
Good Samaritan, Honolulu.....	20.00	.....	2.00	2.00	.....
Galilee Chapel, Seamen's Institute..	.....	.....	.....	.....	.....
St. John's-by-the-Sea, Kahaluu.....	40.00	.....	2.00	.....	.....
St. Paul's, Mauna Loa, Molokai.....	10.00	5.62	2.00	.....	.....
Holy Cross, Hoolehua, Molokai.....	10.00	6.26	.....	.....	.....
St. Stephen's, Haleiwa.....	15.00	.....	2.00	.....	.....
Cathedral Japanese School.....	50.00	5.00	.....	.....	.....
Leilehua Sunday School.....	50.00	.....	.....	.....	.....
St. Andrew's Priory, Honolulu.....	200.00	.....	.....	.....	.....
Young People's Service League.....	25.00	.....	.....	.....	.....
Moanalua Sunday School.....	10.00	2.00
To January 31, 1933.	\$ 9,390.00	\$ 372.56	\$724.00	\$ 62.63	\$ 1.00

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