

Hawaiian Church Chronicle

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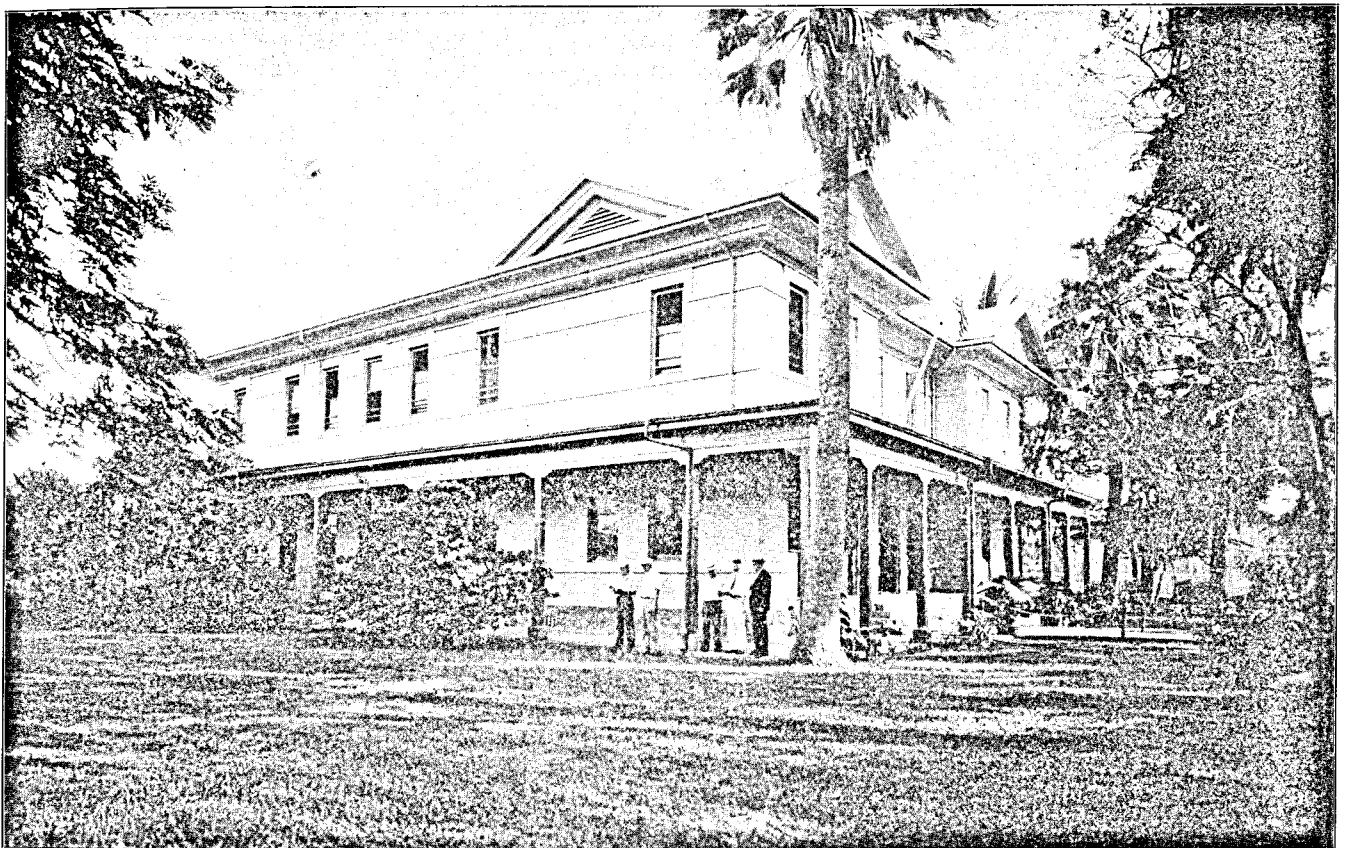
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

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

VOL. XXIII.

HONOLULU, HAWAII, APRIL, 1933

No. 2



THE SEAMEN'S CHURCH INSTITUTE OF HONOLULU,
WHICH HAS ITS CENTENARY CELEBRATION IN MAY

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXIII.

HONOLULU, HAWAII, APRIL, 1933

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Successor to the Anglican Church Chronicle

April, 1933

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

THE REV. E. TANNER BROWN
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 The Rev. E. Tanner Brown, 1515 Wilder Ave., Honolulu.

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HOLY WEEK AND EASTER

The Rev. Kenneth A. Bray

The whole week preceding Easter is full of precious memories, observances and ceremonies. There is no moment of the week for which the Church has not provided ritual and devotion, beginning with all the Palm Sunday ceremonies and continuing through Holy Saturday. There are thirty pages devoted to the week even in the minimum provision of the Prayer Book.

The days now most emphasized, perhaps generally and certainly among us, are Holy Thursday and Good Friday.

Holy Thursday chiefly commemorates the Institution of the Blessed Sacrament, and its ceremonies are the most ancient of the Holy Week provision. The day has a dozen names each of which has its particular emphasis. The popular and English name, Maundy Thursday, is obscure in derivation, though it is taught perhaps with more confidence than is warranted that it is derived from "dies mandate," the day of commandment concerning the Sacrament.

Good Friday, the day of Crucifixion, is the one day of the year on which the Eucharistic Sacrifice is not offered. The Good Friday observance of the Three Hours which developed in the Roman Church is of course non-liturgical, but has been found of great blessing, and has been largely adopted by us. The name Good Friday again is not clear in its origin. Some have thought it comes from "God's Friday," but a more likely origin is that it was called "Good Friday" because the Crucifixion was so closely associated with the redemption it wrought. The day was for a while indeed observed as a Feast, and this idea is seen in the Easter anthem "Christ Our Passover Is Sacrificed for Us, Therefore Let Us Keep the Feast." The Council of Nicea finally separated the Easter Feast entirely from the Good Friday Fast.

Easter Day

Easter Day does not give us our faith in the Resurrection; that faith was established long before. The Sadducees were peculiar even in Christ's day as not believing in personal resurrection. Nor does it assure us of immortality, Easter Day establishes for us that Christ rose again and ever lives. Easter Day gives us the full power of the Incarnation. It establishes the Real and Living Presence

of Christ. It gives us the earnest of the final victory of Christ over sin, of life over death. The Church which orders as a bare minimum that each child of the Church shall make three Communion a year, orders that one of the occasions shall be Easter. It is the only day specified in our Church.

*St. Mark's Day, April 25th
Saint and Evangelist*

A wide-spread tradition, though it is also of late growth, represents S. Mark as founding the Church in Alexandria, and tradition has it that he was martyred there.

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PALM SUNDAY
APRIL 9, 1933

Christ's Entry into Jerusalem—

S. John, 12:13. "Took branches of palms, and went forth to meet Him."

How can we keep more clearly in our minds the events of our blessed Lord's Life?

How can we impress upon others the reality of His teachings?

How can we bring others to Him, as He lives today?

One suggestion was made to the Outdoor Circle who is sponsoring it with enthusiasm. It is that on or near Palm Sunday all churches and missions are asked to plant a palm tree in or about their premises.

Bishop Littell is very happy to have this done and hopes that all who read the Chronicle will start plans at once, so that on Palm Sunday every year we may accent the holy day and add to the beauty of our lovely islands.

Another year the Outdoor Circle plans to interest all the schools, and eventually we hope that Palm Sunday will be used by everyone as a palm tree planting day, thus remembering our Blessed Lord in a very special way, as we beautify the land in which He has placed us.

Mr. Charles Judd of the forestry department has entered whole heartedly into the idea and will distribute as many free cocoa-nut palms as are called for at the experimental stations on King street or at Makiki heights.

In future years other palm tree countries may join us and plant their palms on that day, so that in addition to church services we may, in remembrance of Christ, honor Him in a different way from what we have before.

THE SEAMEN'S CHURCH INSTITUTE

By Bishop Restarick

On May 1, 1833, there landed in Honolulu the Rev. John Diell, Chaplain of the American Seamen's Friend Society. This was the beginning here of the special Christian work for seamen which, since 1902, has been carried on by the Seamen's Church Institute. Arrangements are being made for a fitting celebration of the centenary of the work.

The Rev. Samuel Whitney, who came to Hawaii with the first company of missionaries in 1820, had been stationed at Lahaina in the years 1827 to 1829. There, and at Honolulu, he had seen the great need of systematic work among sailors for, at that time, and for many years after, there were hundreds of whaling ships, nearly all American, which spent several months during the winter in Hawaiian waters, chiefly in Honolulu harbor, but many of them anchored off Lahaina and some at Kawaihae, and other places.

In 1830 Mr. Whitney wrote to the Seamen's Friend Society in New York telling the great need for a chaplain in Honolulu and asking that one be sent. The Society, at that time, was supported by contributions from several religious denominations, and the corresponding secretary was the Rev. Charles P. McIlvain, who was elected Bishop of Ohio in 1833. The request was favorably received and the Rev. John Diell, a young man of 25 years was sent out. He remained for about five years and then took a long sea voyage hoping it would restore his health. He gave up the work, sailed for home in December 1840 and died at sea January 18, 1841, and was buried in the Pacific Ocean.

It is pleasant to remember that the American Episcopal Church had its part in sending out and in supporting the Rev. Mr. Diell and also in the appointing and supporting of the Rev. Samuel C. Damon, who arrived in Honolulu in 1842 and whose name was known as the friend of sailors in all parts of the world. At the Bethel Church he ministered to people of all denominations and used the services of the Prayer Book whenever he was asked to do so. When a clergyman of the Episcopal Church was in the harbor on a man-of-war he was always asked to officiate at the church which stood on Bethel Street near King. In connection with the Bethel he conducted a reading

room and in every way possible ministered to the officers and crews of ships. In 1843 he began publishing "The Friend" which is now the oldest newspaper west of the Rocky Mountains. Such members of the Episcopal Church as were in Honolulu attended the Bethel Union Church until Bishop Staley arrived when they parted with Mr. Damon as their pastor with affection and respect. He died in Honolulu in 1885.

In 1854 the need was seen for a home where sailors discharged in Honolulu could lodge without resorting to questionable places. A Sailors Home Society was formed and in 1855 the corner stone was laid for a building on Bethel Street near Merchant. This was opened the next year and Mr. and Mrs. Thrum, the parents of the late Thomas G. Thrum were placed in charge. This building was destroyed by fire on April 18, 1886. At that date three of the original trustees of the Home were still living. They were S. N. Castle, J. T. Waterhouse and H. M. Whitney.

As the need for a sailors home still existed the Legislature voted \$5000 towards a new building provided a like sum was raised by private subscription within five years. A lot was also granted to the Society which is the one upon which the Seamen's Church Institute stands at present.

The Rt. Rev. Wm. Ford Nichols, Bishop of California, had in the early 1890's started a branch of the Seamen's Church Institute in San Francisco. It was connected with the English organization as the American Seamen's Institute was not then in existence. While Bishop Nichols was in Honolulu in April 1902, to receive the Anglican Church into the jurisdiction of the American Episcopal Church, Mrs. Seebree, the wife of Admiral Seebree, was in the Queen's Hospital recovering from an injury which she had received on the ship which brought her to Honolulu and Bishop Nichols had a private communion service with her at which she made an offering. This gift was used to start a fund for the opening of the Seamen's Church Institute in Honolulu. T. Clive Davies was appointed the head of a committee to interest firms in the shipping business and others in the project. So successful was the effort that when Bishop Restarick arrived in August 1902, he found the Institute at work under the charge of E. W. Everton in rooms in the 2nd story of a building on the ewa corner of Nuuanu and Queen St. Later, larger accommodations were obtained on the ewa makai corner of Nuuanu and King Street.

In neither of these places were there rooms for the lodging of sailors and efforts were made to combine the work



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TO THE CHURCH IN THE HAWAIIAN ISLANDS

From the Board of Directors of the Missionary Diocese of Honolulu

A critical situation has arisen which calls for emergency action.

The Board of Directors is faced with payments due now totaling \$1,500, and in June and July will require \$1,744 more. This means that we must secure by extra gifts the sum of \$3,244 before July 15.

The Board has no available income except certain rents which are earmarked for regular and specific purposes such as taxes and repairs, and not sufficient to meet interest on loans for outstanding Diocesan obligations, chiefly on Iolani land and buildings.

The Board will send letters at once to parishes and missions on this serious matter, meantime it asks for widespread response on the part of Church people who cannot give largely. If every baptized member of our communion in these Islands would give a dollar, not only would the immediate debts be met but enough would be received to cover interest obligations falling due at the end of the year.

We know the difficulties of the times and yet are sure that many hundreds would give an extra dollar at this time if they knew the need, even if in many cases it means real sacrifice or self-denial.

We ask for such gifts without delay, to meet a real emergency, and look for a widespread response.

Follow your gifts with prayer, and where gifts are impossible, pray anyhow.

This statement and appeal were ordered by unanimous vote at a meeting of the Board of Directors on March 28 when there were present Messrs. L. Tenney Peck, Wm. Thompson, Arthur G. Smith, J. N. S. Williams, Dr. James Morgan, Rev. Canon Kieb, T. J. Hollander, and

S. HARRINGTON LITTELL,
Bishop of Honolulu, *Chairman*

HERMAN V. VON HOLT,
Secretary

Gifts marked for the Diocesan Emergency Fund should be sent to the Treasurer, Mr. T. J. Hollander, 222-B Emma Square, Honolulu.

March 29, 1933.

of the old Sailors' Home with the Seamen's Institute. Negotiations were successful and when necessary alterations were made the work was removed to the present quarters in January 1907.

It is not within the province of this article to go into details of the large work which has been, and is now, carried on by the Seamen's Institute. From time to time mention is made of the work in the daily press and a more complete account is to be found in the annual reports of the Institute.

Largely due to Bishop Nichols the Seamen's Church Institute of America was organized and some of the most prominent men in the United States are among its

officers. The work among sailors which had been carried on in the chief ports on the Atlantic, Pacific and the Gulf of Mexico are now in union with the American organization. It was found impractical for the Honolulu branch to become a part of the American organization until 1928. The building which houses the work in New York of the Seamen's Institute is a large and remarkably fine one and well repays a visit.

Since 1914 Charles F. Mant has been in charge of the work in Honolulu and under his efficient management the Institute has expanded and has rendered valuable service in every line of its manifold usefulness.

NEW ARCHDEACON FOR KAUAI

*The Rev. Henry A. Willey Installed
at All Saints', Kapaa*

On March 7, Bishop Littell installed as Archdeacon of Kauai the Rev. Henry A. Willey who has been in charge of the Episcopal Church work in East Kauai for the past eight years. At the same time Captain Henry Hamilton of the Church Army was appointed to Eleele where he will work under the direction of the new Archdeacon. At the Service of Installation in All Saints' Church, Kapaa, there were present not only the clergy, the Church Army evangelists, but also leading representatives of the com-



Choir of All Saints', Kapaa, where the Rev. Henry A. Willey was made Archdeacon of Kauai

munities from all over the Island, including those of various religious organizations. The senior and junior choirs of All Saints' lead the music under the direction of the choir master Mr. Albert Horner.

Following the choir and preceding the Bishop were the church army Captains Oliphant and Hamilton, the Rev. John Hedley, representing the Congregational Church on Kauai, and the Archdeacon-elect accompanied by the Rev. J. L. Martin.

After a short service of prayer, the bishop met the archdeacon-elect at the chancel entrance, where the bishop delivered a brief charge, read and presented the Episcopal license appointing him to the duties and title of Archdeacon of Kauai, and giving him his blessing.

An impressive anthem, "An Everlasting Light," sung by the senior choir, was followed by a brief address by the bishop. While the offering was being taken A. Horner sang as an offertory solo "Seek Ye the Lord." After final prayers and benediction, the choirs and clergy left the church singing as a recessional "On our way rejoicing as we homeward move."

The appointment of the Rev. Henry Willey to the important and responsible position of Archdeacon, by which he becomes the official representative of the Bishop on Kauai, is felt to be entirely fitting and deserved. Archdeacon Willey's work is a remarkable one, and his position in the life of the Island is outstand-

ing. Entirely unassuming in manner, he has earned the confidence and affection of Kauai people to an unusual degree, and is upheld in his widespread work which has developed rapidly by leading men and women of East Kauai. With the increased opportunities and responsibilities now given him he will be able to afford the same leadership which he has shown at All Saints' to the Island as a whole. The representative nature of the congregation at the service held on a week day indicates the attitude of Kauai towards the new Archdeacon. The occasion on March 7 is felt to be an outstanding event in the Church life of the Garden Island.



Mrs. Littell is giving a series of Bible lectures to the children of the Junior Academy of Punahou School, Honolulu. She described vividly the two pictures of Moses, one with the two tablets of stone under his arms and the other the great dignified portrait of the law giver. The children evidently got the point for one reported the lecture in these words, "It makes Mrs. Littell burn up to have people think of the commandments as Roman numerals on tombstones under the arms of Moses."

PRESIDING BISHOP GUEST AT HONOLULU CLERICUS

On Thursday, March 2, Bishop Littell was host to the members of the Honolulu clericus at a luncheon given at Iolani School. The occasion was the visit of the Presiding Bishop, the Most Rev. James DeWolf Perry. Unfortunately the failure of the steamer to arrive on schedule time prevented Bishop Perry's being present at the luncheon at which he was to have been the guest of honor. He did, however, arrive in time to meet the members of the clericus and to give them a short informal talk. Following this he made an inspection of the grounds and buildings of Iolani School. In the course of his conversation with Bishop Littell and Mr. Stone, the Headmaster, he expressed the heartiest interest in the work of the Church Schools, and showed a thorough, sympathetic and constructive understanding of the work which they are doing. He was much impressed with the beauty of Iolani's location and the plans for future development; and stressed particularly the value and the importance of the boarding department.



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LENTEN ALPHABET AT ST. ELIZABETH'S

The Children's Lenten Mission, which is being conducted, on the Friday afternoons of Lent, at St. Elizabeth's, is being well attended. Opening on the first Friday, with torrents of rain, there was an attendance of 105, this was increased on the second Friday to 158 and the last day, before writing, we had a capacity crowd of 165. The instructions, this year, follow certain letters of the alphabet, which when put together will spell a certain word. This has stimulated much interest and speculation.

The Children's Birthday Thank Offering has been started in St. Elizabeth's Church School. The offering is made the first Sunday of each month, when the child comes forward to the Litany desk, where a prayer is said by the Priest and the blessing given. The child then lights a votive light on the candle stand in the Children's Corner and receives a card, which reads as follows: "St. Elizabeth's Church School wishes a Happy Birthday." "So teach us to number our days that we may apply our hearts unto wisdom." Ps. 90, 12. The date is added and the card is signed by the Priest. These cards were printed at the Iolani Print Room and were done very cheaply.

The Light Seekers of St. Elizabeth's have been holding meetings in the School Hall every Sunday evening during Lent. There is a short service, with Bible reading and bright hymns. There is also a question box, which is causing much interest. The regular instructions have been on the Prayer Book. The meetings have been well attended and it is planned to hold one such meeting each month after Lent is over.

The Ven. A. W. Noel Porter, Archdeacon of the Diocese of California, was elected Bishop Coadjutor of the Diocese of Sacramento at a special convention held recently in Sacramento. He will become the Bishop of Sacramento upon the official acceptance by the House of Bishops of the resignation of the Rt. Rev. William Hall Moreland, first Bishop of Sacramento.

"Whenever a prominent scientist comes out strongly for religion all the churches thank heaven and take courage as though it were the highest possible compliment to God to have Eddington believe in him." (From "As I See Religion," by Harry Emerson Fosdick.)

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THE OXFORD MOVEMENT CENTENARY

By the Rt. Rev. Rocksborough R. Smith, D.D., Bishop of Algoma, Canada in "The Living Church"

This year, 1933, the Anglican communion throughout the world is celebrating the centenary of the Church revival which is commonly known as the Oxford Movement. This event is one which will be the concern of not merely one party in the Church, but of the whole communion, and the Archbishops of Canterbury and York have appointed a committee, containing men of every school of thought in the Church, to arrange for its celebration.

The movement for the recovery of the full Catholic heritage of the Church of England is usually dated from the great Assize Sermon on National Apostasy preached by John Keble at Oxford in the year 1833. The centenary will be an occasion which should call forth our sincere gratitude to Almighty God for all the blessings which He has bestowed upon our Church during these hundred years.

The Church in England, A Hundred Years Ago

It is exceedingly difficult for us today to realize the condition of the Church of England at the beginning of the nineteenth century. To many unbiased observers it seemed as if her end was near. There was a great gulf between the relatively few clergy who were well paid and the poor curates who did the work in the parishes, and whose social standing was not far removed from that of the upper servants in a large house. The anonymous publication in 1831 of a remarkable book called *The Extraordinary Black Book* gave a great shock to everybody. It showed how unequally the revenues of the Church were being distributed. Most bishops received the emoluments of one or more canonries, of several "fat" parishes and perhaps a deanery. It is said that Bishop Watson of Llandaff, who died in 1816, was also professor of Divinity, held sixteen parishes, and only visited his diocese once. A third of the clergy were pluralists and many of them never resided in their parishes but lived where they liked, while miserably paid curates cared for the flocks.

Cold and Neglected

Churches were closed all the week through, their interiors disfigured by huge and ugly three-decker pulpits, often placed right in front of the Holy Table; the altars were bare, often covered with dust and cobwebs; the fonts frequently used as receptacles for all kinds of rubbish; the pews of the rich were little rooms with doors, carpeted and often containing fireplaces, enabling the squire to poke the fire noisily when he thought that the sermon had lasted long enough, and the poor sat in the most draughty parts of the church on hard and bare forms, bearing the stigma of being called "free seats."

The Holy Communion was ousted from its proper place as the center of Christian worship and devotion, and was, even in many large city churches, celebrated only three or four times a year. The eucharistic vestments and other accessories of devout worship, although ordered, as now, by the Ornaments Rubric of the Prayer Book, were given up and in many cases sold. In short, it seemed as if the Church of England were on its last legs and could only exist for a short time longer.

Recovery

We have not even yet, a hundred years after the revival began, recovered all the beauty and dignity of our Prayer Book services which we lost during those days of carelessness, slovenliness, and neglect. But we are slowly recovering them. Ingrained prejudices die hard. The Tractarian leaders, as they were called, were accused of being disloyal to their Mother Church and of wishing to bring about her submission to the Pope of Rome. Yet in reality they were, as is commonly recognized nowadays, loyalists, not rebels; recoverers of what had for a time been lost, not innovators. They based their claims on the Prayer Book, taking its directions precisely as they stood, attempting no subtle evasions, shielding themselves behind no ambiguous phrases. They had at their ordination received authority as priests of the Catholic Church, and they acted on that authority. At last, when it became clear that they were in reality loyal to the principles of the Prayer Book, and that their opponents were unable to answer them, there arose a loud demand that the Prayer Book should be revised because it was too

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Roman. When at last the demand was granted and the Church of England, after a long period of study and negotiation, revised the Book in 1927, they complained that the revision made it more Roman than ever. Yet this revision was throughout the work of the bishops, priests, and laymen of the Church, and was accepted almost unanimously by the convocations, the Church Assembly, and the majority of the dioceses.

It Is Not Roman, But Catholic

However, the whole Church will thank God for all the blessings which He bestowed upon us as He saved the Anglican Church, and we should show our gratitude to Him for His bounteous mercies by teaching with even greater definiteness, devotion, and fervor the saving truths of the Catholic religion as we have inherited them from the past, and receive more humbly, earnestly, and devoutly the wondrous spiritual blessings which come to us from fervent prayer and meditation and from the frequent reception of the Sacraments of the love of our divine Redeemer.

The Anglican Church sets before her members an extremely high ideal of faith and practice.

♦ ♦ ♦
A TIMELY VISIT TO
KEALAKEKUA

Mrs. R. V. Woods

Bishop Littell's visits to Kona are always welcomed by Canon D. Douglas Wallace and the people of Christ Church, but when he arrived on March 10th it was to find Canon Wallace ill in bed and his congregation much concerned. With his usual energy and vigor the bishop set to work, cheered up the invalid, took the services at the church, both on Friday evening and Sunday morning, held a meeting at the Parsonage on Sunday afternoon, where after tea had been served he talked over the problems which confronted Christ Church if and when Canon Wallace felt he must retire. In the evening of the same day he talked with and to the young people at the Rev. Shannon Walker's Church. Monday and Tuesday he was busy calling and receiving callers and on Wednesday departed for Kohala leaving many of the Kona people heartened and cheered by the whole-hearted sympathy of their Father in God.

♦ ♦ ♦
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THE ANGLICAN COMMUNION

The words "Ecclesia Anglicana" first appear, so far as the writer is aware, in the Chronicle of Matthew Paris under the year 1214. The word "Anglican" had come to stay. A year later we read it in the first clause of Magna Carta—"Quod Anglicana Ecclesia libera sit."

The Lambeth Conference of 1930 states: "The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common:—

(a) They uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorized in their several Churches.

(b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship; and

(c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference."

Adaptability

The Conference spoke of the Anglican Communion as "a commonwealth of Churches", for it includes not merely those who are racially connected with England, but very many others whose faith has been grounded in the doctrines and ideals for which the Church of England has always stood. Some of the Churches overseas in this Commonwealth of Churches are, primarily, Churches of the British or of English-speaking peoples scattered throughout the world; while others are, primarily, Churches of other peoples, planted by our Missions. As these Churches more fully achieve their purpose and represent Christianity in a manner congenial to the people to whom they minister, they may grow less and less like to each other in certain ways and less and less Anglican, though remaining in the Anglican Communion, and though no less true to Catholic faith and Order.

*Indian, Chinese, Japanese
and African Bishops*

The Anglican Church has long ceased to be in a specific or narrow sense English. There are "Anglicans" who can

speak no word of English. The Services of the Book of Common Prayer are said all over the world in many languages and many dialects. There are Indian, Chinese, Japanese and African Bishops, clergy and laity. In Church Councils sit dignified African Chiefs, Indians, Papuans and many other nationals who are proud to appear in their native dress. To the last Lambeth Conference were issued invitations to 395 Bishops—a fact which in itself reminded us all of the worldwide extension of the Anglican Communion.

Shaking Off Limitations

The Christian Church in Communion with Canterbury is a Church in process of shaking off limitations and of learning more and more to think both of itself and also of its theology and spiritual life in relation not to Englishmen only, but to mankind, and to the theology and life of the Church of Christ as an oecumenical whole.

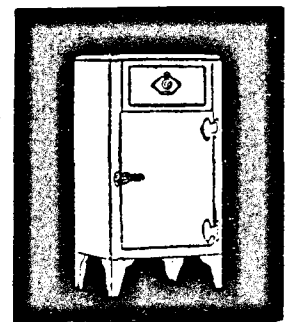
By the province of God, the Anglican Communion, believing in the spiritual liberty of the individual, and maintaining at once the Catholic and the Evangelical traditions, may play the part of a mediator, may hold out hands, build bridges of understanding, learn from all, incorporate values derived from many different quarters, and may enrich and deepen its own spiritual life by so doing.

In the Holy Land

Speaking at an Annual Meeting of the Jerusalem and the East Mission, the Archbishop of Canterbury said: "The Anglican Bishop in Jerusalem stands there in the centre—what may truly be

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called the great centre—of the world's religious traditions and memories, and he represents there not merely this Church of England but the whole Anglican Communion."

Widespread Interest

Financial help, now so urgently needed, is seen to come not only from 43 English Dioceses, the 2 Provinces of Ireland, the 7 Dioceses of the Episcopal Church in Scotland, the 6 Dioceses of Wales, scattered congregations in Europe, but from Africa, the Dominion of Canada, Newfoundland, Bermuda, the West Indies, Argentina, India and Ceylon, Singapore, Labuan and Sarawak, China, Japan, the Commonwealth of Australia, the Dominion of New Zealand, and, not least, from the United States, which last year sent not less than £3,781. I want to stress that, said the Archbishop, because it shows how freely the Bishop is regarded by the Anglican Communion throughout the whole world as the representative, in that special form of the religious life of Christendom, of that great body which is being so marvelously widened and extended by the providence of God, and he added "see then the importance of maintaining the office and work of the Anglican Bishop in Jerusalem."

THE HOLY YEAR

The Bishop of Rome has declared this year of 1933 to be a Holy Year, as it represents the 19 hundredth anniversary of the death of Our Lord and Saviour Jesus Christ. As the Bishop states in his decree, the exact date may be slightly off, but the fact remains, that Christ, who at the age of 33 gave his life for mankind on the Cross, accomplished His great act of redemption about 19 centuries ago.

Many Christians throughout the world are planning to honor this event and it might not be a thing amiss for our Clergy to call the fact to the minds of their congregations. It is the 19 hundredth anniversary of the first Good Friday and also Easter. Those of historic mind will appreciate the event and will doubtless make a special thanksgiving.

What is described as a miracle of surgery has saved the eyesight of the Rt. Rev. Edward L. Parsons, D.D., Bishop of California. Bishop Parsons is a well known friend of the Islands and we all rejoice in his approaching recovery.

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MESSAGES FROM OUR LEADERS

Echoes from the meeting of the Executive Board of the Woman's Auxiliary, held in New York, February 3 to 6, bring to us the following messages from our Leaders:

The Presiding Bishop. "This is a time when the church has need for steadfastness of outlook. It is a time when the church has need of members who are confident in their own hearts; confident of the church's ultimate and great purpose; confident of their unique obligation and power to serve the needs of women and of nations. A time when the church has need of members, who, being confident of her mission in the world, shall hold a steadfastness of purpose for the maintenance of her place in their lives and in the world. Because of the titanic changes in life, because of the uncertainty in the ordering of the affairs of individuals and of nations, the world is inclining its ear to every voice which has a solution to offer. And so with the Church. It is very easy to veer toward any wind that blows and to be diverted from her course, to swing away from her ultimate purpose and to abrogate her long laid plans. It would be easy now under the pressure of our needs to finance her work to take emergency steps lacking in wisdom which would be difficult to correct in years to come. Therefore, when we contemplate changes let us try to measure these changes with eternal principles. Let us effect no changes until we are confident that they are right in God's eyes, and, having confidence, we shall proceed to our tasks with steadfastness of purpose."

Miss Lindley. "As I listened to the deliberations of the National Council in December, and as I have read and heard statements of financial conditions, I have wondered if these very conditions may not constitute a call to the Auxiliary to do something like establishing a new economic basis in Church giving. The Church needs to see its financial matters with clearness and without fear. The Church must live in the world as it is, but it should find a way of living and working which will further its service, not curtail it. It is surely not intended that the Church shall wait till times are better—its help is needed here today. One of its services can be, I believe, the lifting of anxiety from leaders and people as to money needed for its work. If this is to be done, there must be a far greater dependence upon spiritual power

and a far more practical effort to enlist every member as a giver of at least a small amount. It is a truism to say that not half of the members of the Church are contributing to the work of the General Church. It is almost a truism to say that women see the value of small gifts. That is part of the story of the beginning of women's missionary societies over sixty years ago. The members of those societies collected small amounts, so reaching goodly sums before the men made gifts of larger amounts."

To carry out Miss Lindley's suggestions it was decided to have a Church wide Day of Intercession to strengthen the spiritual power of the women, plans for which will be presented after the April meeting of the Executive Board.

Has not the time come to ask the Women of the Auxiliary to consider whether they are living the kind of lives in the way of prayer that would make them instruments suited for God's purpose, for kindling the love of God in other hearts, inspiring others to sacrificial service?

Dr. Franklin. Our Treasurer had both encouraging and discouraging facts to report. He said that there were causes for congratulation in our financial status today. The budget for 1932 was balanced and the year was closed with no indebtedness of any kind. To be sure this was accomplished by imposing extra cuts in the Church Missions House and in the domestic and foreign missionary fields, but we stand today as a solvent and going concern. His report on our trust funds was an amazing one, for in the last year the income on the ten and a half million dollars in these trust funds has depreciated only three and a half percent. Cause indeed for congratulation and a source of thankfulness to every churchman that we have such an able and consecrated treasurer. The discouraging aspects of the present situation are these: Our giving

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for 1933 (Expectancies) is only one-half what it was in 1930. In order to follow the mandate of the General Convention and balance the budget for 1933, every available source was used including un-designated legacies, but unfortunately \$150,000.00 of the total had to be found by imposing extra cuts in existing work. Dr. Franklin feels that we have retreated to the last trench; beyond this point we cannot go. It seems that the cause for the great reductions in giving for 1933 is due to a change in the proportion of giving. Parishes and missions confronted with the imminence of their own needs and the reduction of income, are not cutting themselves in proportion to their cuts to the National Church.

Dr. Reinheimer. The Chairman of the Field Department brings a message worthy of our careful consideration. "We have been in the process of re-thinking, re-appraising and re-valuing. In times of readjustment this is a necessary and wholesome first step, but only a first step. If we linger upon it too long we are likely to become critical and perhaps even irritable. We must advance. Let us measure the results of our appraisal. Let us listen and hear again the great missionary message. Let us set for ourselves a course. Let us move forward."

NOTE FROM MARCH 20th ISSUE OF THE HAWAII MAINICHI

Translation from Japanese Newspaper

"A statue of Commodore Perry, fore-runner of the opening of trade and commerce between the United States and Japan, has been successfully erected by the noted sculptor Fujita, of Tokyo, founder of the Tokyo Art School.

The opening ceremony for the unveiling of the statue will be held in May. Rt. Rev. Perry, great-nephew of Commodore Perry, will arrive in Japan for the purpose of unveiling the noble statue of his honourable forefather." This is a translation by the Rev. Hollis H. Corey, Rector of the Church of the Holy Apostles, Hilo, from the Japanese.

The unveiling of this statue will take place on the first visit of Bishop Perry to the Orient, but he will enter the East with a wholly sympathetic interest in its

people and their progress, born of close ties which connect him with that section of the world, inasmuch as he bears a family name which is indissolubly linked with the Orient. It was the great-uncle of Bishop Perry, Commodore Matthew Cailbraith Perry, U. S. N., who, on July 8th, 1853, commanding a United States Squadron headed by the Frigate Susquehanna, entered the port of Uruga, Province of Sagami, Japan, bearing letters from the President of the United States to the Mikado. That was the first visit of a representative of a foreign nation to Japan which had been closed to the outside world for several centuries. It was a visit of an entirely friendly and brotherly nature, which resulted in the close ties of friendship which have since existed between Japan and the United States. Less than a year later, the first treaty of peace and commerce was negotiated between the two nations, and it is of interest in connection with Bishop Perry's present visit, that within five years thereafter the first missionaries of the Episcopal Church were on their way to Japan. Of additional and timely interest is the fact that when Bishop Perry on his present tour enters Japan in the middle of March, there will be lacking only a few months of the completion of the eightieth anniversary of the historical entrance of Commodore Perry in 1853.

OUR MISSION IN INDIA

The first appointment for work in India has been made, as the money given for that specific purpose is sufficient for this beginning. The appointee is the Rev. George Van Bibber Shriver, a graduate of Johns Hopkins University and of the Episcopal Theological School, now doing graduate work at the Hartford Theological Seminary.

Walking with God is not as easy as it seems. "Can two walk together unless they be agreed?" This was the question that Amos put. There is deep wisdom in it.

Faith makes fact out of visions.

NECROLOGY

By Bishop Restarick

Emma Mary Willis

The widow of the late Rt. Rev. Alfred Willis, who for thirty years was the Bishop of Honolulu, from 1872 to 1902, departed this life on February 7 at her home in England. She was 77 years old and had been in ill health for some time. She was buried on February 11 at Milford-on-Sea, Hants, in the same grave with Bishop Willis who died in England in 1920.

The maiden name of the deceased was Emma Mary Simeon and her father was a rear admiral in the British Navy. She came to Honolulu with her mother in 1883 and in April of that year, at a luau given in the honor of the two English ladies by Queen Emma, the engagement of Miss Simeon and Bishop Willis was announced. Miss Willis and her mother sailed for England in May, the Bishop soon joined them there and the marriage took place in September. At that time the Bishop was 47 years old and Miss Simeon was 27.

After a tour on the continent of Europe the Bishop and wife returned to Honolulu and took up their residence in a cottage on the premises of Iolani School, then on Bates Street, which property belonged to the Bishop personally.

Mrs. Willis took over a good deal of the supervision of the household affairs of the school and also played the reed organ for the chapel services. Besides the school work she was interested in the affairs of the Cathedral and in the part which the women had in aiding the finances connected with the building of St. Andrew's, the choir of which was opened for services on Christmas Day 1886.

She was also interested in the welfare of people generally. When there was a visit of bubonic plague in 1899 she was

W. H. ZIMMERMAN

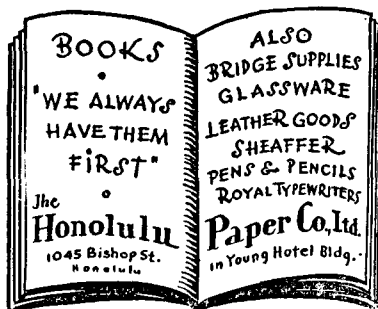
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instrumental in starting a hospital in an old kerosene warehouse where she gave personal service to the afflicted. This enterprise led later to the founding of the Leahi Home.

She went with her husband to Tonga in 1902, leaving Honolulu a few months before the first American Bishop arrived. In 1912 Bishop and Mrs. Willis, at the invitation of Bishop Restarick and Church people, visited Honolulu where they saw what had been built upon the foundations laid during the English regime. He took part in the dedication of the Alice Mackintosh Memorial tower and of the main building at St. Mary's Mission. During their stay they were the guests for several days of Mr. and Mrs. T. Clive Davies, then of Bishop and Mrs. Restarick and lastly with their old and loyal friends Mr. and Mrs. Henry Smith.

The climate of Tonga did not agree with Mrs. Willis and she usually spent the summer months in New Zealand. She went to England in 1916 and her husband joined her there in 1920 when he went to attend the Lambeth Conference. He died in England towards the end of that year at the age of 84, having been born in 1836.

Abby Stuart Marsh

A letter from Deaconess Laura, Superintendent of the Church Deaconess House, Los Angeles, informs us of the death of Miss Abby Stuart Marsh on February 13, in her 86th year. Miss Marsh had been living at the Deaconess Home for the past five years, but a few weeks before her death she was taken to a Nursing Home.

She was well known in Honolulu from 1903 until 1916 during which time she was principal of St. Andrew's Priory, and a large number of those who attended the Priory in those years remember her with affection.

The writer first knew Miss Marsh in 1888, when she came to Southern California hoping to start a school for girls, towards the founding of which some of her relations were willing to contribute money. She did open a school in Los Angeles and carried it on for some years with varying success. In 1903 she wrote offering to come to Honolulu as principal

of St. Andrew's Priory. She was fitted for the position by a liberal education and she had been associated with excellent schools for girls all her adult life. She was a woman of culture and refinement and took a personal interest in the spiritual, mental and physical life of the girls. To those who came under her influence at the Priory she remembered by letters and cards up to a few months before her death. Deaconess Laura wrote that Miss Marsh believed that what she did in Honolulu was, "the most worth while work she ever did."

Miss Evelyn Wile (later Deaconess) who came with Bishop Restarick in 1902, had graded the Priory on American lines and Miss Marsh developed the high school department, first by a two years' course and later by adding two years more. She herself taught Latin and other subjects as well as giving religious instruction. She was a well informed and devout Churchwoman and her influence on those who came under her care is felt and manifested today in the lives of Hawaiian women, wives, mothers and teachers, on all the islands of the group.

Miss Marsh went to New York in 1915 for an operation on her eyes as cataract had developed. She returned in 1916 but resigned and left Honolulu in 1917. She resided some years with cousins at Lockport, N. Y., spending the winters in Florida. She moved to California five years ago. A few weeks before her death she had a stroke but she did not linger long and fell peacefully asleep on February 13. She was buried from St. Matthias Church and her body was laid away in Rosedale cemetery where her sister was interred.

Abby Stuart Marsh was born at Rochester, N. Y., and was baptized in St. Luke's Church, in that city, by the Rector, the Rev. Henry Washington Lee who became the first Bishop of Iowa in 1854. She was confirmed by the Rt. Rev. Wm. H. DeLancey, the first Bishop of Western New York, who had been consecrated in 1839.

Mary Jane Kopke

In Palo Alto, California, Mary Jane (Hines) Kopke, the widow of the late Ernest Kopke, departed this life. Mrs.

Kopke was in her 73rd year and since her arrival in 1878, in Honolulu from Melbourne, Australia, where she was born, she was a devoted communicant of St. Andrew's Cathedral. In 1882 she married Ernest Kopke. She was greatly beloved by all who knew her as she was singularly kind and helpful to individuals as well as being interested in every branch of church work and community welfare. She was on a visit to her daughter Mrs. Bertha Isenberg leaving Honolulu over a year ago. She is survived by six children, five daughters and one son. Four of the daughters reside in Honolulu and the son lives in St. Louis. Her ashes will be brought here by her daughter Miss Esther Kopke and will be interred in Nuuanu Cemetery by the side of her husband who died in May 1926. For fifty years he was closely identified with the sugar industry of the Islands.

Ino Susan Fuller

Another of the old and valued communicants of St. Andrew's Cathedral has entered into Rest. Mrs. Ino Susan Fuller, who was nearly 80 years of age died at her home on Wednesday, February 22. She was the widow of the late Andrew Fuller. She was born in Vallejo, California, where she spent her girlhood. She was active in church, social and civic work.

HERE AND THERE
IN THE DIOCESE

Supervisors of Maui Empowered to Assist the Shingle Memorial Hospital

On March 13 Governor Judd approved the action taken by the Legislature of the Territory by which "The board of supervisors of the County of Maui is hereby authorized and empowered to make such provision as it may deem proper, by way of contributions or otherwise, for the

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purpose of assisting in the support, maintenance and conduct of the Robert W. Shingle, Jr., Memorial Hospital at Hoo-lehua, Molokai, in said county." At present the amount appropriated by the supervisors for the hospital is \$333.00 a month.

"Fifty Years Ago"

From the Honolulu Advertiser: "The Anglican Church Building Committee met and arranged to invite tenders for the new stone Cathedral." For twenty years before that time, after the day when the corner stone of the Cathedral was laid by Kamehameha IV, 1867, materials had lain around the foundations awaiting action of the Building Committee, mentioned in the above paragraph. Work on the Cathedral building, started again fifty years ago, brought the structure to its present size and beauty, with the exception of the two western bays which were added later.

Bishop Asks Help for Furnishing Rectory

At the time when the Vestry of St. Andrew's Hawaiian Congregation was repairing and painting the rectory, the Vestry was unable to furnish the house, and the Bishop made himself responsible for what was necessary to the extent of \$500.00. Iolani Guild and others have repaid him \$83.40 of this amount, and there remains outstanding a balance of \$416.60 to be repaid in order to clear off the debt. The Guild hopes to secure a part of this. The rest is urgently needed.

Bishop Perry to Dedicate a Memorial to Commodore Perry in Japan

The Japanese papers issued in the Islands tell of the visit of Bishop Perry to Japan, and state that the Japanese Government has erected a suitable memorial to Commodore Matthew C. Perry who was the representative of the President of the United States in opening Japan to the outside world just eighty years ago. The Government has asked Bishop Perry to dedicate this memorial to his uncle. Rev. H. H. Corey, who reads the Japanese dailies, first discovered this item in the "Manichi" newspaper.

Events of Holy Week to be Broadcast

The director of KGU ("Honolulu Advertiser") has arranged for a reading of Scripture each day in Holy Week, from Monday, April 10 to Good Friday, April 14, inclusive, at 9:35 A. M. The Rev. O. M. Bailey will play appropriate devotional music, and then read the special passages.

Members of the Oahu Clericus will broadcast over KGMB ("Honolulu Star-Bulletin") each day in Holy Week from 8:00 A. M. to 8:15 A. M.

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

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 3,500.00	\$ 428.27	\$350.00	\$.....	\$.....
St. Andrew's Haw'n Congregation..	750.00	94.52	52.50	.....	.....
St. Peter's (Chinese), Honolulu.....	660.00	20.00	29.25	.....	.....
St. Clement's, Honolulu.....	750.00	127.51	52.50	13.13	15.56
St. Elizabeth's (Chinese), Honolulu	350.00	30.00	17.50	.....	.....
Epiphany, Honolulu.....	250.00	35.15	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	20.00	17.50	.....	.....
St. John's, Kula, Maui.....	35.00	.....	7.00	.....	.....
Holy Apostles', Hilo.....	150.00	22.00	22.25	22.50	.....
St. Augustine's, Kohala.....	175.00	27.75	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	5.00	6.00	.....	.....
St. Columba's, Paauilo.....	150.00	34.70	6.00	.....	.....
Christ Church, Kona, Hawaii.....	280.00	30.57	17.50	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	42.50	6.00	6.00	.....
All Saints', Kapaa, Kauai.....	250.00	20.00	10.00	20.00	.....
West Kauai Missions, Kekaha.....	60.00	5.00	6.00	.....	.....
Emmanuel Mission, Eleele, Kauai..	25.00	.....	2.00	.....	.....
St. Alban's, Iolani School.....	175.00	.....	5.00	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	1.00	2.00	.....	.....
Cathedral Japanese School.....	50.00	15.00	.....	.....	.....
Leilehua Sunday School.....	50.00	10.00	.....	.....	.....
St. Andrew's Priory, Honolulu.....	200.00	2.00	.....	.....	.....
Young People's Service League.....	25.00	.....	.....	.....	.....
Moanalua Sunday School.....	10.00	.....	2.00	.....	.....
To March 31, 1933.	\$ 9,390.00	\$ 982.85	\$724.00	\$ 73.63	\$ 16.56

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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