

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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Vol. XXVI.

HONOLULU, HAWAII, APRIL, 1936

No. 2

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- The Ven. Archdeacon Henry A. Willey, All
Saints, Kapaa, Kauai. 1924
- The Rev. Thurston R. Hinckley, Non-
Parochial, Kapaa, Kauai. 1924
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- The Rev. Noah K. Cho, St. Luke's, Hono-
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- The Rev. Wai On Shim, St. Peter's, Hono-
lulu. 1933
- The Rev. George H. Hann, Christ Church,
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DEACONESS ELEANOR P. SMITH, St.

Andrew's Cathedral Parish, Hono-
lulu. 1932

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CAPTAIN JOHN OLIPHANT, Paauilo,
Hawaii, 1932

CAPTAIN DENIS SMITH, Kohala, Hawaii,
1936

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXVI.

HONOLULU, HAWAII, APRIL, 1936

No. 2

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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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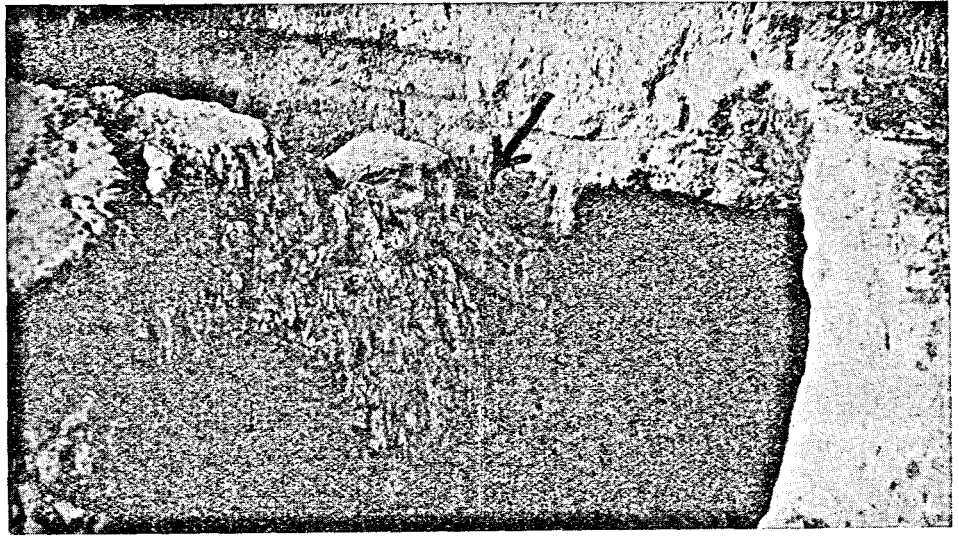
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CALENDAR

- April 12—Easter Day
April 13—Easter Monday
April 14—Easter Tuesday
April 19—1st Sunday after Easter
April 25—S. Mark, Evangelist
April 26—2nd Sunday after Easter
May 1—SS. Philip and James
May 3—3rd Sunday after Easter

THE RESURRECTION TOMB



ENTRANCE TO "THE TOMB OF THE KINGS" AT JERUSALEM.
THE ARROW POINTS TO THE ROLLING STONE
TO THE LEFT OF THE OPENING.

The usual Easter cards give many artists' ideas of the tomb in which the body of our Lord was laid on that first Good Friday. Quite universally they are far different from the actual tomb in use in that Oriental land. We are indebted to the Rev. Kenneth Perkins for this picture and for the following explanation. The Rev. Mr. Perkins is now studying in England but never forgets Hawaii or the Chronicle. To quote from his letter:

The Tombs of the Kings

"This picture was taken at the 'Tombs of the Kings,' which is directly back of the hostel in the Close of St. George's (Anglican) Cathedral in Jerusalem. To quote from a guide book: 'The Tombs of the Kings seem to have been used as a mausoleum for Helena, Queen of Adiabene, her son Izates, and his family of 24 sons. The sarcophagus, now in the Louvre, appears to have been that of Helena herself. The Kingdom of Adiabene was situated in Mesopotamia, and Izates is said to have embraced Judaism in the first Century of this era. His mother, Helena, was likewise converted, and, settling in Jerusalem, did much for the embellishment of the city. Cinerary urns, lamps, glass, alabaster bottles, gold ornaments, et cetera, were found in large quantities in the tomb. From another

source I learned that Helena and her sons came in A. D. 45, during the famine mentioned in Acts 11:28. Josephus in 'Antiquities' gives a long account of their conversion and coming to Jerusalem. At the entrance of the Tombs is a court yard, 90 feet square, cut out of the rock, and a vestibule over which is a frieze in a fragmentary state."

The Rolling Stone

"The importance of all this is that it is one of the very few tomb entrances which still survive from the time of Christ. The dating of the tomb was arrived at from the coins found inside—the last was A. D. 70. I have drawn a little arrow pointing to the rolling stone, almost circular, not over three feet high and less than a foot thick. When the stone is rolled across the entrance, the narrow space, formerly occupied by the stone, could be filled in with a sealing stone to prevent burglary. Perhaps the hole at the bottom left is for prying the sealing stone up when the rolling stone has to be moved back. Anyway it helps us picture what happened the first Easter morning—and I have never seen any artist's conception of the Resurrection which gives at all the correct idea of the rolling stone."

"EMERGENCY PLUS"

A true story in two chapters with,
God grant, a happy Ending

A reprint from the "Extra-Extra" March issue. Read about the outcome of this special meeting in another article. Chapter two lasts through the year.

FOREWORD

The Church of Christ is at work in all parts of the world.

The work is either self-supporting or non-self-supporting.

Generally speaking we call the non-self-supporting work "Missions."

In our Church we have non-self-supporting work or Missions in 39 Mainland dioceses, 7 Foreign fields, 5 extra-continental fields, 5 Latin America fields and in the Departmental work of the Church.

This non-self-supporting work is paid in part or in whole by Missionary Offerings, Gifts and Endowments.

CHAPTER ONE: "EMERGENCY"

At our last General Convention absolute orders were given by vote "to balance our budget."

In plain words orders were given not to spend any money over and above the sum expected to be received.

The 1936 promises and pledges are now all in.

And the total sum promised is \$127,000 less than our annual expenditures at present.

Therefore we must either raise this sum over and above what we have promised, or at once cut out, kill, close work now costing \$158,000 (for we have already lived 3 months at the old rate).

Honolulu along with all other "helped" dioceses will be cut.

Honolulu will be cut \$3000—and has already been cut \$1000—\$4000 in all.

This emergency is being presented at this time to the whole Church.

And presently from every part of the Church help will come.

The lay people, women and men will rise to the emergency, and the amount \$127,000 will, we believe be paid.

And our own people here in Honolulu will proudly do their full share in this crisis.

CHAPTER TWO: "PLUS"

But after the emergency is met, there is still the "Plus."

What about the future?

Will not this same condition arise again?

How can we prevent another crisis?

That is fairly and squarely up to the Church's leaders, clergy and vestries.

The members of the Church believe in Christ and believe in the Church, and it is lack of information, education, organization and system that accounts alone for the present condition.

The clergy in particular at this time are challenged to do all within their power to promote interest in the Church's work so that the cause of Christ may not suffer.

CONCLUSION

This meeting will send word to New York, to our Central Committee that Honolulu has done its share in meeting the Emergency.

The Bishop, the Clergy, the Vestries and Auxiliaries on their part are challenged to see that interest is increased so that the Emergency will not arise again. Emergency Plus is up to them.

THE SPECIAL MEETING OF HONOLULU CHURCH PEOPLE ABOUT THE CHURCH'S BUDGET

A representative assembly of our Church people in Honolulu, including persons of our various racial groups, met in Tenney Memorial Hall of the Cathedral on March 26th to respond to the emergency call from the National Council, and to face intelligently the way by which further curtailment of missionary work could be prevented, namely by raising now by actual payments at the beginning of the year the amount which could be anticipated as deficit on December 31st. While delegates from other islands were not expected at the meeting, yet information had been sent out beforehand, and generous responses from Missions on Hawaii and Kauai were in hand when the meeting assembled. Mr. Arthur G. Smith, chancellor of the diocese, occupied the chair, and Mr. Herman von Holt, secretary of the Board of Directors, acted as treasurer. The meeting was in the hands of the laymen, and was conducted in an unemotional and businesslike manner. People had been informed beforehand, and had come to the meeting prepared to make their gifts. The outcome of the meeting was enheartening, quite as much because of the

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spirit of determination to carry through and for confidence in the Church, as for the substantial offerings made.

Letter from the Chairman

Next day, a communication addressed "To the Congregations of the Missionary District of Honolulu", over the signature of the Chairman, was sent throughout the diocese, reporting the action of the meeting:

Dear Fellow-Churchmen:

I am more than glad to send a report of the meeting of our Church people yesterday in Honolulu. The purpose of the meeting was to consider the immediate financial needs of the missionary work of the Church, and to do so in such a way that a more constructive and dependable and permanent maintenance of the Church's work should be assured. The spirit of the meeting was one of cheerful determination, and the response in actual money very gratifying.

Immediately after the meeting, a cablegram was sent to the National Council of the Church, New York, saying "District of Honolulu sending \$1700 towards deficit." This amount, most of which is in hand, will probably be somewhat augmented. When all sums are in, the purpose of the present effort will have been accomplished, and we will settle down to our steady and regular methods of Church offerings and contributions. This emergency effort is not to continue, but ends at once, with its object well achieved.

After the announcement of the amount given, by the acting treasurer, Mr. Herman von Holt, the spirit of the meeting was expressed in resolutions offered by Mrs. Lawrence Judd, and seconded by Dr. James Morgan, which contained practical methods intended "to make this diocese missionary-minded." These resolutions will be printed in full in the Hawaiian Church Chronicle.

As chairman, I send this communication to inform you without delay of the outcome of this important meeting.

Sincerely yours,

ARTHUR G. SMITH.

"Emergency Plus"

The resolutions referred to in Mr. Arthur Smith's letter are as follows:

"Whereas, we the members of the Episcopal Church in the Diocese of Honolulu, having heard the emergency call of the National Council, and having acted upon it, believe that the people will support missions when they know about missions,

Be it resolved that we join with the whole Church in an effort to put the missionary work of the Church on a permanently supported basis. With this in view, we suggest that it be done in the following manner:

1. By education and information.

a. That there shall be regular reports published in the Hawaiian Church Chronicle, giving the financial standing of the whole Church, and especially of this Diocese, the uses of money received, and the manner of expenditures.

b. That regular notices be sent out from the Bishop's office for use by the clergy for the further enlightenment of the parishes.

c. That notices be placed on the bulletin boards of all the Churches of this Diocese, which shall call to the attention of the people items of news interest.

2. By the Every Member Canvass.

a. That there shall be an Every Member Canvass in the fall of each year conducted by well trained and enthusiastic canvassers.

b. That the object and purpose of the Every Member Canvass be promoted throughout the whole year—the aim being to make this Diocese missionary-minded.

Thus are we thankful for the good use of an opportunity to face conditions which are serious, and to make spiritual capital out of adverse conditions. We trust that the enlarged vision and strengthened purpose which have resulted from this emergency will remain with us, and will grow in such a way as to do away with the possibility of such a situation arising again.

"BUDGET UNDERWRITTEN"


A cablegram from the National Council, New York, dated March 31st, contains the words previously selected to indicate that there would be no further reductions in 1936 in the appropriations received for our missionary work from New York—"Budget underwritten." This means that, with the exception of the \$1,000 cut from the Bishop's Discretionary Fund, we can operate on the same basis as we did in 1935. Apparently the Church everywhere responded to the call as heartily and substantially as we did in Honolulu. The experience has been an informing and inspiring one for the entire Church, and has revealed the deep interest and concern of our people in the spread of Christ's Kingdom, as well as educating us in intelligent participation in its missionary work. The Bishop is gratified that, in addition to the substantial sum sent to the National Council, several gifts have come to him unsolicited to help make up in part the cut in his Discretionary Fund. This Fund is used chiefly in supplementing salaries.

ACKNOWLEDGEMENTS


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

Mrs. W. F. Chong, \$2.00; Rev. George F. Bambach, \$2.00; Miss Nellie Welton, \$3.00; Mrs. Yin Tet Kong, \$2.00; Mrs. Bert O. Chilson; Mrs. W. S. May, \$2.00; Mrs. R. T. Treadwell, \$.75; Mrs. Charles Vanatta, \$.75; Miss Hortense Jackson, \$.75; Admiral P. F. Harrington; Miss Marian DeC. Ward, \$2.00; Mrs. Arthur Saxton; Mrs. Kapihe Makahi; Mr. Alexander C. Groome; Woman's Auxiliary, \$15.00; Walter Littell; Mrs. H. Shelton, \$3.00.

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NOTES ON CHURCH HISTORY

By J. Hay Wilson

(4). OUR PROTESTANT EPISCOPAL CHURCH.

This flourishing organization, a survival in democratic form of the Church of England's scattered colonial missionary parishes, (from the earliest of them, founded in 1607 at Jamestown, Virginia, right down to the coming of Independence and Peace in 1782), has now grown to be one of the most important in size and influence, of the autonomous territorial Churches forming the Anglican Communion.

In the 17th Century, Archbishop Laud had attempted to obtain a bishop for Virginia, but in vain, for, as explained in our second Article, there then existed formidable obstacles, for long deemed insurmountable, in the way of establishing any episcopal See outside the limits of the British Isles.

Until after the American Revolution therefore, all colonial churchmen had to make believe that their spiritual needs were sufficiently cared-for by the Bishop of London, to whom also, aspirants for priesthood had to proceed across the Atlantic, (no mere vacation-trip, in those days), in search of ordination. Yet, notwithstanding all such drawbacks, the missionary Church in America, although numerically almost negligible, had developed into a wonderfully flourishing institution, witness the fact that, of the men who signed "The Declaration," fully two-thirds, including Washington himself, were Episcopalians.

That being so, it would have probably caused little surprise had the majority insisted on the recognition of Episcopacy as the National form of religion in America; but fortunately the occasion soon passed away, when Washington wisely protested against the creation of invidious distinctions of that description, thereby steering the Government clear of the jealousies and bitter disputes which spring up as aftermath, wherever the affairs of Church and State are yoked together.

The Constitution finally adopted by the young Church on attaining ecclesiastical

Death of Bishop McKim

The Right Reverend John McKim, retired Bishop of North Tokyo, died at his home in Honolulu early on the morning of April 4th.

The Church in Honolulu has been blessed during the past few years by his occasional presence here at his home even though most of his time was spent in Japan. We had all looked forward to his permanent residence here after his retirement from active work in November of last year.

We give honor to this heroic, pioneer Bishop of the Church of God, whose life has been such an inspiration to us all here in the Islands. May the Heavenly Father grant him the rest of Paradise which he has so richly earned.

As this issue goes to press we can only record our deep sense of loss and give our sympathy to Mrs. McKim and his family. The services were held at St. Andrew's Cathedral at 10:00 a. m. and 4:30 p. m. on Monday, April 6th.

independence in 1787, was naturally of a more democratic complexion than that of the mother-Church. It provided that bishops should be elected by Diocesan Convention, instead of by a sovereign dictator, as in England, and in many other important details it deviates from English Church precedent; a noteworthy example being the Order for Holy Communion, wherein the Scottish rather than the English liturgical form has been adopted. In other respects however, both spiritual and traditional, the mother and daughter Churches have remained in genuinely cordial agreement.

As was explained in previous Articles, perhaps *ad nauseam*, our American Church obtained its first bishop by con-

secration effected in Scotland, and thereafter, namely in 1787, its second and third bishops were consecrated in England, where the Church had at last become friendly-disposed and chose that way of demonstrating regret for its former aloof attitude in 1784.

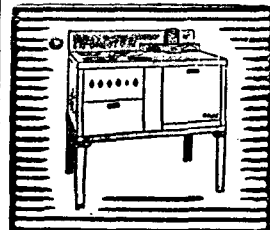
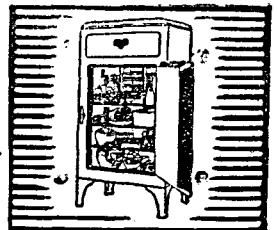
In 1787 therefore, the Protestant Episcopal Church in the United States of America, having survived somehow through five years of discouraging delays, found itself headed by three bishops of its own, and at last in a position to manage its affairs with freedom from outside interference of any sort.

How fully her independence was appreciated becomes apparent in considering the motives which led to the young Church's first really important official act.

This act, (remarkable as the sequel to events then recent, and superfluous in its nature, as we now see it), beyond a doubt originated in anxiety to make doubly-sure of possessing direct "undiluted" succession from the mother Church of England; thereby eliminating the possibility of any doubt on the subject should there arise future disagreement between the Churches of England and Scotland, when perhaps the validity of Bishop Seabury's succession, obtained through the northern Church might be questioned.

The action decided on, took the form of an arrangement with the Archbishop of Canterbury, whereby the Rev. James Madison was consecrated bishop of

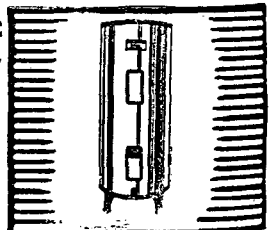
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Virginia, in 1790, at Lambeth, (in place of "at home", by the three bishops there resident). Thereafter the Church in America had a quartet of native-born bishops, of whom the second, third and fourth serially, were possessed of direct English apostolical succession, valid beyond challenge within the whole jurisdiction of the Anglican Communion . . .

The position of our first bishop, Rt. Rev. Samuel Seabury thereafter became and remains unique in our Church. He alone of the entire hierarchy held his episcopal rank via the Scottish Church, the others without exception tracing directly to the Church of England, even in the solitary instance of Bishop Thomas Claggett, (our fifth bishop), at whose consecration Bishop Seabury assisted, for on that occasion the consecrators included also, three other bishops (the canonical requisite number) holding direct from the Church of England.

Without Seabury however, and the wholesome effect of his existence as a warning to the rulers of the mother-Church, it is a question whether there would have been any other bishops whatever, and in that case the Church in the United States would quickly have died out.

After the coming home of the fourth bishop as described, it is a matter of general knowledge that there was no further hesitation in adding to their number to provide the additional organization required in keeping step with the Republic's westward march across the continent to the Pacific coast.

It is a fact however, that for the first almost twenty years the affairs of the young Church languished, as the result of both the surviving prejudice against everything connected with England (corresponding precisely with the antipathy "over there" for America) and also because of the defection of groups of disappointed Wesleyan Methodists. But at last, all such feelings of mistrust and aversion died down, and the Church in time entered upon its present state of being regarded with esteem and general goodwill, and on an era of prosperity that continues still.

These brighter circumstances had the effect of greatly encouraging the activi-

ties and growth of the little Church which, undismayed by adversity, had pressed trustingly onward along its appointed Way, striving faithfully to carry out the vitally-important and joyfully-accepted mission entrusted to it . . .

Turning next to practical details and present-day statistics; we behold our former little Church now guided and controlled by an assemblage of no less than 150 duly consecrated bishops with "direct succession" via the English mother-Church. These are ably seconded by more than 6000 ordained clergy and by nearly 5000 lay-readers, postulants and candidates for Orders.

The Church's work is being actively carried-on in fully 8000 Parishes and Missions, in which nearly 2-million baptized persons, or reckoning differently, 1¼ million communicants, are ministered to, and these as a body, willingly contribute 40-million dollars, more or less, each year in support of the purposes of the Church.

Its Schools are an extremely important feature of the Church's activities, being conducted by a legion of teachers, 60-thousand strong, who strive to impart the elements of Christian doctrine and behaviour to, say, half-a-million young pupils. The wonderful results that follow these early contacts with religion are strikingly evidenced in the almost complete absence of the names of children who have attended Sunday-School, from the saddening official lists of police-court juvenile delinquents, and of youthful, or even grown-up, criminals.

Most of the figures quoted in the foregoing paragraphs are from the 1933 Living Church Annual, and they may be considered reliable as they appear to have been approved by Mr. A. B. Andrews, the authority on the subject of Episcopal Church statistics.

From other trustworthy sources we may learn that, during the American Revolution, the entire population of the rebelling colonies was estimated at "under 4-millions", (in contemporaneous Great Britain there were "approximately 9-millions").

Now, let us recall that, as above remarked, our Church includes at present about 2-million baptized adherents, and

that consequently we now number about one-half as many as the entire population living under Washington's presidency. In those days, it is true, many of the men of influence were Episcopalians, but as a denomination their number was a mere fraction of the whole, and, keeping that small beginning in mind, we realize that during the intervening 150 years our membership must have doubled again and again.

In case we should feel tempted however to attribute that wonderful growth to exceptional worthiness on our own part, we may usefully be reminded that in that respect we have had no monopoly, as there were other religious sects keeping pace with us, and in some cases beating us, in will and power to multiply.

But, ignoring such comparisons, never easy to keep quite free from jealousy, there is one aspect of our swelling membership-roll which we may legitimately rejoice in, namely, that it shows great expansion, not only as a unit apart, but also in comparison with the rapidly increasing total population. In a word, our growth is 4-times more rapid than that of the population in general! In proof; Official estimates show that in the America of 100 years ago, there existed One Episcopalian to "leaven" each group of 400-citizens, whereas it appears from recent tabulations, that we can now muster One, approximately, to teach 100!

To put it another way; (not overly tinged with humility, maybe), the population-conglomerate of these United States is now being steadily ameliorated by an intimate admixture of "Salt", to the extent of One percent!

(to be continued)



The best institution in any community is the Church. Not many people would live in a Churchless town. There are always some people in every place who live as if there were no Church and as if they did not want one. But that is not the accepted opinion of the country. Every family should be identified with some Church. A family without a Church is like a ship without a helm. The best place to find friends is in the Church.

—Rev. Thomas S. Brock.

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JAPANESE CANDY KING

An interesting visitor to Hawaii during the last four months was Tachiro Morinaga, a retired candy manufacturer, who has devoted his life for the past five years entirely to Christian missionary work. Before coming to Hawaii, he traveled not only throughout Japan, but also in Korea, Manchuria, and Formosa, bearing witness to Christ in his life. He told everywhere in the islands the story of his conversion to Christianity when he was 26 years of age.

He says that he went to the United States to start an importing business, but that his business failed. Having no resources, he went to work in an American home. The Christian atmosphere of the home was such, he said, "that my heart was moved, and I decided to become a Christian. I did it on my own accord, although at first she did not talk to me about religion at all." Having learned how to make candies and pastries, he returned to Japan, eager to share with his people the new vision and power he had received in the Christian faith. He started a little confectionery store. His business prospered, until now the Morinaga Confectionery Stores with no less than 20 factories employ many thousands of workers, and are famous throughout Japan. Last year his concern handled 23,000,000 yen worth of business.

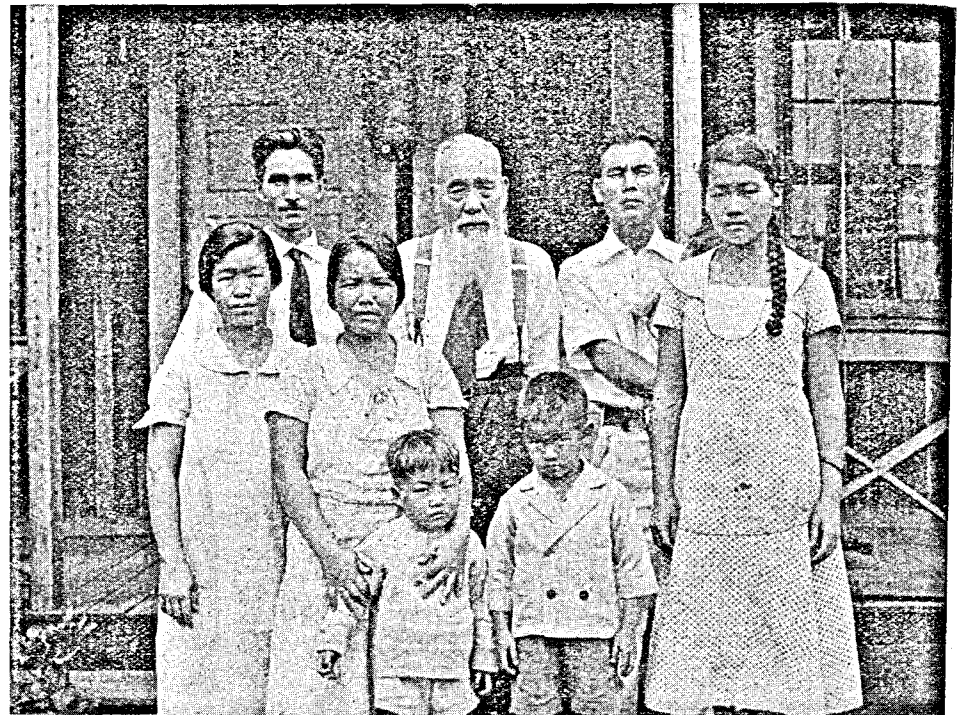
Some one in Hawaii asked him to tell the secret of his success; he turned to his Bible, St. Matthew 6:33, and read "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." With vigor he stated that this is a practical working principle which can be applied to all kinds of living. He added: "The Christian method is always the best."

Prayer Hour in Factory

He told how every morning in his factories the workers hold a 15-minute period of prayer and singing. A few days ago he received a telegram from his Yokohama factory where 1,200 workers are employed, telling him that a special service, lasting an hour, had been held, during which the workers prayed for his well-being and success in his work in Hawaii.

This self-appointed evangelist came to Hawaii because he saw that there are so many of Japanese ancestry here, and he wanted them to hear his message.

In comparing Christian work in Hawaii



MR. MORINAGA WITH MR. OTANI AND FRIENDS ON MOLOKAI
Front row: Mrs. Andrew Otani, Mrs. Hayashi, Susumu Hayashi, David Otani, Grace Hara. Second row: Mr. Andrew Otani, Mr. Morinaga, Mr. Hayashi.

with that of Japan, he said it is easier in his country because the people are more receptive to preaching. Christianity is stronger there. Most of the leaders in Japan are Christians. Since last year, the Imperial University as well as all the public schools have been offering Bible classes. People in Japan take time for contemplation, and know how to employ their leisure time. It is easier to appeal to them. The people in Hawaii are more materialistic, he feels.

He Visits Molokai

Our lay reader at St. Paul's, Maunaloa, in sending the accompanying photograph, writes of Mr. Morinaga's religious meetings on the Friendly Island.

"On last March 9, Mr. Taichiro Morinaga, the candy king of Japan, had visited Molokai for mission work and we had several meetings in this island. All the meetings were very impressive ones. Whole members of one Japanese family in Maunaloa had reformed this time and they are waiting to be baptized. I hope some priest coming for giving baptism to them in near future. We have prayer meeting on every Wednesday night at their home. I enclose a picture having taken with Mr. Morinaga and the reformed family and ourselves."

GOOD FRIDAY OFFERING FOR THE JERUSALEM AND EAST MISSIONS

Why is the Anglican Church in the Holy Land?

Because there are 5,877 Anglicans, including British officials, teachers, doctors, police, troops, and a native population of converts from Islam and Judaism; also 300 in Transjordan, and at least 1,000 in Iraq, and perhaps 400 in Cyprus.

Because thousands of English and Americans come here each year as pilgrims and visitors, who look to the Church to help interpret the religious values of the country and provide religious services.

Because the major portion of the Christians of the Holy Land belong to the various Eastern Churches, Orthodox, Armenian and Syrian, which look to the Anglican Church for help in educating their children, for medical work, and for guidance in training their clergy.

Because in this center of modern Jewish life and aspiration it is imperative that we take our part in witnessing to the Gospel of Jesus Christ as the only sound basis of national or international life, and

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our Lord as the Messiah of their fondest hopes.

Because in this, the only Moslem Holy City open to Christians, we are bound to represent as worthily as possible the fullness of the Gospel and the true teaching of the Son of God.

Because in the fulfillment of these aims the Church has an important evangelistic, medical and educational mission to carry on.

What is the Anglican Church Actually Doing?

The Anglican Bishopric of Jerusalem includes Palestine, Transjordan, Syria, and Cyprus, and the Bishop also has care of Iraq (Mesopotamia) at the present time.

There are over 40 churches and mission stations, ministered to by 29 clergy, as well as lay readers and catechists. There are 7 hospitals with their doctors and nurses, both foreign and native. There are over 20 schools, including 7 of the largest and best secondary schools for both boys and girls in the country. In the secondary schools there is a majority of foreign teachers with University degrees.

Assistance to the Eastern Churches is given through teaching supplied in training theological candidates; that for the Armenians provided by the American Church is outstanding. Other help is given by subsidizing certain Orthodox schools, and by accepting their children in our schools, half of the pupils coming from these Churches.

Why is the Episcopal Church Asked to Help?

The Diocese of Jerusalem is *not* an English diocese, and is not on British territory. Palestine is a temporarily mandated country. Syria is a French mandate and Iraq is an independent Arab kingdom. Only Cyprus is British territory.

The diocese is designedly *the representative of the whole Anglican Communion* in the Holy City of our Faith. For nearly half a century since its reorganization its support has come from all parts of world-wide Anglican Churches, from America, Australia, South Africa, China, Japan, as well as from the British Isles. The American Prayer Book is regularly used by the American Chaplain at the Cathedral of St. George in Jerusalem, and such national days as Independence Day and Thanksgiving Day are celebrated with proper services.

Among the Episcopal Canons of the Cathedral are Metropolitans and Bishops from America, Canada, Australia, India and South Africa. The presence of an American Chaplain in the Cathedral is at the special request of the Bishop.

The work being done among Eastern Churches is particularly identified with the program of our Church, and has a direct relation with what is being done in America. Men trained in our work in Jerusalem are at work in the United States.

Send the Good Friday offering to our diocesan treasurer, Mr. T. J. Hollander, Emma Square, Honolulu.

HERE AND THERE IN THE DIOCESE

Pleasant Time for Ship's Boys

Mr. Charles Mant, superintendent of the Seamen's Church Institute, writes about a new undertaking on the part of the Institute, in caring for small boys on 'round-the-world liners during their stop in Honolulu. On March 3rd he writes: "Mrs. McKim sent her fine car and seven little fellows from the S. S. "Atlantis" enjoyed a glorious ride to the Pali and around Honolulu. The Chief Steward was very pleased indeed. The day before, by arrangement with the Chamber of Commerce, seven boys from the "Aran-dora Star" were taken to the Outrigger Club for bathing and surfing. I think this boys' work on the big liner will gradually develop into a useful piece of service.

"The Concert for the two ships was a great success, owing mainly to the presence of the girls from the Priory. I do hope they will be able to come again. We expect the big "Empress of Britain" about April 22nd, and shall have to arrange an evening for this large crew.

"At present we have 17 men staying here, most of them on relief."

Sympathy of all the Diocese

The Diocese joins as one in expressing sympathy to the Rev. and Mrs. Joseph C. Mason over the loss of their baby daughter born on the evening of March 19th. Mary Elizabeth entered into Life Eternal at her birth. We extend to the parents our hearts' grief for them, tempered and made holy by our common Christian faith in the Shepherd for little children. We are glad to report to their many friends that Mrs. Mason is recovering rapidly.

A LAYMAN'S PROWL THROUGH THE MISSION FIELD OF HONOLULU

We have received from a leading Churchman and citizen of Baltimore, Maryland, an account of his impressions during a three months' visit to Honolulu. He is Mr. Robert F. G. Kelley of the Church of the Ascension, Baltimore. He writes on February 25th, the day before he started for the Orient with the intention of studying missionary work there also, with some interesting comments and personal conclusions as an observer.

"Tomorrow I leave this beautiful place, and it will be with much regret that I go.

Three months ago I arrived, an utter stranger, now I go, feeling that this period has meant much in my life, as I leave many friends behind.

My first contact with the work was on the day that I arrived, when I got in touch with Dean Ault of the Cathedral, Bishop Littell being on a Visitation.

Starting from the stately Cathedral, a gem, day by day I have visited the various parts of the work, ten Churches and two Schools, and on all sides have been received with open arms.

I have taken meals, breakfast, dinner and supper with some of the Churches, in homes of the clergy, and in various institutions, and feel that I have had a most intimate contact with the whole field on this Island.

The first impression one gets, coming from a settled community like Maryland, my home State, is the great variety of nationalities that one runs into, Hawaiian, Korean, Chinese, Japanese, Filipinos, Portuguese, and many mixtures, to say nothing of people from the Mainland. It is rather dazing, but most interesting; it is evident that the problem of administering to this varied group is somewhat perplexing.

The Cathedral occupies a wonderful place in the community, being the centre of many activities, outside of the strictly religious.

The Two Diocesan High Schools

To me, St. Andrew's Priory, for Girls, and Iolani, for Boys, seem wonderful as a training ground for religious life of the young. Some of the most pleasant times that I spent were in the Cathedral, where morning service is held every day for the Girls at the Priory, and it is most inspiring to see this group of about two hundred and fifty file in, all in white

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veils, taking an active part in the services of the Church.

I visited Iolani School several times, on one occasion taking dinner with the Head Master, his family and the boys, and here again, was impressed with the religious background that this group, upwards of three hundred, were getting.

Tragedy, not enough room to expand, and a wonderful chance for growth is being lost.

Missionary Work Among Chinese

I have seen much of the work being done among the Chinese, taking dinner several times with the congregation of St. Peter's Church, and in one week paid seven visits to families, in company with the Rector, on all sides being greeted with much hospitality. On several occasions took a typical Chinese dinner at homes of members, very pleasant, and interesting. Met, a number of times with the Young People's Group, such a bright crowd, and enjoyed the experiences.

St. Peter's is doing a wonderful Missionary work, and one is impressed when they see how these Missions, as they receive help, endeavor to help others.

Among Japanese and Koreans

Spent some time at the Japanese Missions, two in number, also the Korean Mission, and about the only part that I could take in the services was to sing, the tunes being well known ones, and English books in the pews. Services in most cases are held in the native languages.

At all of the Missions that I visited there were good Church Schools, and one would say that the future of the work depends considerably on the development of this field of work.

St. Mary's Home For Children

Spent much time at St. Mary's Home for Orphans and the three hours there on the early part of Christmas morning, will never be forgotten. I shall think of these visits as among the most pleasant experiences of my life. Was much impressed with the home atmosphere, and the Church adjoining gives a wonderful training for the youngsters, about forty in number. Enjoyed so much being with them at their evening devotions.

A Live Convocation

Was most fortunate in being here during Convocation, and the gatherings compared with any that I had ever seen on the Mainland.

The great Missionary Mass meeting,

when the music was furnished by the combined choirs of twelve Churches was most inspiring.

And what a wonderful work the Woman's Auxiliary is doing here, their pledge period at Convocation reminding me somewhat of the day at the General Convention at Atlantic City, when the women of the Church made their great offering.

The report of the work the Church Army is doing was most inspiring, and one could not help feeling that this band of devoted men were doing a hard work, well.

During my stay here was most fortunate in being present when Bishop Roots of Hankow, and Dr. Lewis Franklin made visits. They gave much inspiration to the work.

Had several chats with Bishop McKim, retired Bishop of Japan, and while feeble in body, his mind is still very active.

Conclusions

1st. This Mission Field is doing much to help others, and has a wonderful Missionary spirit.

2nd. They are educating the young, and that is the future of the Church, here.

3rd. A body of faithful clergy, working hard.

4th. Poor Tools, and by that I mean a lack of money. What can we hope to accomplish if the workers are not furnished with proper equipment. In a report of the work of the Church Army, it developed that in some cases the workers did not have proper chairs to sit on.

5th. I sometimes think that the word that we should emphasize is "Sharing", for that is what the whole work means, sharing our Good News with others.

KONA WOMEN PRAY TOGETHER

Mrs. R. V. Woods, Kealakekua

The World Day of Prayer, 1936 was observed in Kona by an inter-church service at Central Kona Church at 3 P. M. The program prepared by Senorita Laura Jorquera, of the Church of Our Saviour in Santiago, Chile, was followed in its entirety. Under the leadership of Mrs. Shannon Walker, the following women took part in reading the service: Mrs. Kekuewa of Hoonau, Mrs. de Guair of Napoopoo, Mrs. Lockwood of Kailua, Mrs. R. V. Woods, Mrs. D. Roberts, Mrs. Harold Baybrook. The Missionary enterprises chosen for the offerings given that day, were represented by talks on Christian Service among

Migrants in the Homeland, by Miss Ishikawa; Religious Education in United States Indian Schools, by Mrs. George S. Hann, Christian Literature for Women and Children in other lands, by Miss Helen Brown, and Christian Colleges of the Orient, by Mrs. Oswald Hind. The offering was \$15.50. Mrs. Mabel Trooien was organist and played appropriate music during the devotional silences. Miss Helen Brown sang, as a solo, "The Day Thou Gavest Lord is Ended", and Mrs. Shannon Walker read Studdert-Kennedy's poem, "Is It a Dream?"

Is It a Dream?

Is it a dream—and nothing more—this faith
That nerves our brains to thought—our hands to work
For that great day when wars shall cease and men
Shall live as brothers in a unity
Of love—live in a world made splendid?
Is it a dream—this faith of ours—that pleads
And pulses in our hearts—and bids us look,
Through mists of tears and time, to that great day
When wars shall cease upon the earth, and men
As brothers bound by Love of Man and God,
Shall build a world as gloriously fair
As sunset skies, or mountains when they catch
The farewell kiss of evening on their heights?

—G. A. Studdert-Kennedy.

Delegates to Provincial Synod

With authority conferred by Convocation, the Bishop has appointed the Rev. Edward Tanner Brown to attend as clerical delegate, on behalf of our missionary diocese, the annual Synod of the Province of the Pacific, which will be held this year from May 12th to 15th in Yosemite Valley, California. He has appointed also as lay delegates Mrs. Littell, with Miss Helen Seu as alternate.

Friend, there is a welcome in this Church for thee;
Come in and rest, and think and kneel and pray;
What men have builded for God's glory see;
Give thanks, and so in peace go on thy way.

—Shrewsbury Abbey.

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1. That St. Patrick was not an Irishman by birth? He was born in Scotland, and went as a missionary to Ireland.
2. That St. Patrick's Cathedral, Dublin, Irish Free State, is not Roman Catholic at all? It is Anglican, and as such far more ancient and Catholic than the Roman Church as now papalized and Vaticanized.
3. That for the past 90 years a new diocese in the Anglican Communion has been established on an average of one every four months?
4. That when Bishop Seabury was consecrated in 1784, there was not one Bishop of our Communion outside of the British Isles?
5. That you may find and worship in an Episcopal Church in the main cities and ports all along the main travel routes of the world? Tourists, travellers, and residents almost everywhere are now within reach of the ministrations of the Anglican Communion.
6. Where these places are? Everyone of them is a See City of an Episcopal Bishop. St. Asaph; Athabasca; Keewatin; Moosonee; Cariboo; Windward Islands; Chota Nagpur; Dornakal; Hokkaido; Chekiang; Cho-Sen; Labuan; Demeraland; Lebombo; Accra; Mombasa; Armaidale; Carpenteria; Ballarat; Gipsland; Wangaratta; Kalgoorlie; Wilochra; Waiapu; Waikato; Clogher; Tuam; Killaloe; Limerick; Brechin; Moray; Bethlehem.

NOT CONTROVERSIAL

Teacher: "Johnny, who was Anne Boleyn?"
 Johnny: "Anne Boleyn was a flat iron."
 Teacher: "What on earth do you mean?"
 Johnny: "Well, it says in the history book 'Henry, having disposed of Catherine, pressed his suit with Anne Boleyn'."

The Rev. Leon Harris, formerly of Iolani and now rector of Trinity, Anderson, Indiana, has a new parish paper, "The Sign of the Cross." There seems a doubling of interest and attendance all along the line in his work, at which his friends rejoice. We quote from the little sheet something which seems typical, "Hats off to the past; coats off to the future!"

UNPUBLISHED CORRESPONDENCE IN THE EARLY YEARS OF THE DIOCESE OF HONOLULU

Our registrar, Mr. Penrose Morris, announced to Convocation the discovery of valuable material in the Archives of the Society for Propagation of the Gospel, relating to the early days of the English Church in these Islands. The Rev. Kenneth Perkins, who has resided in London for the past academic year at King's College on a scholarship, awarded by Berkeley Divinity School, has written much about the records and correspondence between the first two Bishops of Honolulu and the S. P. G. These records have become available as a result of a gift to the Society of fully equipped muniment rooms where the archives of the S. P. G. are being classified.

Mr. Perkins writes that much additional light will be thrown upon the work of the Church of England mission during the forty years when the foundations were laid until the work was handed over to the Episcopal Church following the annexation of the Islands by the United States. He has taken the trouble to copy out by hand extracts of letters which he thought would be of interest to our Church people. We are printing some of these extracts.

March 9, 1878. Bishop Willis to the S. P. G. Secretary

"Would the Society be ready to make a special grant towards the support of mission to the Chinese in this country, if a catechist can be obtained? A steady tide of immigration is setting in from China, and I feel the Church ought to be doing something for this section of the population . . . Among the late arrivals were some 80 Christians, converts of the Basle Mission at Hongkong."

January 3, 1880.

"I have confirmed 42 persons, 25 males and 17 females, and our communicants have risen from 190 to 227, of whom 108 are Hawaiian and half-castes . . . During the last six months my spare time has been spent in translating hymns, and from the College Printing Press, the sheets of an Hawaiian Hymn book have been struck off as far as Hymn 150. The Book, I hope, will contain when completed 250 hymns at least."

February 16, 1880. (after recording departures of two clergy.)

"I hope shortly to be able to tell you that these vacancies are filled. The mission just now is in the position of Pharaoh's chariots when they lost their wheels."

June 8th, 1880. (re building of St. Andrew's)

"Being unable to subscribe myself beyond a mere trifle, I am in the power of those who would prefer a small Church, who cannot look to the future . . . It will be the saddest day I have known if I am forced to accept a plan which is unworthy to be called a Cathedral, and which will be incapable of enlargement."

August 27, 1880.

"The sheets of the last form but one of my Hawaiian Hymn Book were taken off this morning: 243 hymns in all."

January 19, 1884.

"I would point out that the need has arisen for the appointment of a traveling missionary to supply the ministrations of the Church to many places that cannot be expected to maintain their own pastor, and to visit the scattered members of the flock."

Report of the year 1884.

"On February 10, 1884, being Septuagesima Sunday, I consecrated a newly erected Church, dedicated to St. Augustine, for the District of Kohala. The Church is built of wood, is well-proportioned, accommodating 100 worshippers. The cost was 400 pounds, which was raised by local subscriptions, and a grant of 50 pounds from the S. P. C. K. . . ."

The building of St. Andrew's Cathedral stood still a great part of the year, while stone was sent from England to complete the arches, windows, etc. The island stone is too hard to cut for the finer portions of the structure. The work was resumed in November, and the choir arcade is now complete.

The Devonport Sisters in charge of St. Andrew's Priory, Honolulu, (they had left Lahaina in 1876) were very glad of the services of Miss Martin, the assistant, (when St. Cross was closed in 1884), who was then set free, for one of their number, Sister Mary Clara was about that time taken to her rest, leaving a vacancy which it is doubtful whether

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January 12, 1887.

Our little body of Chinese at Kohala continue very faithful. In their maintenance of discipline they certainly put us to shame. One of their members had caused a scandal amongst them which threatened to break up the congregation. But a meeting being called of the male communicants by the Rev. Mr. Whalley, they were unanimous in requiring that the offender should make public confession of the wrong that he had done, and be suspended for a certain time from the Holy Communion. At the same time they passed another resolution administering a severe castigation to their catechist for his indolence since his marriage. They did not object to his taking a honeymoon, but they couldn't stand his prolonging it to six.

May 6, 1887.

Bishop Staley to S.P.G. Secretary.
 "You are aware Queen Kapiolani (Kalakaua's wife whom I baptized, confirmed, and married) is coming to England. She is devoted to the Church, but speaks not a word of English. I am not aware yet how far her movements will be free—else some S.P.G. reception ought to be accorded her . . . I must rub up my Hawaiian a little in view of this visit.

January 16, 1888.

In 1884 there were only about one hundred Japanese in the Islands. They now number over four thousand.

January 12, 1891.

As regards the gathering of a German congregation in Honolulu: for two months a service has been held in that language. But it has not met with the support to warrant me (in our present straitened circumstances) in retaining the services of a young German evangelist. The work, however, that he has commenced will not be wholly lost.

January 31, 1893.

At this moment the future of this mission as a Diocese of the Church of England hangs in the balance with the destiny of the Hawaiian Islands. Annexation to the U. S. is the avowed aim of the dominant faction, which, under the protection of a U. S. ship of war, has dethroned the Queen, and established a tyranny, the character of which may be judged by an Act passed yesterday by the Executive Council, that anyone who shall speak or write against the Provisional Government shall be fined \$1,000, or imprisonment for two years. The Puritan's idea of liberty is unaltered since the days when "The Mayflower" landed in New England, a body of adventurers in quest of the "liberty" to set their heels on the freedom of all who differed from

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 | Episcopate 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 | 91.90 | ..... | ..... | 91.90 | 52.50 | 13.13 | 13.82 |
| St. Elizabeth's Mission..... | 350.00 | 100.00 | ..... | 15.00 | 115.00 | 29.25 | 11.75 | ..... |
| St. Luke's Mission..... | 120.00 | 17.65 | ..... | ..... | 17.65 | 11.75 | ..... | ..... |
| Holy Trinity Mission..... | 180.00 | ..... | ..... | ..... | ..... | 15.00 | ..... | ..... |
| Epiphany Mission..... | 150.00 | ..... | 13.16 | ..... | 13.16 | 17.50 | ..... | ..... |
| Good Samaritan Mission..... | 35.00 | ..... | ..... | ..... | ..... | 2.00 | 2.00 | ..... |
| St. Mark's Mission..... | 150.00 | 17.50 | ..... | ..... | 17.50 | 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 | 49.68 | ..... | ..... | 49.68 | 22.25 | ..... | ..... |
| St. Augustine's Mission..... | 125.00 | 1.20 | ..... | 25.50 | 26.70 | 11.75 | ..... | ..... |
| St. Augustine's (Korean)..... | 25.00 | 10.00 | ..... | ..... | 10.00 | 6.00 | 6.00 | ..... |
| St. Paul's, Makapala..... | 125.00 | 4.65 | ..... | ..... | 4.65 | 6.00 | ..... | ..... |
| St. James', Kamuela..... | 50.00 | ..... | ..... | ..... | ..... | 6.00 | ..... | ..... |
| St. Columba's, Paaui..... | 180.00 | ..... | ..... | ..... | ..... | 11.75 | ..... | ..... |
| Christ Church, Kona..... | 215.00 | ..... | ..... | ..... | ..... | 29.75 | ..... | ..... |
| St. James', Papaaloo..... | 210.00 | 37.50 | ..... | 5.00 | 42.50 | 11.75 | 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 | \$ 679.23 | \$ 13.16 | \$ 52.50 | \$ 744.89 | \$806.00 | \$272.13 | \$ 20.92 |

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

Jimmy was sitting with his mother in a quiet Church late one afternoon. The sun was sending beams of light through the lovely Sanctuary windows. "Who are those men in the windows, mother?" said the small boy. "They are some of the Saints, dear," she replied.

He sat quietly while she went on with her devotions. As she started to leave he turned to her with a radiant smile and whispered, "Now I know what a Saint is; he is a man through whom the light

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