

Hawaiian Church Chronicle

"For Christ and His Church"

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

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

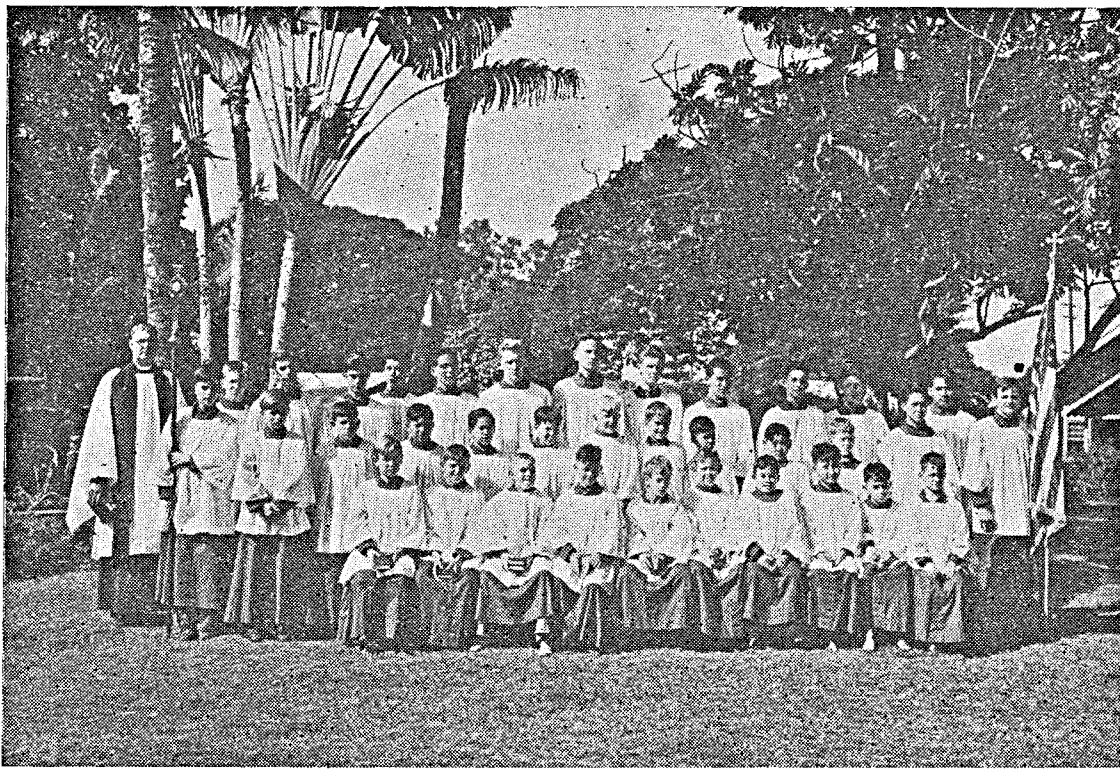
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HONOLULU, HAWAII, MARCH, 1936

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The Rev. Kenneth D. Perkins, B.A., B.D.,
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B.D., Hawaiian Congregation, St. An-
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auiilo, Hawaii. 1931

CAPTAIN HENRY HAMILTON, Eleele,
Kauai. 1932

CAPTAIN JOHN OLIPHANT, Paauiilo,
Hawaii, 1932

CAPTAIN DENIS SMITH, Kohala, Hawaii,
1936

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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No. 1

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Successor to the Anglican Church Chronicle

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

THE REV. E. TANNER BROWN
Associate Editor

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CALENDAR

March 8—2nd Sunday in Lent

March 15—3rd Sunday in Lent

March 22—4th Sunday in Lent

March 25—Annunciation

Blessed Virgin Mary

March 29—5th (Passion) Sunday in Lent

April 5—Palm Sunday

FORWARD—LENT 1936

One little purple covered booklet on the table of every member of the Church aiding the resolution of each one to use it daily during Lent, and a Church habit will have been established of immeasurable value to the human souls concerned and to the Church.

If ever there was a time when we might realize on our ambition to grow closer to God it is now. The daily discipline of the disciples' way gives a clear outline by which we may grow. All permanent growth is a slow process. There are no short cuts in approaching the Christian goal. The Forward Movement booklet, used each day, is the object of the Church in Hawaii particularly during this Lenten season.

There is stressed throughout it all, as the Church has stressed these many centuries, the three-fold method of Fasting, Almsgiving and Prayer. The Editors have asked for a word on these special subjects for our help this Lent.

FASTING

The Precept of Fasting is, by no means of Christian origin. Prayer, fasting and alms-giving are common precepts, which belong to humanity and doubtless had their beginnings with the first spiritual emotions, which stirred the heart of mankind.

We need only to go back to Old Testament history to find, that fasting of a most rigorous kind was expected, regularly of the Jew and that to break this ordinance, was punishable by law.

Early converts to Christianity who came from the ranks of the Jewish people brought with them, among other rules and ordinances the idea of fasting and abstinence.

Many are inclined to confuse the idea of fasting with that of abstinence and feel that the latter answers for the former. Fasting means, going without food and drink for a period, while abstinence requires only the discontinuance of certain types of food and drink and regulates the quantity of the same.

There are no direct evidences of Christ's command to fast. He kept the rule of the ancient Jewish Church, and retired into the wilderness to fast and pray. He refers to fasting, several times in His teaching, but never did He lay down a law to cover the same.

The precept of fasting, in the early Church, was most rigid and severe, and had to be amended and lessened at different times, according to physical conditions, age and climatic location. There is, probably, no precept of the Church, which has, during the ages, required more dispensations, than the rule of fasting.

The general rule of fasting and abstinence in the Church has been somewhat the same for ages, although differing in certain localities. For a greater development of spiritual devotion, all Wednesdays and Fridays were fasted, Advent, Embertide, Rogationtide and Vigils were also fasted. Lent was subjected to severe rules and regulations, with regard to abstinence from certain food and drink. The length of Lent differed in various localities, from forty to seventy days, making the precept of fasting more trying from the element of time. Various Councils endeavored to uniform the discipline of fasting in the Church, but with difficulty, as there were so many local conditions to be considered.

In England the rule of fasting was interpreted mostly by climatic conditions, but the precept conformed, generally, to the order of the Church throughout the West. As late as the time of Queen Elizabeth, Parliament passed such laws demanding the people to eat fish on Wednesdays and Fridays, and to abstain from luxuries.

Coming to the discipline of fasting and abstinence in our own branch of the Anglican Communion, we ask, what is the rule, what are we to follow along these lines of fasting? The Book of Common Prayer of the Church in America follows, in most part the different books of the Church in England. Let us turn to the "Tables of Fasts" in the revised Book of 1929—Ash Wednesday and Good Friday, Fasts. Other days on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion, are the forty days of Lent, Ember days, at the four sessions etc., all Fridays in the year, except Christmas and Epiphany or any Friday which may intervene between these feasts. The Rogation Days have now been placed under the heading of "Days of Solemn Supplication" and are evidently not expected to be fasted. Thus we are taught

to observe the ancient precept of fasting, and along the lines well tried out in the long experience of the universal church.

—J.F.K.

PRAYER

By Kenneth A. Bray

Prayer today in every one's mind includes "Meditation". S. Ambrose said "Meditation is the eye wherewith we see God", and we need to see God in relation to all created life before we can pray. By meditating God Himself becomes more real to us. We not only know about Him, but we know Him. And the next step is that our prayers become more real.

Because
Meditation
is listening to God
and
because
without listening to God
I cannot
know God
I will
with God's help
use
the powers
given me by God
and meditate
prayerfully
carefully
regularly
and
frequently

and in doing this you cannot do better than to use faithfully a copy of "Forward", which you can get at your Church.

Prayer "is the highest energy", as Coleridge said "of which the human heart is capable". If Meditation is listening, then Prayer is talking to God. It is important to talk properly, and too important to be left undone or done badly. It is the most wonderful thing in all the world.

"God wishes us to pray". How wonderful!

Our rule should be: I will never let a day pass without prayer. I will pray every morning and every evening. How grateful we feel when a wise friend says to us, "Come and talk it over with me", for here is fellowship and counsel and sympathy and help.

Our friends would not think much of us if we never spoke to them except to ask for something. When we pray, we must talk to God about Himself (Praise), about the gifts to us (Thanksgiving),

about others (Intercession), about our sins (Confession), as well as about ourselves (Petition)

because
Prayer
is Communion with God
and because by
praying
I please God,
help others
and myself
I will
by God's help
pray
and I will make my praying
Real
Regular
Sincere

and I will watch carefully day by day to see if my Prayers are not growing and developing in character and power—but I will never in a "dry period" allow my feelings to influence me to break my rule.

ALMSGIVING

Jesus took bread into His hands and blessed it and brake and gave. Therein lies all the consecration of human life and human possessions. We have succeeded in blessing bread upon our Altars but we have failed to bless it in the fields or granaries of the world. It is a question of money, for money is human energy and life.

May we quote from an address of Bishop Craig Stewart of Chicago to the people of that diocese: "Only recently one of you said to me, I wish we could celebrate our centenary with a deep and united and vigorous movement toward spiritual enrichment instead of by a campaign for money." (That always sounds well, but what a hide-out!) We rejoice in the answer, "My reply with all the earnestness I could muster is this. 'The supreme test of spiritual reality is willingness to sacrifice! I refuse to recognize any divorce between 'ourselves, our souls and bodies' and our money. Someone has wittily remarked that if only we could get rid of Love and Money all our troubles would be solved. He is right. They would be solved by destroying human life, for these are the very warp and woof of human life. Only let us be clear, love comes first, and *money is only* the measure of our capacity to love our neighbors as ourself."

"Proportionate giving is the only honest giving. Not what are others giving, but what is the dedicated share of my income? If out of a tithe of all our incomes, only one-half of such tithe were given through the Church of our love and allegiance, the Church would leap forward to her task instead of hobbling along shackled with recurrent deficits. Many tithe in this way, but many merely donate something in the loose collection on Sunday. A loose collection as Dean DeWitt used to say, 'is *always* a tight collection, as if the Church were a beggar and not the beloved community'."

"If you would be rich—rich toward God—invest in Him and His Kingdom, be a steward of His Gifts which He has given you, declare to Him the dividends on the investment He has made in you, for be sure you will give to Him an account of your stewardship."

"My brethren these things must be said. The Church is hindered in her march not by enemies without, but by false disciples within, and, after all, money, I repeat, is a counter not only of trade but of love, and index not only of a nation's credit, but also of a Christian's sincerity, a measure not only of the prosperity of a State, but also of the prosperity of a soul. I call you all to a task, but first of all I call you to a heart-searching renewal of true discipleship. A task without such discipleship is a difficult and disagreeable job. A discipleship without a task is a feeble and bloodless sham. Harness to the task a sacrificial discipleship and the result is a triumph offered upon the altar and laid at the Master's feet."

DIES IN CHINA BODY WILL BE BURIED HERE

LIHUE, Kauai—Once it was that when Chinese died in Hawaii, their remains would be shipped to China, for burial in their homeland. The dying wish of a Chinese was that his bones might be interred with those of his ancestors.

Now it is different, and present day island Chinese are considering Hawaii as their homeland, rather than China.

Evidence of this trend is seen in the decision made by Mrs. Lai—that the remains of her husband, Yun Tim Lai, Kapaa business man who died in Hongkong, be brought to Honolulu for interment in Nuuanu cemetery.

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**CAPT. WILLIAM A. ROBERTS,
CHURCH ARMY, RETURNS
TO ENGLAND**

We shall greatly miss the presence and excellent work which Capt. Roberts has contributed to this mission field during the past five years. Capt. Roberts has completed the period of service for which he came to Hawaii, and is returning early this month to England, where he will enjoy, not exactly a furlough, but a change of work. If he feels that it is God's will for him to return to this diocese, we shall greet him with a warm aloha.

He has made many friends among people of many races, especially on the island of Hawaii, where he has worked for these years, first on the Hamakua Coast at the Church Army Headquarters, Paauilo, and then in Kohala. His special duties have been at St. Paul's Mission, Makapala, at the unorganized mission at Mahukona, and in the plantation camps in the north Kohala area. Everywhere his cheerful spirit and his quiet, dependable, and incessant work have been a Christian influence, impossible to compute in statistical figures.

We have received an appreciation of Capt. Robert's work at Mahukona, written by Mr. Edward E. Madden, former manager of the Hawaii Railway Co., Ltd., now residing in Honolulu.

"Church Army Mission Work at Mahukona, Hawaii"

"I desire to pay tribute to the work under the above heading as accomplished by Capt. W. A. Roberts. It is difficult to realize what this community would do if such work were to be dropped. It has brought to the minds of my children a knowledge of God and of our Saviour Christ the Lord, something unfortunately not taught to them by their parents, who let them 'just grow up'.

"Captain Roberts has tackled this difficult problem in the way that officers of the Church Army are trained to do, and do accomplish with great success. I feel that Mahukona owes a great deal to him, and is the better for such work."

"Capt. Roberts carries with him on his journey, and in his future work in Church Army wherever it may be, our warm personal regards and our prayerful aloha."



**PEAL OF BELLS BLESSED
AT ST. ELIZABETH'S**

On the First Sunday in Lent a peal of three fine bronze bells, weighing one thousand pounds was blessed at St. Elizabeth's Mission Church, Palama, by the Vicar, the Rev. Canon James F. Kieb.

This peal, the only one of its kind in the Episcopal Church in Hawaii, was made by the McShane Bell Foundry Co., of Baltimore.

Following an ancient custom in the Christian Church, the bells were named at the time of their dedication. The largest bell, E. natural, is dedicated under the name, "Jesus", and is in memory of Josephine Dodd Kieb, mother of Canon Kieb. The second bell, F. sharp, is dedicated under the name, "St. Mary", in memory of Grace Chin Kam Moi. The third bell, A. natural, is dedicated under the name of, "St. John", in memory of Lee Fah Ng Tyau. The name of each bell together with a cross and the memorial inscription with dates and prayer for repose are embossed on each bell.

At the conclusion of the choral Eucharist the procession moved out of the Church into the Churchyard, where the

bells had been set up temporarily. Here in the open an ancient ceremony of blessing bells was performed. Beginning with antiphones and the reading of Psalms, 29 and 150. The bells were washed by the pouring on of water in the name of the Blessed Trinity, and anointed with Holy Chrism, which had been blessed by the late Bishop Weller, on the embossed crosses and wiped with wool. Each bell was then dedicated under its respective name and the memorial read, after which the proper prayers were read for the service. The bells were again sprinkled three times with water and fumed with incense. Silence was kept for a space, after which prayers were said for the departed and the bells were rung for the first time. A large congregation witnessed this age old service, which in substance dated back to the 12th century.

The Bishop will visit St. Elizabeth's on the Second Sunday in Lent to induct the new Vestry committee, and to dedicate the enlarged tower, and pronounce the Episcopal Benediction of the chime, which will sound for the first time from the tower. —J. F.K.



LENTEN PROGRAMS

St. Andrew's Cathedral, Honolulu, in addition to regular daily and Sunday services is having, during Lent, special Wednesday evening devotions with addresses by Father Bray on "The Disciples' Way; Turn, Follow, Learn, Pray, Serve, Worship, Share." Also on Thursday evenings at Tenney Memorial Hall, the Rev. Walter J. Homan, head of the School of Religion at the University of Hawaii, is giving a course on the notable figures in religious history.

The Rev. Joseph Mason at Epiphany Mission is having a special Wednesday evening course on "The Episcopal Church Adventuring for Christ." Guest speakers are assisting him.

St. Clement's is having a Wednesday evening devotional service and Bible Study, also a special series of addresses at the Tuesday morning celebration of Holy Communion.

Do not arrange parties on Wednesday evening, you people of Honolulu—we are all busy at Church.

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NOTES ON CHURCH HISTORY

By J. Hay Wilson

(3.) SCOTTISH EPISCOPALIANS
(Continued)

Ingrained Jacobitism led the Episcopalian of Scotland to refuse their allegiance to William III (of Orange), in 1680, he being merely the husband of a Stewart; and, from then onward for many years, as before briefly stated, the Church degenerated into a state bordering on confusion, mainly from lack of a definite Code of Canon-law, unanimously acknowledged and respected. In several instances its bishops retired in dudgeon or were summarily ejected, while others held-on tentatively awaiting the accession of a "legitimate" sovereign—mere opportunists of the type of the humorous, "Vicar of Bray".

Under the Hanoverian Georges, matters grew worse for the Church, and instead of being favoured at Court, Episcopalian became suspect and were subjected to harsh treatment. That hostile feeling was thoroughly reciprocated, even, it is said, to the extent of offering prayer in Church, jesuitically for "The King", without specifying whether the personage in mind bore the name, William, George, James or Charles.

National discontent with the rule of the so-called "German intruders", culminated in Scotland, first in the quickly-suppressed Jacobite Rising of 1715, and again in the Rebellion of 1745, led by Prince Charles Edward, "The Young Chevalier". For several months the Rebellion proved successful. Edinburgh was captured and the Stewart "Pretender" ("over-the-water"), was publicly proclaimed at the City's Market Cross, as "James VIII, King of Scotland." But the enterprise collapsed completely at the decisive battle of Culloden, near Inverness, in April 1746; an event which marked the beginning of an era of merciless political reprisals in Scotland.

The commander of the Hanoverian army, who instigated much of the repressive measures, was William, the 24-year old Duke of Cumberland (called, in Scotland, "The Butcher"), a son of King George II.

Under his eye, backed by vindictive legislation, Scotland's fate was a lamentable one. It experienced in full measure what would probably have befallen America, 40 years later, had Washington with his Continentals and Allies failed in their struggle for Freedom.

All Scottish Jacobites, including in the term those who had merely sympathised with the rebel cause, were hunted down, imprisoned and, in many cases executed; while those who escaped abroad, were banished, and their lands, homes and properties became forfeit to the Crown.

In this instance, however, as is so often the case, Good came from Evil. Measures plainly intended to ruin Scotland, brought instead lasting prosperity in many ways. For example:

Scotland's Lead in Accountancy

In the process of officially supervising the hundreds of attainted Jacobite estates, skill was rapidly acquired in converting the hitherto prevalent haphazard guesswork in the management of properties, into certitude, or at least system; and thereby a national aptitude became established in the Art-Science of Accountancy, at that time being slowly evolved.

Bookkeeping of a sort, that is "keeping tally", is older than the Pyramids; but at this juncture something much more elaborate was called-for, namely, the designing of forms capable of affording at sight, in conventionalized fashion, the information regarding financial details for each estate, which the lawyer-Factors in charge of escheat Jacobite properties, had to tabulate and submit for examination by high Governmental officials.

It ought to be realized that up till the end of the Tudor period, the usual Accounting procedure was little better than a farce, carried out almost always by word-of-mouth, (hence our term Auditor), or by the rudimentary process of matching notches cut across long wooden tally-sticks, afterwards split from end to end and entrusted one half to the custody of the Creditor and the other half to the Debtor; a crude system which explains much in the somewhat puzzling parable of the Unjust Steward.

The slight amount of pen-and-ink work occasionally attempted was always left to be done by minor clergy, "secular" or "in orders", popularly known as Clerics or "Clerks". That job was their monopoly because they were the only class educated beyond a mere bowing-acquaintanceship with Alphabet and "Horn-book".

To the generality, it must be remembered, the Three-Rs were mysteries, so that from the populace as a whole, "Clerks" stood out like half-tide rocks in a boundless sea of illiteracy.

Note also, that the state of backwardness here described in all matters connected with Accountancy, does not apply merely to the very remote, hoary Past, nor even to the more recent Dark Ages in Europe, but was the prevalent condition existing in all countries, however otherwise civilized, until in the year 1494, from the union of plain arithmetic

with common-sense business-principles, new ideas came to life in the shape of an "Elementary Treatise on Bookkeeping", written by Friar Pacioli, an Italian priest.

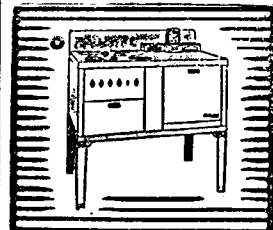
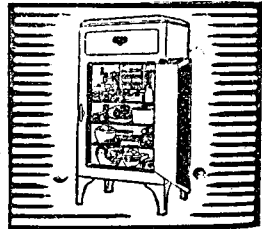
Its advent caused no furor however, for the thought even, that people might learn to keep record in understandable shape, of business transactions, was theretofore undreamt-of, the reason being that the necessary logical principles for a foundation, remained undiscovered till Pacioli's day in 1494.

But, to take up the story again at the time of the Jacobite repression, by the year 1746, after Culloden, thanks to John Knox's parochial school-system, which had been faithfully operated since his time, the bulk of the Scottish people had reached a degree of education elsewhere unapproached, and there were living throughout the country plenty of laymen-writers able to take part in a combined attempt at solving the problems arising in connection with the new national Accounting situation.

In the course of that pioneer undertaking, thanks to perseverance and natural ability, the fundamental principles of Modern Bookkeeping and Accounting-practice were gradually apprehended and formulated, after which, through practical experience, they were confirmed and at last became firmly established.

One unlooked-for result of that localized evolutionary growth in technical skill, was that Scotland's sons acquired widespread fame as successful exponents of Systematic Accountancy; a well-deserved reward, which brought in its wake prosperity, (of a lasting nature surely, seeing that it has endured for well-nigh 200-years!) If confirmation of the foregoing professional Saga be sought, it may be found in the existence of a considerable number of highly successful Accounting practitioners, of Scottish antecedents, who with general acceptance carry on their useful profession in the not very extensive world-of-business in these far-distant Hawaiian Islands. It is seldom, though, that we pause to trace back the undoubted connection between the familiar local condition and the era of post-

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KITCHEN

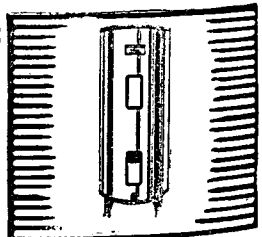


THE
THRIFTY
THREE

WESTINGHOUSE
REFRIGERATOR

HOTPOINT
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Culloden oppression in Scotland, or the still earlier educational programme initiated there by John Knox in the 16th Century . . .

As might have been expected, harsh measures such as those mentioned above, failed to reconcile the oppressed and resentful Scottish Episcopalians to the Crown; the fact being that most of them remained Jacobite at heart until the death of "Bonnie Prince Charlie" in 1788. Consequently, when the Rev. Dr. Seabury reached England in 1784 seeking episcopal consecration, there already existed in Scotland (apart from ethical considerations) a strong desire to help the young American Church should opportunity arise; and indeed they met that opportunity more than half way, for, having no jealous royal ecclesiastical master to overawe them, as was the case in England, they invited Dr. Seabury North, made him welcome there, (as narrated in previous Articles of this series), and brought his mission, up till then a complete failure, to a successful close . . .

Incidentally, the Rev. Doctor was not a stranger when visiting Scotland in 1784, as when a young man he had studied medicine in Edinburgh for some years.

Herein we need recount the History of the Scottish Episcopal Church no further, as we have once again reached the critical moment in our own Church's early History, namely, the return late in 1784, to the United States, of its first native-born bishop, thanks to the "meddling" in outside affairs by the small community of Episcopalians in Scotland, which, even in this day of rapidly increasing numbers, is represented only by some 250 congregations with a total membership estimated at about one-eighth of a million.

The fact that it is small, tends however to endear it the more to its grown-up big sister in America, which is unlikely soon to forget the source from which, all unsolicited, came timely aid in the day of adversity, when from no other direction was there a friendly hand outstretched! . . .

It has been remarked of Scotland, that perhaps in no other land is the History of the Church so inextricably intertwined with that of the Nation—and, on re-reading this foregoing Article, intended solely to describe Church affairs, the writer fully believes it, through realizing that the story it tells is as surprisingly compounded as was Falstaff's well-known repast, made up of "One half-penny worth of Bread, (Church-History), to an intolerable deal of Sack."—(National History).

The Episcopence Box at the Convocation luncheon contained 62 pennies, 14 nickels, 16 dimes and 1 quarter—a total of \$3.17.

ACKNOWLEDGEMENTS

Acknowledgement is made here of gifts and subscriptions received from January 7th to March 2nd. Where the amount is not mentioned, it is \$1.00.

Bishop's Discretionary Fund, \$5.00; Mrs. Arthur Withington, \$2.00; Miss Ethelwyn Castle, \$5.00; Molokai Residents, \$8.00; Mr. J. M. Muir, \$5.00; Mrs. Aaron B. Clark; Mrs. Henry Lee Tatnall, \$2.00; Miss Elizabeth McKay; Bishop's Discretionary Fund, \$6.00; Mrs. James Wakefield; Mrs. W. H. Ratcliff; Mrs. H. B. Restarick; Mrs. James Wakefield, \$5.00; Mrs. Jennie D. Marshall; Mrs. Bessie Dale; Dr. Frank A. Plum; Mr. J. Hay Wilson; Miss M. C. Ladd, \$2.00; Mrs. Frederick W. Baker, \$2.00; Parish of St. Clement's, \$20.00; Mr. E. Madden, \$2.00; Miss K. Marian Jones, \$2.00; Mrs. H. Bazley; Miss Jean Nowell; Madam Christina Matschegg; Mrs. G. E. Bryant; Mrs. R. V. Woods; Mrs. James Morgan, \$2.00; Miss Charlotte Teggart; The Misses Campsie, \$5.00; Mrs. F. H. Stuart, \$5.00; Miss Anna L. George, \$5.00; Miss Jane Clarke; Miss Ellen Hall; Mrs. F. J. Cushingam; Mrs. Y. C. Shim; Mrs. Yin Fah Kong; Miss Adele Allen, \$3.00; Rev. William Lucas; Maj. Crittenden Van Wyck; Mrs. B. B. Chace, \$2.00; Mrs. Peter E. Arioli, \$2.00; Maj. E. H. Cooke; Miss Endora Goo; Miss Alice Turner; Mrs. W. F. Smarz, \$2.00; Papaaloo Branch, Woman's Auxiliary; Rev. B. S. Ikezawa; Mrs. Robert Wallace; Mrs. Frank Greenwell; Mrs. B. L. Marx, \$5.00; Mrs. A. T. Cornett; Mrs. O. H. Hornung; Mrs. James Lindsay, \$2.00; Mrs. Elva Oakes; Capt. George A. Benson; Mrs. E. H. Webb; Miss Anna S. Bunnell, \$2.00; Mrs. J. P. Howatt, \$2.00; Mrs. Burt A. Tower, \$2.00; Mrs. H. P. Wood; Mrs. Arthur G. Smith; Mrs. Minnie Fong; Miss Lydia Fong; Mrs. Roger K. Rogan; Miss Abud; Miss Miriam A. Kinney; Woman's Auxiliary, \$17.00; Mrs. Harvey L. Freeland; Mrs. Katherine Gill; "A Friend", \$2.20; Mrs. A. Korte.

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EXPERIENCE WITH RACIAL PROBLEMS HAS FITTED BISHOP KROLL FOR LIBERIAN EPISCOPATE

New York—General satisfaction has been expressed here over the consecration of the Rev. Leopold Kroll, dean of Holy Trinity Cathedral, Port au Prince, Haiti, to be Bishop of Liberia. It is felt that his work in Haiti has peculiarly fitted him for coping with the problems raised by the large Negro population of Liberia.


Bishop Kroll was born in New York City, December 26, 1874. He prepared for college in New York City; was graduated from the former St. Stephen's College, Annandale, N. Y., in 1897, and from the General Theological Seminary in 1900.

His wide contacts with missionary work began during his Seminary course when he worked with a congregation of Negro people; and continued in his first position after his ordination to the diaconate on Trinity Sunday, 1900, when he took a temporary appointment for work among the Oneida Indians in Wisconsin. After his ordination to the priesthood in November, 1900, he continued in parish work until 1908 when he began a long service in the Hawaiian Islands, where he remained from 1908 to 1920; for four years of this time he was headmaster of Iolani School for Boys and also had charge of the Hawaiian congregation in St. Andrew's Cathedral.

An interval of parish work on the mainland was followed by his appointment to Bishop Carson's staff in Haiti in 1928. His wife has been a tireless and devoted helper. They have three sons, now grown up. One of whom, the Rev. Leopold Kroll, Jr., is a missionary in Liberia, in the Order of the Holy Cross.

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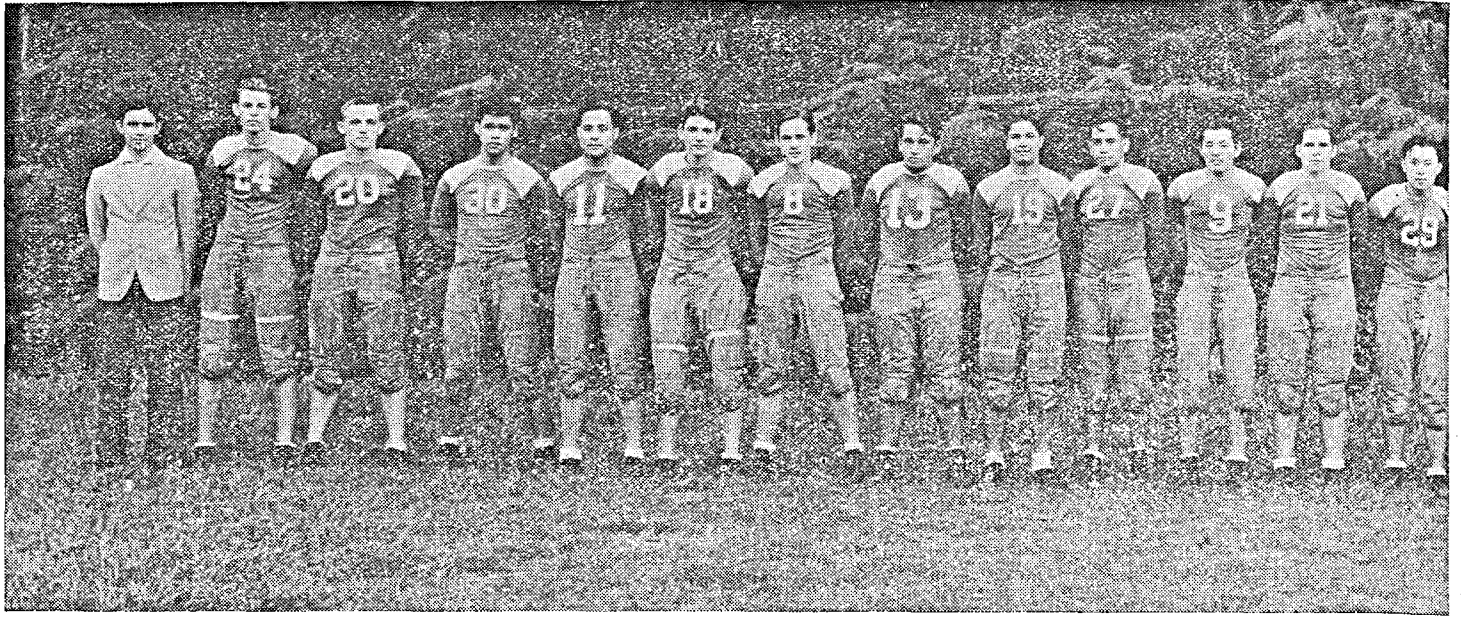
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IOLANI'S FIRST TEAM

(From left to right): Lani Hanchett (manager); Thomas Wood; Edwin Adolphson; William Sing; Clemens Young; Ernest Joy; Douglas Forbes (captain-elect, 1936-37); Peter Lani; Stanley Meyer; Spencer Kamakana; Maso Sasaki; Lester Sherman; Edmund Wong;

IOLANI ADMITTED INTO INTERSCHOLASTIC LEAGUE

We are glad to print the picture of Iolani's football team, which has won its way at last into membership in the traditionally exclusive Interscholastic League. Iolani has two full teams, and has taken a distinctive place in the athletic realm of Honolulu. The League has long been undecided as to how any school beyond the five now composing the League should be admitted.

At its meeting on February 28th, the former rules were altered, apparently in order to admit Iolani and Leilehua (of Schofield), by action that in the future all schools seeking membership in the preparatory athletic loop shall be made associate members at the beginning. This membership permits associates to participate in any sport they choose, with all the privileges enjoyed by the regular members. This action on the part of the League officials gives great satisfaction to athletic fans, for the opinions of press and school organizations, relative to Iolani's entrance into the League, have been most favorable and outspoken.

Mr. Stone expresses himself as naturally delighted with this public recognition of Iolani's football prowess, and Father Bray, the indefatigable organizer and coach, is deeply gratified at this encouraging achievement in the school's athletic development.

OUR HILO VICAR TELLS OF HIS VISIT TO THE SEIKOKWAI

Impressions in a Letter from Japan

"I found that I could make a round trip from Tokyo to Seoul, Korea, and back for less than one steerage passage (\$14.00) from Hilo to Honolulu and return!

I was three days with Bishop Cecil Cooper in Seoul; and the first thing my eye lighted upon, when I entered his study, was a copy of the "Hawaiian Church Chronicle", lying upon his desk. Our Cathedral there is a perfect ecclesiastical gem. They have three celebrations of the Holy Communion every Sunday, one in Korean, one in Japanese, and one in English. I had the honor of being present at all three, and of saying the last-named. I also spent a night and part of a day with Fr. Kudo, the Japanese priest at Fusan.

Re-visits His Former Mission

In Japan proper, I had the opportunity to preach three times, once at St. John's Nagoya; once in Sanko Church, Tokyo; and once in my former mission-Church of St. Barnabas, Okaya. For the Sunday I was in Okaya, the priest gave up all his work for the day into my hands, so that I celebrated, and preached, as in the old days, and to congregations that filled the Church. All three of the ser-

mons I preached, of course, were in the Japanese language. While in Nagoya I was with my brother-in-law, Fr. Spencer, and his wife. In Tokyo I was present one Sunday at the whole "High Liturgy" in the great Russian Cathedral, "Nikolaido", in Tokyo. It began at 9 o'clock, and ended at 12. I stood on a hard stone floor throughout that period. The Service was beautiful, monotonous, and to me unintelligible; but at the end, I went up to the Sanctuary with the faithful, at the Archbishop's invitation, and venerated the Cross.

Meets Men from Hawaii

My last three days in Japan were spent at the annual Brotherhood of St. Andrew Convention on the lower slopes of Mt. Fuji; and the experience was indeed an inspiration. Paul Rusch, of St. Paul's, was the moving spirit behind the whole thing, wonderfully supported by a fine group of ninety young Japanese men, of whom about half were students or graduates of St. Paul's College. We began every morning with an open-air Eucharist, sung to the Missa de Angelis. The mornings were taken up with addresses and conferences; the afternoons were devoted to baseball, swimming, and walks; and the evenings to campfire impromptu entertainments, ending with devotions led by one of the Cowley Fathers, Fr. Takeda.

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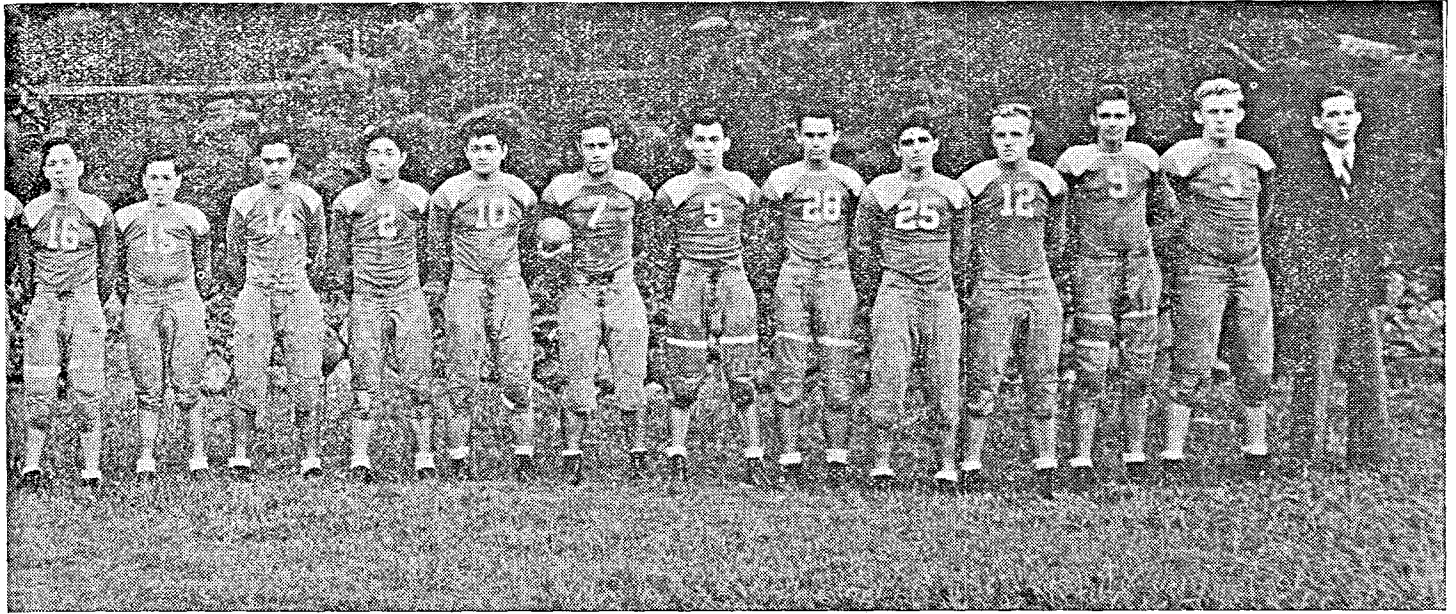
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Three of the young men were from Hawaii—two from Archdeacon Willey's Church, Kapaa; and one from Honokaa! The one from Honokaa was not a Christian when he left Hawaii in 1930. These three were in great demand around the campfire, because one of them played the ukulele, another the steel guitar; and all three sang Hawaiian and English songs. We ate Japanese meals in a great tent, and at each meal had some sort of entertainment, either an address or songs.

Dines With Bishops

While in Tokyo, I was invited to dinner one evening with Dr. Sasaki, the Bishop-elect of the Diocese of Mid-Japan. I was sorry I could not stay for his consecration, which took place at Nagoya, the day I landed in Honolulu. I also had dinner one evening with the Presiding Bishop (Dr. Heaslett), and Bishop Naida of Osaka.

I saw two beautiful new Churches, the one at Nara, and an even finer one recently built at Ueda, in the Diocese of Mid-Japan. And I also visited the large and exceedingly active New Life Sanatorium at Obuse, near Nagano. Besides its medical and nursing staff, it has a permanent chaplain, with a beautiful stone chapel, most completely equipped with everything, including beautiful Eucharist and Altar Vestments. My impression was everywhere that our work is going ahead in Japan."

—Hollis Hamilton Corey

DEATH OF
CANON VAN DEERLIN

The Rev. Dr. Erasmus Van Deerlin, senior priest of the Diocese of Los Angeles, died in Los Angeles on February 27th at the age of 89. The memories this beloved priest, begun in Hawaii during his ministry here some thirty years ago, have been kept alive through his daughters, Miss Hilda Van Deerlin and Miss Margaret Van Deerlin of St. Mary's Home, Honolulu.

Miss Hilda Van Deerlin had gone to the Mainland, following the news of her father's serious illness, arriving there in time to be with him. His memory was alert to the end of his earthly pilgrimage.

Friends gathered to do him honor at a Requiem Eucharist, celebrated at St. Mary's altar on the morning of Saturday, February 29th, by Canon Kieb, Bishop Littell giving the blessing.

Native of England

Doctor Van Deerlin, who was one of the oldest clergy of the Episcopal church in America, was born in England, August 27, 1846. He was the son of Henry Van Deerlin, M.D., a noted physician in his day. Educated at St. Augustan's College, Canterbury, and at Christ Church College, Cambridge, Eng., where he was graduated with the degree of Bachelor of Arts and later received the Master's degree, he was ordained deacon and priest

by the bishop of Worcester, England, and the early part of his ministry was spent in England. He was, for some years, senior curate of Romsey Abbey, Hants, England. Then as a missionary to the British possessions in the West Indies, later coming to the United States, where he filled several places of importance, both as priest and teacher, being connected with several of the leading church schools on the Mainland.

Came here in 1897

Coming to Hawaii in 1897, Doctor Van Deerlin had charge of St. Augustine's Kohala, Hawaii. He later became chaplain to the late Bishop Willis. Going to the Mainland, after the annexation, Doctor Van Deerlin entered upon a long ministry in the diocese of California and later in the diocese of Los Angeles.

Doctor Van Deerlin was a cultured, refined and deeply spiritual gentleman of the old school, devoted to his service as priest and pastor. He was intimately connected with the leading churchmen of the last century, both in England and America. He was honorary canon of St. Paul's cathedral, Los Angeles, and received the degree of Doctor of Divinity from the University of Northern Indiana.



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READING DURING LENT— AND AFTER

Recommended by the Rt. Rev. William T. Manning, D.D., Bishop of New York

I am asked to make some suggestions as to helpful reading during Lent.

The purpose of Lent is to strengthen our faith in our Lord Jesus Christ, and to bring us nearer to Him in our daily lives.

First of all therefore I suggest an honest, reverent, and careful reading of the New Testament, studying it not only as the sacred record of events which occurred long ago but discerning in it all a direct and practical application to ourselves, our needs, and problems at this time. Our reading should be systematic, however brief the selections may be, and it would be a help to many of us if occasionally we would read through at one sitting the whole of one of the gospels, or one of the epistles, to get its full message.

The longest of these books is only about fifty pages and most of them are much shorter than this. Most of us, I think, might read the following parts of the New Testament during this Lent.

First the four gospels, which hold up before us the Figure of our Lord Himself, as He was in His life here on earth, and as He is now at the Right Hand of God.

Second, the Acts of the Apostles, which show us the Christian Church in the first days of its life, beginning its divine work in this world.

Third, the Epistle to the Ephesians, bringing before us St. Paul's great teaching as to the Holy Catholic Church of Christ, of which we are members.

And in conjunction with our reading of the New Testament I urge for this Lent a careful re-study of the Prayer Book, and especially of the offices relating to the sacraments. In the sacraments we feel the touch of Christ Himself. They are the pledges of His Presence still with us, and of His Help still given to us. I suggest therefore the reading of these offices entire, rubrics included, with sincere effort to realize the meaning of the words used, for here we have not individual opinions but the mind and teaching of the Church itself. We should read carefully the following offices so that we may know what our Church teaches on these great matters:

1. The Baptismal Office.
2. The Confirmation Office.

3. The Order for the Administration of the Holy Communion.

4. The Marriage Service.

5. The Office for the Ordering of Priests and also the very important Preface to the Ordinal.

Many books on religion are published but most of them are unimportant and will be forgotten within a year or two.

Our two great text-books in the Christian life are first the Bible, and second the Prayer Book, every word of which is based on the Scriptures.

There are of course many books that are helpful in their own spheres and the clergy in each parish will gladly suggest them, but I am certain that our great need today, clergy and laity alike, in my own diocese and in the whole Church, is more truly to know, and more faithfully to use, our Bibles and our Prayer Books.

These two books we can build our faith upon and live by, and of what other books can this be said?

These two books bring us into direct touch with the Divine and the Eternal.

For us who belong to this Church no other books can compare in importance with these.

Every man and woman who will faithfully use his Bible, and faithfully follow the teachings of his Prayer Book, will know Jesus Christ who is the Way, the Truth, and the Life, and this is the soul

of our religion as Christians.

In the Forward Movement which we are now undertaking, the first step is to get back to the sincere, intelligent, and believing use of our Bibles and our Prayer Books.

It is this which is needed to draw us all together and to inspire us for the work in Christ's Name to which we are called.

—The Living Church.



The Rev. Edgar W. Henshaw seems to be driving over most of the State of Arizona getting acquainted with his widespread field. He also has to do a lot of wood chopping, now that he is away from the climate of Hawaii, but we know he is hewing away at his job with his usual loyal enthusiasm.

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An Important Communication

St. Mark's School,
Southborough, Mass.,
Feb. 10, 1936.

Dear Bishop Littell:

You probably know that English is spoken by more people than any other language (English—191,000,000; German—85,000,000; Russian—80,000,000; French and Spanish—55,000,000 each; Chinese, not a language but a group of languages). More of these English-speaking people scattered over the face of God's world belong to the Anglican Communion than to any other Christian body (Roman Catholic, Presbyterian, Methodist, etc.). The Anglican Communion appears to have a great future. The future must, however, be built upon the wisdom and heritage of the past, intelligently put to use in the present. We Anglicans have an inspiring past thanks to God's grace working in the lives of men and women of deep devotion, independent thought, and bold action from the period prior to the Council of Arles in 314 to our own day. Events like Magna Charta and men like the York Anonymous, Cosin, Andrewes, Law, Chandler, Hobart, Pusey, Brent, and Gore come to mind.

Admittedly the Catholicism which we profess when we say the Creed transcends national, linguistic, and racial barriers. Yet it has been the experience of mankind that his most noble achievements in art, philosophy, and religious thought and life have been produced when he has been an integral part of a vital era of national culture drawing upon the best traditions of the past. We English-speaking people today find ourselves in such a vigorous age, with the world looking to us for leadership. In matters of religion we shall do well to build firmly upon the traditions and accomplishments of the past: for example on the Book of Common Prayer in the sphere of worship. And, as a further example, in the realm of ceremonial it should be obvious that if we use an English liturgical rite (The Holy Communion as found in the Prayer Book) it is absurdly incorrect to accom-

pany it with Greek or Roman ceremonies. The Anglican Rite was designed to be accompanied by Anglican Ceremonial.

The Anglican Society has been formed within the last decade to organize and give voice to the hitherto inarticulate group of Anglicans (clerical and lay) who feel that, if we are to improve the great world opportunity confronting our Communion, we must do so on the basis of the Catholic Faith in strict accordance with the principles laid down by the Prayer Book. If you are in sympathy with the aims of the Society, you are cordially invited to become a member. The annual dues of one dollar (including subscription to the quarterly Magazine, issued in England) may be sent to the Secretary or to me. At present the American Branch has some two hundred members (including ten bishops) living in thirty-one states from Maine to California and in Hawaii and the Philippine Islands. The Society is listed in the Living Church Annual (page 88 for 1936). I sincerely hope that you will become a member and that you will by suggestions and other means increase the effectiveness of the Society's work.

Yours faithfully,
(The Rev.) Edward R. Wells,
Chairman, Committee on Extension.

**A GENEROUS GIFT
TO ALL SAINTS' KAPAA**

It is with gratitude that we announce a spontaneous gift of \$5,000 toward the Endowment Fund of All Saints', Kapaa. This has been given by two ladies on Kauai who are not members of our Church, and is one more indication of the place which All Saints' Church, under Archdeacon Willey's direction, has made for itself in the community. We thank the good friends who have shown such generosity.

The Shrove Tuesday pancake party at St. Clement's, Honolulu, turned also into a waffle and sausage party. Most of the Rectory fuses blew out under the demand for waffles, but there is plenty of energy left for a fine Lenten observance. Besides some fifty dollars were forthcoming.

**A BUSY YEAR IN THE
SEAMEN'S CHURCH INSTITUTE**

In an editorial in the "Star-Bulletin", entitled "Value of the Seamen's Institute", the opinion of local shipping and welfare interests, is sympathetically expressed. The editorial says:

"In the midst of an unusually busy shipping season, the Seamen's Church Institute of Honolulu is again demonstrating its very great value to the city and to the men it serves.

It is the oldest welfare institution in Hawaii—perhaps the oldest anywhere in America west of the Rocky Mountains. It was founded in 1833 as the "Seamen's Bethel Chapel." That was in the "days of sail", when "the beach" was often the scene of wild roistering, turmoil, dispute, sometimes of violence.

Year after year the little chapel and its staff ministered to the sailors of the seven seas who gathered at this port. Steam succeeded sail, and now electrically driven motorships and oil burners are fast taking the place of the old "coal-eaters." Honolulu is a modern city, with a modern port.

Still there is ample opportunity for service to seafaring men. And the Seamen's Institute, developing as the city has developed, is still "on the job."

It has been and is practically useful in helping men ashore get jobs on the ships that ply in and out of the port. Not only is the institute a godsend to the sailor out of work—it is a practical aid for him in seeking employment.

Its work is done quietly, unostentatiously, without fuss and without discrimination. Never have its friendly services been more needed than now, never has its good influence been more beneficial than now."

Mr. Charles F. Mant, superintendent, in his annual report, adds some interesting details of the work.

"By mutual agreement with the various shipping companies, and the union men, in Honolulu at the commencement of April, the Institute was made the clearing house for the employment of seamen. By this arrangement the agents requiring men for ships notified us as to their requirements, and the men were sent to the

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shipping office of the company, and if satisfactory, engaged. For nearly six months this branch of work was in existence, over 1000 registration cards being filed.

"Forty services for seamen were held in Galilee Chapel, and three special services were conducted, the attendance being over 1,400. Two special Church Parade services to St. Andrew's Cathedral were arranged for the officers and men of the British cruiser "Dunedin" during her stay in port. Special addresses were given in the Chapel by Rev. Canon F. N. Cullen; Rev. E. Tanner Brown; Rev. Kenneth Perkins; Mr. T. Clive Davies; and Capt. George A. Benson and Capt. William Davey of the Church Army.

"Relief work bulked largely in our program during the year, 5564 meals and 4384 beds being provided for destitute seamen, a great increase over 1934. In addition to the week-day and Sunday socials, we were enabled to entertain officers and men of H. M. S. "Dunedin"; Polish Training Ship "Dar Pormoza"; Belgian Training Ship "Mercator"; and the world cruise ships "Franconia", "Empress of Britain", and "Resolute". Upon such occasions our Social Hall is generally crowded to the doors with an enthusiastic audience.

"The large number of approximately 30,405 magazines and periodicals, as well as bound books, were issued to ships. Due to the generosity of residents, we are constantly receiving supplies of all sort of publications, grave and gay, which are made up into large bundles and given to the seamen. It is surprising where these magazines go when read by the men—to Samoa, Fiji, hospitals and naval depots in Australia, New Zealand, China, the Philippine Islands, and other distant parts of the world.

"Our increased activities made a large addition to the attendance at the Institute, the approximate total for the year amounting to over 26,000."

MISSIONARY KILLED BY THIEF

The most unrelieved mission tragedy, humanly speaking, in recent weeks must be the death of Frederick Charles Hulett in India. Only a short time on the staff of the Oxford Mission to Calcutta, only twenty-six years old, beloved by every one who knew him, he was murdered in his room at night by a common thief who was hunting for the key to the mission safe. The head of the mission hastened to Barisal where the tragedy took place, and later wrote: "It is not from the human level that we must contemplate it. I found a wonderful calmness at Barisal in the mission compound. One had the sense of Jesus Himself in the midst and His 'Peace be unto you' tranquilizing all hearts and banishing fears."

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

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convocation Assessment	Paid	Episcopal Endowment
OAHU								
St. Andrew's Cath. Parish.....	\$2,200.00	\$ 200.00	\$.....	\$.....	\$ 200.00	\$350.00	\$175.00	\$.....
St. Andrew's Haw'n Cong.....	625.00	.....	.....	.....	.....	52.50	52.50	.....
St. Peter's Church.....	792.00	.....	.....	.....	.....	29.25	.....	7.10
St. Clement's Parish.....	595.00	58.05	.....	.....	58.05	52.50	13.13	.....
St. Elizabeth's Mission.....	350.00	.....	.....	15.00	15.00	29.25	.....	.....
St. Luke's Mission.....	120.00	.....	.....	.....	.....	11.75	.....	.....
Holy Trinity Mission.....	180.00	.....	.....	.....	.....	15.00	.....	.....
Epiphany Mission.....	150.00	.....	.....	.....	.....	17.50	.....	.....
Good Samaritan Mission.....	35.00	.....	.....	.....	.....	2.00	2.00	.....
St. Mark's Mission.....	150.00	8.50	.....	.....	8.50	11.75	.....	.....
St. Mary's Mission.....	100.00	.....	.....	.....	.....	11.75	.....	.....
St. Alban's Chapel (Iolani).....	275.00	.....	.....	.....	.....	11.75	.....	.....
St. John's-by-the-Sea.....	60.00	.....	.....	.....	.....	2.00	.....	.....
St. Stephen's Mission.....	85.00	.....	.....	2.00	2.00	2.00	.....	.....
Moanalua Sunday School.....	12.00	.....	.....	.....	.....	2.00	.....	.....
Post Chapel, Schofield.....	100.00	.....	.....	.....	.....	1.00	.....	.....
St. Andrew's Priory.....	240.00	.....	.....	.....	.....	2.00	.....	.....
Cath. School for Orientals.....	60.00	5.00	.....	.....	5.00	1.00	.....	.....
Young People's Ser. League.....	30.00	.....	.....	.....	.....	1.00	.....	.....
Hon. Branch Wo. Aux.....	.....	.....	.....	.....	.....	.....	.....	.....
MAUI								
Good Shepherd, Wailuku.....	360.00	.....	.....	.....	.....	29.25	.....	.....
Holy Innocents', Lahaina.....	216.00	.....	.....	.....	.....	17.50	.....	.....
St. John's, Kula.....	48.00	.....	.....	.....	.....	7.00	.....	.....
HAWAII								
Holy Apostles' Mission.....	180.00	46.68	.....	.....	46.68	22.25	.....	.....
St. Augustine's Mission.....	125.00	1.20	.....	25.50	26.70	11.75	.....	.....
St. Augustine's (Korean).....	25.00	.....	.....	.....	.....	6.00	.....	.....
St. Paul's, Makapala.....	125.00	.....	.....	.....	.....	6.00	.....	.....
St. James', Kamuela.....	50.00	.....	.....	.....	.....	6.00	.....	.....
St. Columba's, Paauilo.....	180.00	.....	.....	.....	.....	11.75	.....	.....
Christ Church, Kona.....	215.00	.....	.....	.....	.....	29.75	.....	.....
St. James', Papaaloa.....	210.00	.....	.....	5.00	5.00	11.75	.....	.....
KAUAI								
All Saints', Kapaa.....	240.00	128.40	.....	.....	128.40	25.00	.....	.....
West Kauai Mission.....	80.00	.....	.....	5.00	5.00	6.00	.....	.....
Emmanuel Mission, Eleele.....	30.00	.....	.....	.....	.....	6.00	.....	.....
MOLOKAI								
St. Paul's, Mauna Loa.....	24.00	.....	.....	.....	.....	2.00	.....	.....
Holy Cross, Hoolehua.....	35.00	15.75	.....	.....	15.75	2.00	.....	.....
TOTALS.....	\$8,302.00	\$ 463.58	\$.....	\$ 52.50	\$ 516.08	\$806.00	\$242.63	\$ 7.10

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

SENTENCE SERMONS

By the Rev. Roy L. Smith
THE WAGES OF SIN—
 —Are seldom affected by the depression.
 —Are usually paid on the installment plan.
 —Are certain, even though they are sometimes slow.
 —Are most unsatisfactory on pay day.
 —Are subject to no rule of favoritism.

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