



Hawaiian Church Chronicle

"For Christ and His Church"

THE RT. REV. S. HARRINGTON LITTELL, D.D., S.T.D., *Editor*
THE REV. E. TANNER BROWN, D.D., *Associate Editor*

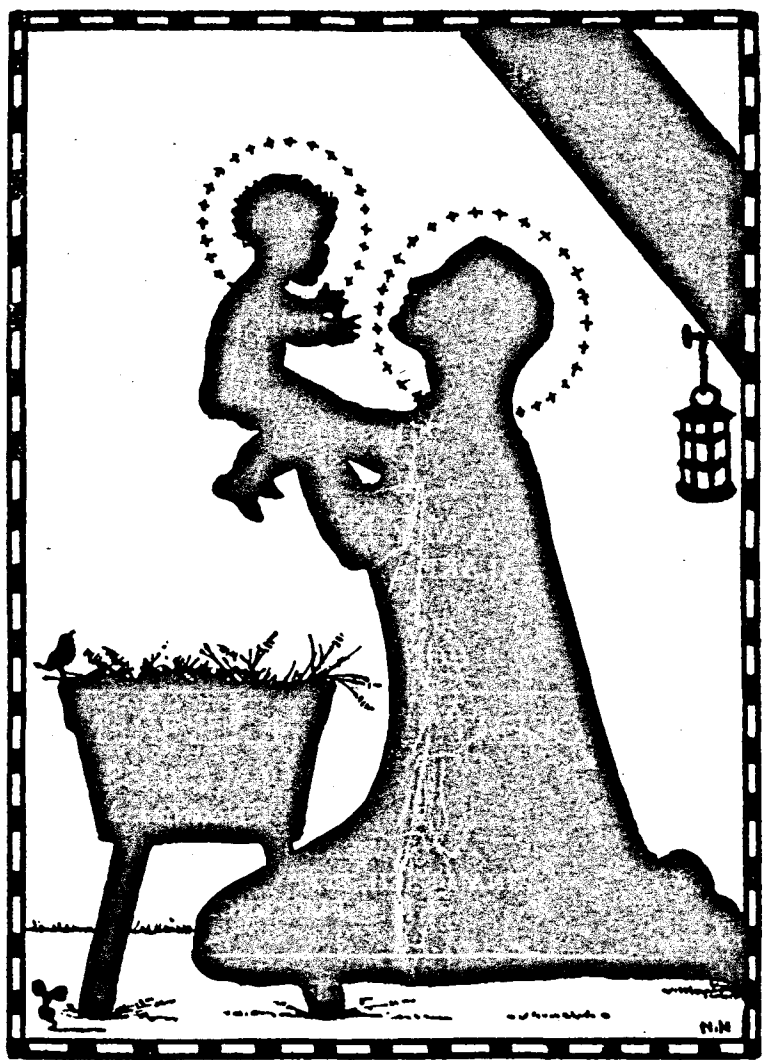
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PRIESTS

The Rev. Canon Douglas Wallace, Retired;
Kealakekua, Hawaii. 1905

The Rev. Canon F. N. Cullen, Retired;
Queen Emma Square, Honolulu. 1911

The Very Rev. Wm. Ault, St. Andrew's
Cathedral, Honolulu. 1897

The Rev. Philip Taiji Fukao, Holy Trinity,
Honolulu. 1910

The Rev. Frank N. Cockcroft, Retired;
Baldwin Home, Paia, Maui. 1915

The Rev. J. Lamb Doty, Missionary at
Large, Honolulu. 1918

The Ven. Archdeacon James Walker, St.
Augustine's, Kohala, Hawaii. 1919

The Ven. Archdeacon Henry A. Willey, All
Saints, Kapaa, Kauai. 1924

The Rev. Thurston R. Hinckley, Non-
Parochial, Kapaa, Kauai. 1924

The Rev. J. L. Martin, Waimea, Kauai. 1925

The Rev. Y. Sang Mark, St. Peter's, Hono-
lulu. 1928

The Rev. Noah K. Cho, St. Luke's, Hono-
lulu. 1928

The Rev. H. H. Corey, M.A., L.S.T.,
Church of the Holy Apostles, Hilo,
Hawaii. 1929

The Rev. B. S. Ikezawa, B.D., Good
Samaritan, Honolulu. 1931

The Rev. Edward Tanner Brown, B.A.,
D.D., St. Clement's, Honolulu. 1931

The Rev. C. F. Howe, B.D., Church of
Good Shepherd, Wailuku, Maui. 1931

The Rev. Albert H. Stone, M.A., Iolani
School, Honolulu. 1932

The Rev. Kenneth D. Perkins, B.A., B.D.,
St. Andrew's Cathedral Parish. 1932

The Rev. Canon Kenneth A. Bray, B.A.,
B.D., Hawaiian Congregation, St. An-
drew's Cathedral, Honolulu. 1932

The Rev. Wai On Shim, St. Elizabeth's,
Honolulu. 1933

The Rev. Charles W. Nelson, B.A., M.A.,
Epiphany, Honolulu. 1936

The Rev. J. Miller Horton, Holy Innocents',
Lahaina, Maui. 1936

The Rev. Kenneth O. Miller, A.B., Christ
Church, Kealakekua, Hawaii. 1937

DEACONS

The Rev. Ernest Kau, Deacon, Non-
Parochial, Ewa, Oahu. 1931

The Rev. Edward M. Littell, B.A., Deacon,
Grace Cathedral, San Francisco. 1933

The Rev. Geo. Shannon Walker, B.A., B.D.,
Deacon, Kealakekua, Kona, Hawaii.
1934

DEACONESS

Deaconess Sarah F. Swinburne, St. Eliza-
beth's, Honolulu. 1925

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1932Captain John Oliphant, Paauilo, Hawaii.
1932Captain Denis Smith, Kohala, Hawaii.
1936Captain Harold Wilmot Smith, Eleele,
Kauai. 1936

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXVII.

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No. 9

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Successor to the Anglican Church Chronicle

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

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

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CALENDAR

December 4—S. Clement of Alexandria
December 5—2nd Sunday in Advent
December 6—S. Nicholas
December 7—S. Ambrose
December 12—3rd Sunday in Advent
December 15—Ember Day
December 17—Ember Day
December 18—Ember Day
December 19—4th Sunday in Advent
December 21—S. Thomas
December 25—Christmas Day
December 26—S. Stephen
1st Sunday after Christmas
December 27—S. John the Evangelist
December 28—Holy Innocents
December 31—New Year's Eve

THE NEXT CONVOCATION

The thirty-sixth Annual Convocation of the Missionary Diocese of Honolulu is called to convene on February 18th, 1938, at St. Andrew's Cathedral, Honolulu.

S. HARRINGTON LITTELL,
Bishop of Honolulu.

Some Things The Bishop Has Seen Since His Return

1. The new slate roof on the Cathedral. The parish vestry has taken the responsibility for this needed work, and has done it well.

2. The new bitumen roadway round Queen Emma Square. This is an excellent job, for which we are indebted to the City and County of Honolulu. It means that the Bishop's House and other buildings will not be inundated any more during heavy rains.

3. A steel typewriter desk and chair, furnished by the Board of Directors of the diocese, for his office.

4. Mrs. Reynolds' kindergarten, of more than 70 well-behaved children. This means that the von Holt Memorial Kindergarten is in steady use, not only for the Sunday Church School infant department, but also on five days in the week.

5. The well-earned victory of the Iolani football team over Kamehameha, 19-7, on Thanksgiving Day. The Bishop heard the new Iolani band for the first time that day, and liked it.

6. The new teachers in the Priory and at Iolani, 15 of them, of whom half a dozen are additional teachers, required by the growth of the two schools.

7. The new vicarage of Good Samaritan Mission, in which the Rev. B. S. Ikezawa and family are already comfortably settled.

8. Two of the three building units of St. Clement's parish. Beauty as well

as utility are embodied in both the parish house, which has been built, and the rectory, which has been purchased. They tell us that the new church building will be started in the coming year.

Christmas Ode---1937

Book of Wisdom, Chap. 18:14

"The Almighty Word leaps down from heaven above."

The Blessed Babe, Word of the Father's love,

Comes to sad earth, comes to mankind forlorn,
And all creation stirs to greet the dawn.

He comes to hungry souls, comforts the poor,

Enters the heart that opens wide the door.

Those little Hands stretched out on either side

Do draw men up to God this Christmas tide;

Love's Hands wide-spread, they welcome worlds to be,

Worlds of true peace and deepening harmony.

HE has not come unless HE's come in thee.

Lord Jesus, come! . . . and find Thyself in me.

—M. E. Staley.

A GREAT DOCUMENT

AFFIRMATION OF UNITY

THE second world conference on faith and order held in Edinburgh in August 1937, brought together four hundred and fourteen delegates from one hundred and twenty-two Christian communions in forty-three different countries. The delegates assembled to discuss together the causes that keep Christian communions apart, and the things that unite them in Christian fellowship. The Conference approved the following statement *nemine contradicente*:

THE INCARNATE WORD

We are one in faith in our Lord Jesus Christ, the Incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

UNITY FOUNDED IN HIM

This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness in all the world to His glorious gospel.

OUTWARD DIVISIONS

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His Church. We believe however that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

CONTRARY TO HIS WILL

We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in His mercy to shorten the days of our separation and to guide us by His Spirit into fulness of unity.

BEING DRAWN TOGETHER

We are thankful that during recent years we have been drawn together; prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made towards our goal of a common mind.

FULLER VISION OF TRUTH

In this Conference we may gratefully claim that the Spirit of God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience.

OUR UNITY DEEPER THAN OUR DIVISIONS

We have lifted up our hearts together in prayer; we have sung the same hymns; together we have read the same Holy Scriptures. We recognize in one another, across the barriers of our separation, a common Christian outlook and a common standard of values. We are therefore assured of a unity deeper than our divisions.

MUST MANIFEST IT TO THE WORLD

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

CONSTANTLY PRAY FOR IT

We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the severed communions together in increased mutual understanding and good-will. We call upon our fellow-Christians of all communions to practise such co-operation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church.

CHRIST, THE ONE HOPE OF WORLD UNITY

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, Who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to Whom be glory forever.

Thrills At Cincinnati

Even to be a very small part of the great General Convention in Cincinnati, is to experience the wonder and thrill of being a partner in the greatest concern in the world—the business of winning the world to Christ—partners with God. One realized something of its meaning, as one saw, listened, talked worshipped and worked with some of the partners from all over the world—thousands from continental United States, from Alaska, Africa, South America, West Indies, Philippine Islands, China, Japan, India—bishops, educators, business men, professional men and women, old and young, of various races and cultural backgrounds, but all united—"Brothers in Christ", as expressed by the president of Central China College, Dr. Francis Wei. For UNITY was the underlying theme of the Convention, following the lead of the conferences at Oxford and Edinburgh; FELLOWSHIP IN FAITH AND WORK, as expressed by the Woman's Auxiliary, the theme of the Triennial Meeting, and our objective for the coming three years. One felt this Fellowship among this great body of women of whom, by October 12th, 8000 had registered at the Woman's Auxiliary desk.

A Corporate Communion of 4500 Women

To experience this wonderful Fellowship in the great service of Holy Communion and Presentation of the U. T. O., is beyond description. The presiding Bishop and 32 missionary bishops administering Communion, actual representatives from 110 out of 113 dioceses (*dioceses*, not parishes or missions) placing in the golden alms basin the United Thank Offering of so many thousands of women of so many races and tongues, some truly "the widow's mite", made one pause in wonder and thanks to God for this great accumulation of thankfulness, this "100,000,000 thank you's." More than 4500 women were present in the great auditorium where the service was held, where a huge altar had been erected for the occasion. Floors completely carpeted were conducive to a quiet spirit of reverence in the great throng, which joined in this great Corporate Communion. What privilege and

a thrill for YOUR delegate to present YOUR United Thank Offering of \$2226.90.

At the Missionary Mass Meeting the evening of the same day, the total of the U. T. O. was announced, two Boy Scouts carrying a scroll, which, being unwound, showed first 52 cents, then \$30, then \$861,030.52, and from the throats and hearts of this vast audience rose the doxology "Praise God from Whom all blessings flow." Mrs. Harper Sibley, using an incident of the morning service, when the velvet curtain of the reredos caught fire from a candle, and was extinguished from behind with a pail of water, said "Many of us caught fire from the service this morning. Will it be put out with a pail of water?"

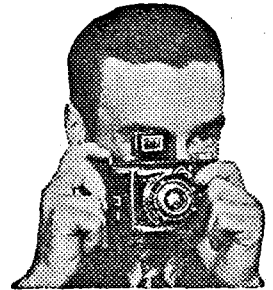
Pension Fund For U. T. O. Workers

At a business session of the Woman's Auxiliary some days later, a Resolution was adopted that \$151,032.52 of the whole offering be set aside for a PENSION FUND CAPITAL ACCOUNT and "that, hereafter the Pension Fund be known as the IDA M. SOULE PENSION FUND of the UNITED THANK

OFFERING, in honor of her in whose mind and heart originated this great offering of the women of the Church, the 50th Anniversary of which will occur in 1939." In answer to a telegram sent to Mrs. Soule, now 88 years of age, and residing in Boston, informing her of the action of the Triennial Meeting, a message was received expressing her gratitude for the honor conferred on her, and that those who are giving their lives in service will be provided for when no longer able to carry on their work.

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Caste Breaks Down at the Altar

This delegate wishes to express her heartfelt thanks to all those who helped to make it possible for her to attend this great Triennial Meeting, and assures you that she will report further to you regarding "dividends on your investment". But she would like to leave with you just now the thought of "Fellowship in Faith and Work", mentioning only one of the four splendid addresses given on the subject to the Woman's Auxiliary, the one by Bishop Azariah, native bishop of Dornakal, India. He told us how the Holy Spirit is working in the hearts of the Indian people and is breaking down the caste system, so that those who formerly could not eat or drink together (even the shadow of an outcaste falling across one of caste would defile him) now receive Communion together at the same altar rail. He asked us to "Go, into this great continent of America, filled with the thoughts that you are a fellowship with the believers all over the world, a fellowship which is growth, a fellowship that was created to bring the message of God's love to the whole world, a fellowship that is to be one within itself, and a fellowship that is to manifest the divine power to the outside world."

Let us, then, remember our diocesan motto for 1937—

"All for Christ, Christ for all,
Forward—Together."

By Nancy Blanchard Fraser

RECTOR SURVIVES TERMITES

When timbers beneath a bell hanger survive a half century and termites enjoy three squares a day throughout that period then it is just plain lucky that the bell-ringer, oftentimes the rector, did not have a perfectly good bell come banging down on his head. Such a threatening condition existed at the Church of the Good Shepherd, Wailuku, Maui, until the parish authorities took the situation in hand.

The bell remains as a part of the original Church, now used as Guild House and Church School rooms, and it was found necessary to renew and level the entire floor as well as the bell platform. So they are straight again over on Maui, all of which is a real satisfaction to the Rev. C. Fletcher Howe, Rector, who had a few bad dreams of a bell-like helmet after the condition was discovered.

BERT G. COVELL

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HERE AND THERE IN THE DIOCESE

Our Delegates Returned from Cincinnati

That is to say, all but Mr. Peck, who is not expected until about a week before Christmas. The Bishop and Father Corey reached Honolulu on November 18th, and gave reports of the Convention that night at a full Staff Meeting. Father Corey, with Mrs. Corey and



THE REV. H. H. COREY

Our deputy at the General Convention, who says that handing out the Hawaiian Church Chronicle to weary deputies is one of the best things he does.

Mary, sailed for Hilo the next day. The Bishop and Mrs. Fraser spoke on the Convention at a special meeting of the Oahu branches of the Woman's Auxiliary on November 19th.

The Bishop read the pastoral letter from the House of Bishops at the Cathedral parish service on the following Sunday, and described thrilling scenes from the Drama of Missions at St. Mary's that evening. He read the Bishops' Pastoral also at St. Clement's the following Sunday, and spoke on the Convention at the joint meeting of the city branches of the Young People's Fellowship at Epiphany that evening.

A Great Missionary Convention

The key notes of the Convention at Cincinnati were missions and church unity. Not only was the missionary budget increased by \$200,000 for 1938, but there was also a spontaneous fund of \$300,000 created for the immediate needs of our Chinese Christian brethren, particularly in the Shanghai area who have lost everything.

When our deputies were invited into conference regarding the Objective which our Missionary District would strive to reach for the missionary budget of the Church, they indicated that they would place before our congregation the sum of \$5,000 for the coming year.

The Christmas Cheer Fund

The diocesan committee of the Woman's Auxiliary for the Christmas Cheer Fund of 1937 has been appointed by the Executive Committee at its last meeting. This committee consists of Miss Marie von Holt, chairman, assisted by Mrs. Derek Perry and Miss Eileen Stanley.

HOW TO EMPTY JAILS

Sheriffs get together sometimes to compare notes. At such a meeting in Richmond the Sheriff of Page County, Virginia, said he wished it were possible to appropriate money to the Episcopal Church with which to establish missions in all the "hollows" of the county, for then there would be no need of larger jails. The only place in the county about which he had never had to worry, the Sheriff said, was Pine Grove Hollow, because of the work of St. George's Mission there.—*Our Mountain Work.*

BISHOP HUNTINGTON CONFIRMS LEPCERS

Bishop Huntington of Anking has confirmed 24 lepers at the leper hospital in Nanchang. This little hospital is a Church and community project, recently enlarged by the Chinese provincial government from a capacity of 60 to 240.



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ST. ELIZABETH'S MISSION HONOLULU

By Rev. W. O. Shim

St. Elizabeth's began another year of work on September with much activity. The large enclosed lanai of the parsonage has been renovated and turned into a meeting place in which the Woman's Auxiliary and Guild meet on Tuesday afternoons for needlework. Besides caring for the Altar linens they are making vestments for the re-enforced and newly organized choir.

Active Women

At the September meeting of the Woman's Auxiliary and Guild, they decided to have their monthly business meeting on the second Tuesday of each month with different members of the Auxiliary and Guild as hostesses in the meetings. In the October meeting Mrs. Donald Roberts of St. John's University of Shanghai and now of Iolani School was invited to speak and she gave a very inspiring talk on the Christians in China and their influence and contributions to the Chinese life. Miss Marie von Holt spoke at the November meeting on the Early Days of the Church in the Islands. We are very grateful for Miss von Holt's most interesting talk for she has brought home to the members not only the early history of the Church in Hawaii, but also the beginnings and the pioneers of St. Elizabeth's. There were 21 present at the meeting to hear Miss von Holt.

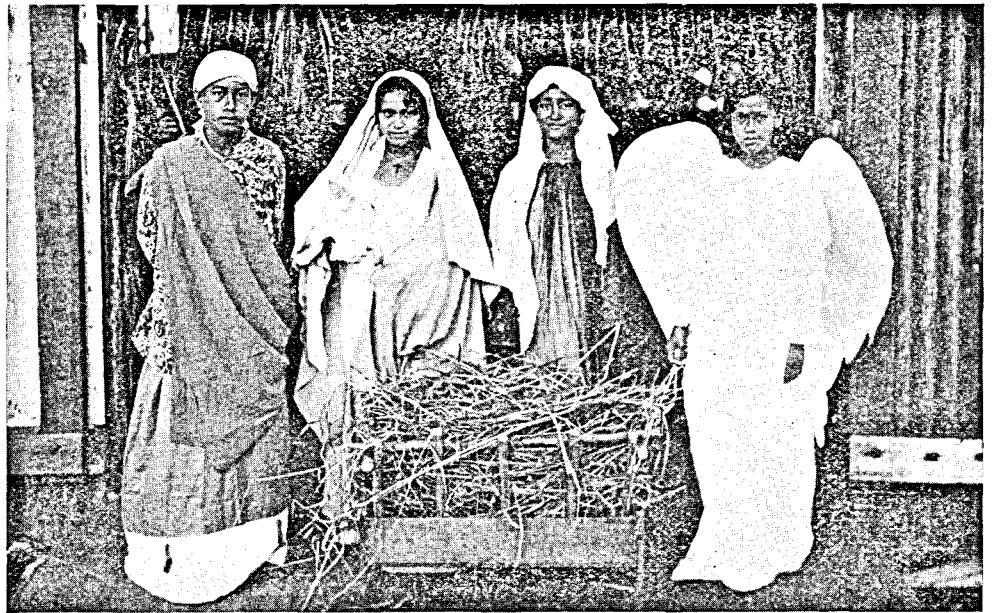
Many Children

There are 125 children of different ancestry and many of them non-Christians enrolled in the Sunday School with a staff of 12 teachers. The Elsie Proctor Matthews room in the school building was made over for the children's chapel where the pre-school children have their devotions with Deaconess Swinburne Sunday mornings, while the older children worship in the church. The Sunday School gave its first entertainment on the evening of October 22 with a one act play "The Prickly Prince", songs and tap dancing. The parish house was packed to overflowing with children and their parents and friends of the mission and every one had a grand time. Two Hallowe'en parties were held on October 29 for the Sunday School children—one at 3 o'clock in the afternoon for the Kindergarten, first and second grade

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LA JOLLA, CALIFORNIA



A NATIVITY SCENE AT ST. JOHN'S-BY-THE-SEA, KAHALUU, OAHU

children and one at 7:30 o'clock in the evening for the older ones. There were 40 or 50 in the afternoon and about 100 in the evening.

The two neighboring public schools, Robello and Kaiulani, continue their goodwill and co-operation in sending their children to us for religious instructions weekly. We have this year 100 from the Robello School and about 75 from Kaiulani School. The children from Kaiulani School meet on Thursdays and those from Robello on Fridays.

Whole Families Baptised

There were 12 baptisms in the last few months at St. Elizabeth's. It was a great joy and satisfaction to the new vicar and he wishes to share it with all interested that two of these 12 baptised were fathers who were baptised with their children thus making their families 100% or entirely Christian families. These two young men are being prepared for Confirmation at Christmas time. Many of St. Elizabeth's families are only half or partial Christian. Let us continue to pray God for His mercy that they too may soon become members of the body of Christ, the Church.

Our kindergarten has an enrollment of

90 children of different races and nationalities. Mrs. Ruth Lau Wong, daughter of Mr. and Mrs. Stephen Lau, is the new member of the staff. The kindergarten is much enriched by her ability on the piano. Shortly after the opening of the school in September, Mrs. Russell of the health department of the Free Kindergarten and Children's Aid Association was invited to meet with the teachers. She has told the staff of her work in other Church kindergartens and expressed her wish to work in St. Elizabeth's.

Your continual prayer is asked for the staff and the work of St. Elizabeth's mission that the Gospel of Christ may be truly preached and truly received in this overcrowded section of Honolulu.



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They are sold in \$100, \$500, and \$1,000 sums, and may be secured by application to the diocesan treasurer, Mr. T. J. Hollander, Queen Emma Square, Honolulu.

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DR. GULICK'S "MIXING THE RACES IN HAWAII"

By Rev. K. D. Perkins

That a distinctly new race is evolving in Hawaii is the conviction of Dr. Sidney L. Gulick, former missionary in Japan and secretary of the Federal Council of Churches in New York, now retired in Honolulu. Dr. Gulick surveys in some 200 pages the various factors—racial, historical and political, social and religious—that are helping or hindering the fusion of Caucasians, Asiatics and Polynesians. In dealing with all organizations such as churches and welfare bureaus, the writer has complete tables and charts to show

the extent of inter-racial activity. In an impressive summary at the end of the book, he says, "In the light of all the facts and factors . . . which have been presented in the foregoing pages, we conclude that a unique process is going on in the Hawaiian Islands, creating a new human type, the Neo-Hawaiian-American Race."

There is a sympathetic account of the growth of the Episcopal Church in the Islands, with a reference to the emphasis in both thought and practice on "inter-racial equality" of our Mission. The statistical view of the Church, with its 6,191 members in 1935 might lead a casual reader to underestimate its influence in the Territory of Hawaii. The

writer estimates from the best available figures that there are about 80,000 Buddhists and Shintoists in Hawaii, about 100,000 Roman Catholics, about 60,000 Protestants (including Anglicans) and about 15,000 Mormons. The total of about 250,000 claimed by churches and temples leaves about 150,000 of no religious affiliation.

Despite the statistical charts and exhaustive treatment of the factors making for goodwill and promoting interracial marriages, the book is invaluable to the general reader who is seeking information about the Islands. For study groups on Missions in Hawaii, the book is most timely. Printed locally, it is available at the Hawaiian Book Rooms, Honolulu.

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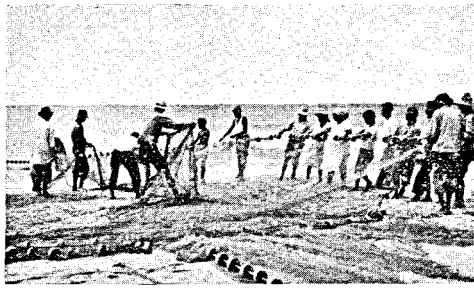
FROM PRIVATE LETTERS OF QUEEN EMMA AND KING KAMEHAMEHA IV TO BISHOP STALEY—1863-1883

Reverence in Worship and Christian Training in Schools

"As you may have learnt, our people from the earliest days prepared themselves very earnestly in mind and spirit as well as body to perform the worship of their gods, and the sacred hulas in their honor. Their offering always involved real sacrifice—they must give of their best. . . . So it gladdens our hearts to see our people, young and old, being trained in true and reverent worship, and how to prepare themselves to take part worthily in the Great Sacrifice. . . . Why should we, knowing the One True God, pay Him less honor than was paid to those idols? I often say "Sitting comfortably to shout hymns and murmur prayers is not worship worthy of Him who was before all the worlds existed!"

Later—"Would that every school in our land taught children such God-Control, which alone can guide them through life. . . . But I see more and more godless schools operating now in our land. 'Education must be secular' is the cry of the foreigner. Why? . . . If God is not honored in our schools, can we expect a blessing in this land? And will not the young people, left to their own guidance, choose low ways of selfishness and lawlessness? . . .

Later again—"It is some comfort to know that our own Church Schools here will never cease their daily religious lessons and the training of the young to keep close to God, whatever others may do. . . . England has shown us the way; the Church there through many centuries opened schools and colleges, called by the names of saints, teaching reverence and piety to young and old; and now she is building many more such schools. . . . Our poor country, whither is it tending now? . . . My dear Bishop, forgive me for troubling you by this cry from my heart. . . .



HUKILAU, A HAUL OF FISHES.

When a "school" is sighted, the whole neighborhood assembles to assist in surrounding the fish and in hauling in the net. All persons who take part in the Hukilau, share in the division of spoils.

Bishop Staley's Journal

January 14, 1863.

In order to explore this nearest part of my diocese to estimate its needs, I last week started on a journey to the windward side of Oahu Island on horseback, accompanied by the King and Judge Allen for the first day or so. . . . I had with me a fine young Hawaiian as interpreter, provided by the King. Passing over the Pali pass, I stopped at many villages, . . . finally reaching Waialua. Here I stayed for two days, interviewing and teaching many others whose children had never been baptized, and promised to send them a teacher to prepare them all for the baptism. . . . The people all along welcomed us with open arms, pressing us not to forget to teach them further. They evidently felt deeply the refusal of baptism to their infant children, knowing that their beloved Queen had wanted it for her little son. . . . Next I visited Waianae, and there also found many babies and adults asking for baptism. So we passed on around, riding many miles each day, talking to the men and others about their problems, till we reached Honolulu once more. I had visited every considerable settlement of Hawaiians all around Oahu at the end of this tour, and found besides large numbers of scattered foreigners who complained of the lack of any religious teaching for their children, many unbaptized. I will not baptize the children till the parents are well-instructed in the faith.

1864:

"I have today brought before her Majesty (Queen Emma) my request for a piece of land, if she has such available, for a Church, now that we have so many families asking for baptism and teaching in the Waialua district; or it might be even at Waimea on the north coast of Oahu. Lay readers from my bible class have been going out there to teach parents who complain that their children are refused baptism. . . .

"We now need a resident worker there, and I look forward to having a Church, however small, for the dignified reverent worship, so difficult to obtain in a Hawaiian hut or a foreigner's verandah! The Queen promises to consider it."

Note Regarding Waialua

Evidently land in Waialua was obtained sufficient for a resident worker and services, since Bishop Restarick records in his book on Hawaii that in 1874 the Rev. W. Calder was put in charge of the Waialua Mission by Bishop Willis. On his leaving for New Zealand, the Rev. Abel Clark, a deacon, followed him there. When Mr. Clark died in 1887, lay readers carried on the work.

In 1881, Bishop Willis bought 1.58 acres of land for \$50. From 1904, the Rev. W. E. Potwine, vicar of St. Elizabeth's Mission on King Street, carried on the work at Waialua, part of his salary being paid by the plantations there. When he left in 1915, the work at Waialua suffered neglect, the property having been leased for shops.

By the lonely, self-sacrificing labors of Deaconess Swinburne, it was revived, and now at last after more than 70 years we may get the Church envisaged by Bishop Staley. Since January 1938 is the diamond anniversary of the first visitation of the Bishop of our Church to Waialua, it would seem fitting that the proposed Church for which he so earnestly prayed and worked be erected without further delay.



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"Of distinguished colonial ancestry; an alumnus of the University of Virginia and of the Virginia Theological Seminary which latter has honored him with the degree of Doctor of Divinity; a devoted missionary among the Japanese; a noteworthy president of St. Paul's University, Tokyo; a statesman Bishop of the Nippon Sei Kokwai in the diocese of Kyoto; a scholarly theologian giving of his gifts to his Alma Mater; successively Bishop Coadjutor and Bishop of the diocese of Virginia; beloved of his fellow churchmen and fellow citizens; helpful member of the National Council of the church; chosen of his brothers in the House of Bishops as Presiding Bishop of the church."

This paragraph is the citation at the Seabury-Western Theological Seminary on October 27th, when Bishop Tucker received the honorary degree of Doctor of Sacred Theology. Perhaps no other family in America at the present time is as closely associated with our Church and its ministry as the Tucker family. We list some of the interesting "Church connections" of the family of our Presiding Bishop.

"His father before him: The Rt. Rev. Beverley D. Tucker, Bishop of Southern Virginia.

His brothers with him; Ministers; The Rev. Beverley D. Tucker, Jr., St. Paul's, Richmond, Va.; The Rev. Herbert N. Tucker, St. Paul's, Suffolk, Va.; The Rev. F. Bland Tucker, St. John's, Washington.

Missionaries: Dr. Ellis Tucker (teacher), St. John's University, Shanghai; Dr. Augustine Tucker (medical), St. Luke's Hospital, Shanghai.

One sister married a minister (the Rev. Dr. Luke White). And their son is a minister, a mountain-missionary in Virginia.

Of nine sons, six became ministers or missionaries; two are business men and one is a lawyer.

Had the Rev. Beverley D. Tucker, Jr., accepted his election as Bishop Coadjutor of Virginia, there would have been a father and his two eldest sons serving as bishops in the State of Virginia, and at the same time."—(From the Emmanuel Church *Kalendar*, Athens, Ga.)

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WHO ARE THE CATHOLIC BISHOPS OF BRITAIN?

The *Universe*, a Roman Catholic magazine published in England, complains that the British Home Office has refused to submit to King George an address in which the Roman Catholic Archbishops and Bishops in Great Britain reaffirm the loyalty of British Roman Catholics to the Crown. Sir John Simon, the Home Minister, has declared that, like his predecessors, he would be "unable to submit to the King an address in which these archbishops and bishops were referred to as the Catholic archbishops and bishops, and in the signatures to which use was made of territorial designations which cannot be recognized in official communications."

The Home Minister was entirely within his rights in refusing to present this address. Anglican Churchmen do not refuse the rights of Roman Catholics to full religious liberty but they do object to recognition of the members of their hierarchy as "the Catholic Archbishops and Bishops" of England. Catholic Archbishops and Bishops they are, but no more so than those of the Church of England; indeed, if anyone is to be described as the Catholic Archbishops and Bishops of Britain it is the members of the Anglican and not of the Roman hierarchy.

It is interesting to note in this connection that it has always been the Anglican Church and never the Roman Catholic that has been responsible for the coronation of British Kings.—*The Living Church*.

To date not one curious person has to our knowledge remarked upon the astounding fact that the picture of the Silver Sword in the October issue was upside down!

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"THE RELIGION OF A GENTLEMAN"

A Pedigree of Protestantism. By Edward Hawks.

The propagandistic purpose and bias of Roman authorship is evident on every page of this book. But if other readers suppress their feelings and keep their heads, they may have the wholesome experience of seeing themselves as others see them. In this connection members of the Episcopal Church will find the following passages especially interesting:

"Essential Anglicanism is a school of Christian refinement rather than a religion. It creates an atmosphere of respectability and a subserviency to established custom. In every country in which it is found it attracts those who are prominent by reason of their wealth or social position. It imposes no heavy burdens, exacts no creedal subscription, and is as pliable as putty in anyone's hands. It only speaks loudly when it speaks with the majority. It blesses what the world blesses. It is friendly both to conservatives and radicals. It has in its old age become tolerant of everything that is not obviously wrong. No religion has been better served by men of solid learning and sincere piety. Yet its standards are of this world. It might be described as the religion of a gentleman."

Interesting, if true.

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CHURCH ARMY ON THE AIR

By Captain George A. Benson

Some long time ago an article appeared in one of our Church Army papers entitled, "Church Army up in the air." The article referred to the time of Captain Davey's visit to Hawaii, when he with myself through the kindness of a friend who bore the expense, was able to fly back from the Garden Island to Honolulu in order to attend a special meeting. Whether or not the Church Army has been "up in the air" since that time I am not in a position to say, but I am happy to say that the Church Army has been "on the air" recently.

It may be interesting to our readers to know how this came about. I happened to meet a friend in Hilo some time ago who had just been listening in on his radio to a religious service and he asked "Why is it we can never get a regular Episcopal Service over the air?"

I had to confess, I did not know but remarked it would be nice if the Episcopal Church could give a regular broadcast. Before my friend left me he said, "Well, just you go ahead and see what you can do about it and let me know." This I promise to do. Several weeks passed and by chance I met this friend again and his first words were, "What about that service."

I told him the cost and said that I saw no way of meeting this. He at once replied, "I'll stand the expense."

Arrangements were made with the Manager of KHBC, Hilo, and on October 31st, our first service was put over, which has resulted in a large number of letters of congratulation and requests from many sources that we continue these services. This we are happy to state, we shall be able to do on the fourth Sunday in each month, our good friend meeting the expense for which we are thankful.

The service is known as "The Episcopal Church message through the Church Army." Church Army believes as I hope we all do, that no service for Christ is true and right unless it has in it an element of self-sacrifice, and we have a group of young Filipino helpers who sacrifice time and give their talents over the air in the cause of Christ, to which they have dedicated their lives. These young men are some of our regular communicants.

We ask your prayers that these services and messages going forth into hundreds of homes may be richly blessed of God.

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Tune in over KHBC, Hilo, from 11 to 11:30 a. m. on December 26th, and let us have your comments.

If you have a favorite hymn which you would like dedicated to your friends and will let me know in good time, we will do our best to meet your requests. We want this to be your service and we your servants in this great privilege which is ours.

May we take this opportunity of wishing all our friends A Very Happy and Blessed Christmas from the Church Army in Hawaii.



This Faith Is Justified

At a place with the very discouraging name of Mengnanapuram, almost at the southern tip of India, a church that holds 2,000 people was built some years ago when there were just twelve Christians in the village.

The region was thickly populated and the architect and builder, the Rev. John Thomas, had faith. He made a "beautiful majestic church" with a spire 184 feet high.

Today the whole village is Christian and in neighboring villages within a radius of eight miles, forty-five chapels have been built.

The English Church Missionary Society started work in that area in 1836.



THE FIRST ROLL CALL OF THE TWO HOUSES found 114 of the 144 members of the House of Bishops answering the first call to order, while in the House of Deputies 302 clergy and 216 laymen answered the first call. These two houses are of course similar to the governing body of the United States. This is natural as way back in Revolutionary times practically the same men made the two organizations.

The Oahu Clericus has decided to hold its meetings on the first Monday of each month; that is if it receives invitations for luncheon from some parish or mission.

Mother: "Marilyn, were you a good little girl at church today?"

Marilyn: "Yes, mother. A man offered me a big plate of money, and I said, 'No, thank you.'"—*Sudbury Star.*

IS IT INDEED INCOMPARABLE?

Speaking of seeing ourselves as others see us, we have this story direct from the General Convention. After a great service one Sunday morning (we think it was at St. Mark's, Evanston), in which spiritual devotion and worship were heightened by glorious music and architecture, the rector, as was his custom, greeted his people and the visitors at the church door as they went out. Among the strangers that day was a fine looking man, tall and sturdy, whom the rector did not know. The visitor expressed his deep interest in the first Episcopal service he said he had ever attended. He was a Methodist, and could not help saying how he had been impressed in the service by the "Episcopal Church's incomparable lethargy."



THERE WAS A LOT OF FUN both before and during the Convention about the meetings and speakers of the C. L. I. D. noon-day meetings. The C. L. I. D. being translated means The Church League for Industrial Democracy. It has been walloped fore and aft by a certain element within the Church and as ardently supported. These noon-day mass meetings are unofficial—a very important word in this situation—and have as speakers such men as Norman Thomas, candidate for the Socialist party ad infinitum, and the following day Sam Franklin, leader of the Arkansas cooperative farm movement. In our humble opinion it is a rattling good idea to bring out in the open thoughts about the relation between Christianity and Industry. This very opposition will probably suggest to many of us the value of belonging to a crowd of clear thinking men and women who are willing to face the facts of our day from the Christian viewpoint.

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The business manager of the Hawaiian Church Chronicle notes that a number of people who have never contributed before have sent in gifts this month. May we remind you that NOW is the time to send in gifts and subscriptions in the envelope furnished last month, or any other envelope, to Mr. T. J. Hollander, Queen Emma Square, Honolulu.

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