

Hawaiian Church Chronicle

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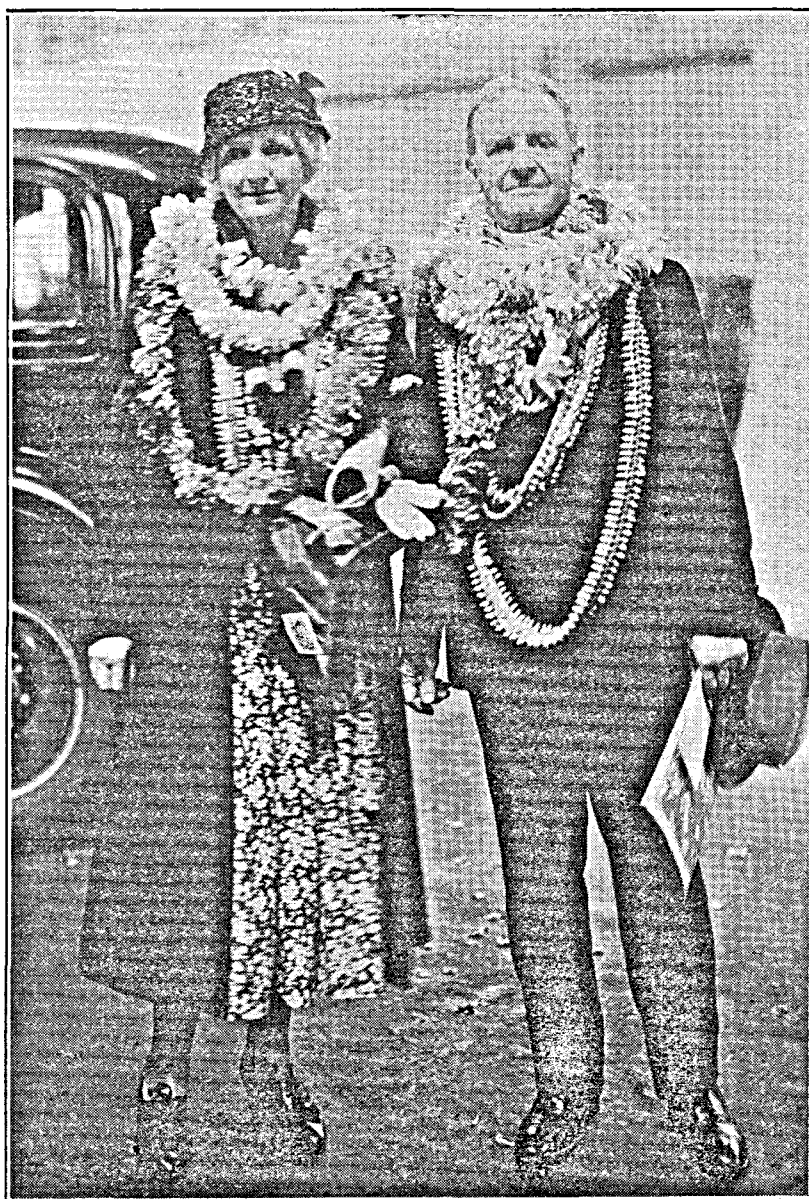
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

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

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HONOLULU, HAWAII, MARCH, 1933 - Feb-19 37

No. 1



THE PRESIDING BISHOP OF THE CHURCH, THE MOST REVEREND JAMES DeWOLF PERRY, D.D., AND MRS. PERRY AS THEY ARE LEAVING HONOLULU MARCH 3rd

VISIT OF CHURCH OFFICIAL OF INTEREST TO THE ARMY

(Article in Honolulu Star-Bulletin
March 4, 1933)

The visit of the Rt. Rev. James De-Wolf Perry, Jr., bishop of Rhode Island and presiding bishop of the Protestant Episcopal church in America, is of especial interest to the military garrison of Oahu because of his affiliation with the army during the World war as senior chaplain of the American Red Cross, and his subsequent keen interest in military affairs.

"One pictures him in the quiet dignity of his office and properly so," said Maj. Henry W. Stiness of Schofield Barracks, who has known the bishop for many years. "But beneath purple and white is a man quite unknown generally and of great personal appeal.

"In his young college days, Bishop Perry could jump the cross bar at a six foot height. Following an open air service at the outbreak of the war, he was making his way from the camp to his waiting motor.

"In his hand, his vestments, just removed nestled in this compact leather case. A gate bar about four feet high blocked his way. Very gracefully, the bishop of Rhode Island cleared the bar, increasing the admiration of the soldiers round about and sacrificing not a whit of dignity or personal charm. On the contrary, the lads in olive drab realized that the lesson just left with them was left by a very human teacher.

"In modest guise, senior chaplain of the American Red Cross, Bishop Perry crossed the seas. With neither frills or delay he placed at the disposal of General Pershing and the senior chaplain of the A. E. F., Rt. Rev. Charles H. Brent, the mental and physical resources of the American Red Cross. "The American Church' (Episcopal) on the Avenue O'Lama in Paris began to make itself felt as a power and from its pulpit in those hours when field, hospital and divisions did not require his splendid service, Bishop Perry breathed comfort, faith and courage into the hearts of beleaguered Paris. His figure became familiar to Foche as well as to Pershing, in the King's Chapel in London. I can see his face aglow as he addressed 5,000 American engineers at Angers while they sat or stood in wrapt silence. No one required their attendance, and they were glad they were there.

"I can see him amongst the hundreds

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of portraits of Brown university's tradition-clothed chapel as a vespers congregation in hushed and solemn silence hear those things requisite and necessary to the soul's health.

"A sergeant of the 26th (Yankee) division lay twice wounded and twice gassed upon his cot at the disciplinary barracks 'somewhere in France', but many miles from Paris. The American signal corps ticked its buzzer in the bishop's quarters in the French capital. The sergeant was a parishoner of one of the Pawtucket churches of the diocese of Rhode Island.

"Out into the lightless night went the bishop. Hours intervened, the fewest possible. Into the hut came the bishop, joining commanding officer, medical officer and nurse. Several years later in the chapel at the bishop house in Providence, R. I., the sergeant, the commanding officer knelt as the bishop blessed a 'Church War Cross,' lovely silver emblem of service, and decorated the sergeant.

"From his office in the Church Missions house, New York, Bishop Perry feels the nation's pulse; at the Lambeth conferences, the world's pulse. He reads the best, retains and quotes from his reading. Such is Honolulu guest.

"It is with interest that I have watched floral tributes heaped about the necks of distinguished visitors. It is a pretty custom. Honolulu will wait long for finer or worthier shoulders about which to place leis. Should Bishop Perry find time to visit Shafter or Schofield Barracks, he would find many friends. He knew them in mutual service on the fields of France. He is on his way to stormy China to view first hand the needs of our people there. War clouds do not deter him in his course. Mrs. Perry will accompany him as he crosses the plank of the Empress of Canada to visit flower-decked Oahu."

RADIOGRAM

March 4th, 1933

"Lovely memories. Grateful
aloha to all."

PERRYS.

LENT

Illingworth says "We are unfortunate in confining the term "asceticism" to those whose lives express the ascetic principle in more than an ordinary degree—whereas the principle itself is an essential element in every Christian life." This is beyond contradiction in a religion whose Founder said "If any man wills to follow me, let him deny himself." So the Church never fails to insist upon the ascetic principle. She speaks continually of "a rule of life", "an ordered life", "self discipline." And Lent is one insistence upon this principle. The word "asceticism" by derivation means "exercise", and the Church demands that we exercise regularly, painstakingly, during this marked season, specifying (as did our Lord) the threefold exercise of fasting (to live soberly), almsgiving (to live righteously), prayer (to live godly), so that by this period of training we may become more fit (and how sadly out of condition we are) for our Christian life.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The Feast of the Annunciation interrupts the Fast of Lent. But it is sadly fitting that it does so. The Blessed Virgin cries "My soul doth magnify the Lord" as it were from the very shadow of the Cross. It is, so to speak, a calendar fulfilment of the prophecy "A sword shall pierce through thine own soul also." Certainly she alone is so blessed among women as to be worthy to be accorded this royal festival when all other men and women are in penitence and discipline. But of course the Annunciation is also a Feast of our Lord. It commemorates His actual Incarnation, preceding His Nativity by nine months, and indeed it was reckoned as the beginning of the civil year in many countries, and was so in England from the twelfth to the eighteenth centuries. (The popular name in England being Ladyday, and the day of lease renewals, etc.) In many ancient Martyrologies the day March 25th was without much authority named as the Memorial of the Crucifixion.

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ACCOUNTS INVITED

THE SITUATION IN A NUTSHELL

*National Council Meeting,
February 8 and 9*

The immediate question in regard to the National Council meeting on February 8 and 9 is of course finance. Omitting for brevity many columns of figures and hours of study over further reductions which were adopted, the situation was this:

The budget for 1933 amounts to \$2,895,625, including estimated lapsed balances of \$225,000, or actual estimated expenditures of \$2,670,625.

This is instead of the 1933 budget adopted by General Convention, which was \$4,225,000.

What the dioceses expect to pay, a figure not yet wholly ascertained, is \$1,499,169. About \$80,000 will be received as miscellaneous income from various small sources. Interest on trust funds yields \$420,000. The 1933 share of the last United Thank Offering is \$265,000. A sum on hand from undesignated legacies of 1932, plus an amount up to \$100,000 of those to be received in 1933 (which is only a portion of the amount received annually for some years past), is \$260,000.

Summarizing:

Dioceses expect to pay.....	\$1,499,169
Miscellaneous	80,000
Interest on trust funds.....	420,000
U. T. O.....	265,000
Undesignated legacies	260,000
	<hr/>
	\$2,524,169

Amount still needed to	
balance the budget.....	146,456
	<hr/>
	\$2,670,625

How to close the unreducible gap of \$146,456 was the problem, for on the one hand the Council had to meet the General Convention rule of not going into debt, and on the other hand the appropriations could not be further reduced, except as evaluations still going on may bring about further adjustments.

The decision was that if the Church is fully informed of the need for this \$146,456, additional gifts will be offered for it.

Attention was called by some of the Council members to the fact, that we can no longer speak of reducing the appropriations "without injury" to the work. The work has already been injured.

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LENTEN SERVICES ON OAHU

Clericus Unites in Lecture Series

Every Parish and Mission throughout the Diocese is holding special Lenten Services for the individual congregations. The Clericus of Oahu, after discussing many plans for a united observance of the season, is able, through the courtesy of Dean Ault, to invite the various congregations to a series of lectures given by Father Bray at the Cathedral on the Wednesday afternoons during Lent at 4:30 o'clock.

Father Bray's Lectures and Subjects

March 1—"The Religious Attitude Toward the Newer Conception of Thought."

March 8—"Divine Providence in the Play of Cosmic Processes."

March 15—"Prayer in a World of Law."

March 22—"The Bible in the Light of Modern Revelation."

March 29—"The Sense of Sin in Modern Life."

April 5—"The Great Gospel of the Cross."

The members of the Church are asked to invite their friends to attend this illuminating and helpful series.

Children's Services

St. Andrew's Cathedral is having the usual united Children's Lenten Service on Friday afternoons at 4:00 o'clock with addresses by the Dean. Epiphany is holding a children's mission on Ash Wednesday, and on each Thursday thereafter is having a children's service at 3:30 p. m., with instruction on missionary and Church knowledge. A Lenten Mission for children is conducted at St. Elizabeth's each Friday at 4:00 p. m. and each Sunday evening at 7:30 o'clock is having a Young People's service in the Hall with instruction on the Prayer Book and the use of the Bible.

Daily Services

St. Andrew's Cathedral has its full quota of daily services, adding this year, except on Friday a daily service of meditation at 4:30 p. m. St. Clement's is holding a daily half hour service, except on Wednesday, at 4:30 p. m. with a series of meditations on "The Devotional Messages of the Prayer Book."

A TREAT FOR CHILDREN

Mother Goose Brings a Golden Egg

By Mrs. S. H. Littell

We suppose that it was under the auspices of the "Hui Manu" Society that Mother Goose came flying into town on the last Saturday in February on the most beautiful bird we have ever seen. She landed right at Pa Hauoli, for she scented there a band of little tots who were all ready to believe and to see that there really was a Tommy Tucker, a Jack-be-nimble and a Mary-Mary-Quite-Contrary as well as Three really-truly-Men in a really truly Honest-to-Goodness Tub. The keys of the city were given immediately to Mother Goose; they were of course the keys to the hearts of all those little boys and girls which she opened straight off at first sight.

Artistically the tableaux were a perfect success. We had inside information that they would be, for when has Mrs. J. A. Morgan ever been in charge of "Properties" and not worked out every detail in as beautiful a way as human artistry can achieve? Mrs. Arthur Smith as Mother Goose was in charge of assembling the program. Back of the scenes she was truly The Woman who, tho' she had so many children, she knew what to do, and the Tableaux proceeded like clockwork. The loveliest of all the Tableaux was perhaps the unposed one of Mrs. Robert White as she sat on the steps of the stage and read the verses with an ever-increasing number of children gathering around her. Music added interest here and there as the Priory girls under Mr. Bode's instruction, and with Mrs. Elizabeth Miller at the piano, sang the nursery rhymes dear to children's hearts. More than a hundred and thirty dollars were realized. This will be devoted to the Lenten Missionary offering of St. Andrew's Priory School.

There is already a demand that Mother Goose become a member of the "Come Back Club" and that she be invited to bring her goose to visit us immediately after Easter before the moulting season begins, and while those beautiful white feathers are sleek and soft enough to carry her back on such a long journey.

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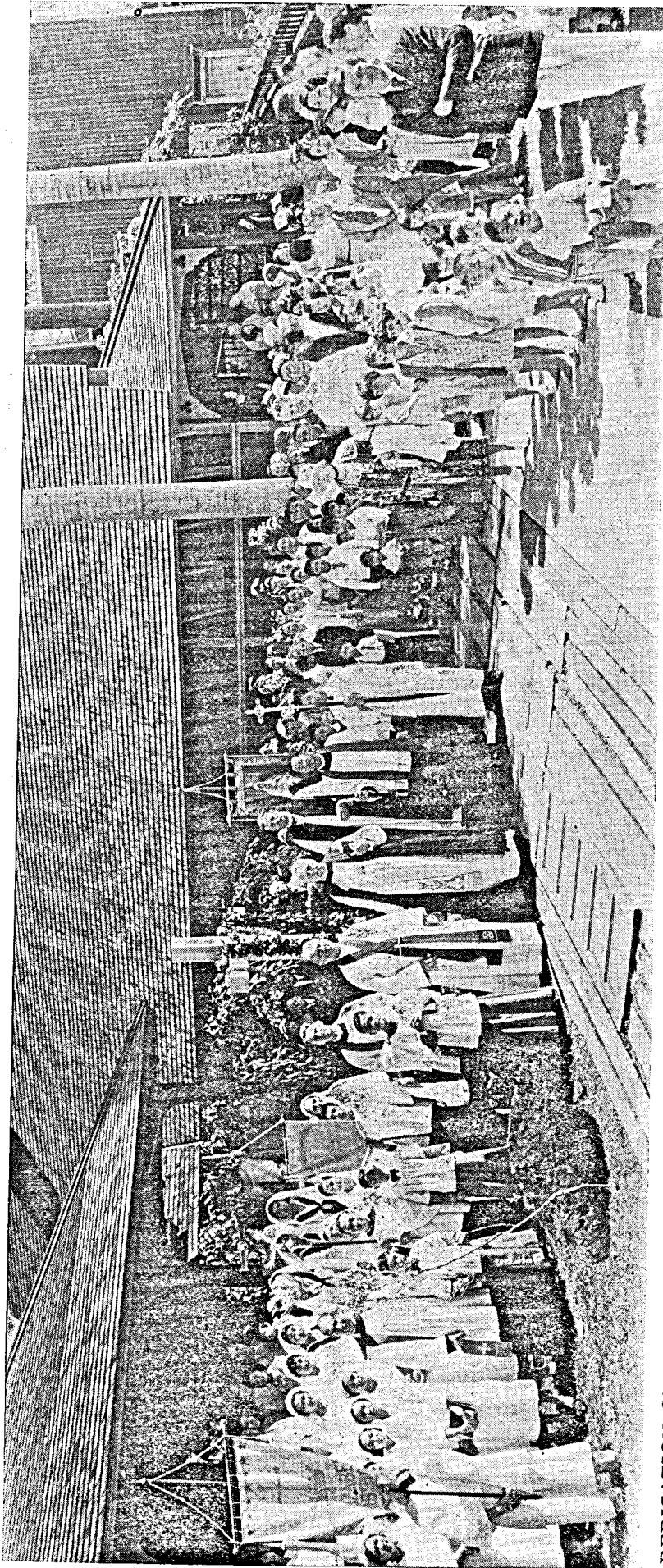
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DEDICATION OF THE CHURCHYARD CROSS AT ST. ELIZABETH'S MISSION BY THE RT. REV. PAUL MATTHEWS, D. D., BISHOP OF NEW JERSEY

ST. ELIZABETH'S CELEBRATES THIRTIETH ANNIVERSARY

By Rev. Canon Jas. F. Kieb, D.D.

St. Elizabeth's Mission, Palama, turned an important page in her history on Sunday, February 19th, when she celebrated the thirtieth anniversary of her founding and commemorated, also, the thirtieth anniversary of the death of Charlotte Elizabeth Procter, beloved wife of the late William Alexander Procter of Cincinnati, Ohio, who was the founder and constant benefactor of the Mission.

When the Rt. Rev. Henry Bond Restarick, D.D., came to the Hawaiian Islands, as the Third Bishop of Honolulu, some thirty-one years ago, the Church, with all its property and belongings, had just been taken over from the Church of England, and Hawaii had just been made a Territory of the United States. At this time, the district lying to the north of the city, known as Kapalama, was mostly undeveloped country, with taro patches and cane fields about, and was practically untouched by any religious body, save for a small Evangelical Chapel, which had been built at King and Liliha Sts. Deaconess Emma B. Drant, who came out as one of the early workers under Bishop Restarick, and was supported in all she did by Mr. Procter, started a small night school for Chinese men and boys, in Robello Lane. In a very short time, it was evident a permanent home was needed for the new mission. Mr. Procter was informed and he authorized the purchase of land at once, and the erection of a Chapel and Mission House, with school house and such other buildings as were needed. The late Edgar Allen Poe Newcome, a devoted churchman and member of St. Clement's, who was an architect, prepared plans for the neat little Gothic Church and the school house and the work of construction began. Before the buildings were completed, Mrs. Procter died, and the Church was made a memorial to God's Glory and in honor of St. Elizabeth, the mother of St. John the Baptist. The entire mission, as it stands today, is a memorial to both Mr. and Mrs. Procter, our generous benefactors.

St. Elizabeth's or the "Mission" as it is commonly called, was the first regular, religious settlement center of the Church in the Islands. Here was conducted a clinic, with trained women to go out in the neighborhood and take care of cases, day school for Chinese girls and a night school for men and boys, kindergarten, playground, a lodging house for young men and boys going to school and some seventeen pretty cottages, where Oriental families could live at an easy rental, under strict sanitary conditions. The

Korean Congregation, which worshipped for eighteen years in St. Elizabeth's Church, is still a part of the compound, as it is located on property which belongs to the Mission. It is, however, entirely under its own management.

On Sexagesima, St. Elizabeth's Church was thronged by a congregation which exceeded its capacity, when at the eleven o'clock Eucharist, celebrated by the Priest-in-charge, Canon James F. Kieb, the festal thanksgiving began. Canon Kieb was assisted by the Rev. Ohmer M. Bailey of St. Mary's, as Epistoler and the Rev. Kenneth D. Perkins of Iolani, as Gospeler. Bishop Littell as Bishop of Honolulu, presided and gave the absolution and the benediction. Bishop Restarick was in the Sanctuary and the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey and son-in-law of the late Mr. and Mrs. Procter, preached the sermon. The Rev. Noah K. Cho, of the Korean Congregation acted as Chaplain to Bishop Littell.

The regular memorial prayers for the founders and benefactors of the Mission were solemnly read before the diptych in the church by Canon Kieb. The Chinese and Korean choirs, under the direction of Miss Laura E. Brown of Kamehameha Schools, sang an ancient English folk Mass compiled by Martin Shaw, and Miss Brown sang "O Rest in the Lord" from Mendelssohn's "Elijah" as the Offertory. A large communion was made.

At the conclusion of the Eucharist a solemn procession, with banners and crosses, moved from the Sanctuary, the choirs singing "Onward Christian Soldiers" and with the lusty singing and the bells ringing, there was added an atmosphere of joy and gladness. In the churchyard the procession halted before a simple, but beautiful cross of concrete, which had been erected by the congregation of the Mission, in memory of Mrs. Procter and in gratitude to God for thirty years of service of the church in this part of the city. Bishop Matthews ascended the steps of lava rock upon which the cross stands and dedicated the symbol of our salvation with a most impressive service of benediction. There was placed in the cross a document relative to its meaning, together with a long list of the names of the founders and departed members of the congregation. A short historic address was here made by Bishop Restarick. The cross

was hung with many leis, the chief of which being a great lei of Chinese Banyan leaves from a tree planted in the compound on the day Procter Lodge was opened.

On either side of the cross Bishop and Mrs. Matthews each planted a beautiful olive sapling, which tradition says came originally from the Garden of Gethsemane. The story is, that crusaders returning from Asia to Europe, stopped at the Madeira Islands, where they left slips of olive, which were planted in the garden of an old convent. From there they were brought to Honolulu by an early Portuguese settler and planted up on School street, Honolulu, and these shoots were taken from the old stocks some three years ago. May the cross, the symbol of sacrifice, standing by the side of the busy road, shaded by the palm, which is significant of victory and the olive which is indicative of peace, be to the believer a comfort, joy and inspiration and to the unbeliever an awakening to seek the truth as it is found in God.

A reception and luncheon was held in the school hall, sponsored by the congregation. The bishops and clergy were entertained in the parsonage. Thus ended St. Elizabeth's Thirtieth Birthday, in joy and thankfulness to God. May the Mission continue her work through the long years to come as she has in the past.



HAWAIIAN HISTORY TO HAWAIIANS

The Mission of St. John's-by-the-Sea was very happy on Tuesday, February 21st, to have as a visitor and speaker on the early days of the Church in Hawaii, Miss Marie von Holt. Her knowledge of the Church and of the old Hawaiian monarchy, many of the royal family having been her personal friends during her youth, made the talk particularly interesting to a Hawaiian congregation. Miss von Holt was accompanied on the visit by Dr. Staley who has promised that she would return in the near future and give a description of the Robert Shingle, Jr., Memorial Hospital on Molokai.

The lenten services at St. John's-by-the-Sea will be held on Tuesday nights at 7:30. We shall be happy to welcome to these lenten services any church folk who may be spending their time on the windward side of the Island.

FOR WORK IN GOSPEL LANDS

It is the privilege of every Parish and Mission to make a Good Friday offering for the work of the Anglican Church in the Holy Land. Preparations should be made for this offering and the amounts sent to our Diocesan Treasurer, Mr. T. J. Hollander, immediately after Easter. The work is most splendidly and romantically worthwhile.

"It is amazing to me to note the prestige in which the Anglican Church is held by other Churches in Jerusalem," says the new Anglican bishop in that city. "Its position is unique."

Bishop Graham Brown has jurisdiction over the work of the Rev. Canon Bridgeman in Jerusalem and the Rev. John Panfil in Mosul, both of whom are supported by our Good Friday Offering. The Bishop, though long familiar with the Church's work there, now sees it more intimately. He continues:

"I am impressed by the work which has been done within the Bishopric in establishing points of contact and in developing friendship with Jews and Moslems, thus exemplifying the spirit of good will and peace.

"In Jerusalem I find there is a real craving for fellowship, that fellowship with God which is an indispensable condition of human fellowship. Already all the Christian communities have in one way or another shown me this desire."

An astonishingly long list of Churches in ever part of the world send their contributions to the "Jerusalem and the East Mission," as this whole work is called. As the Archbishop of Canterbury has said, "It shows how fully the Anglican Communion throughout the world, that great body which is being so marvellously extended by the providence of God, regards the Anglican Bishop in Jerusalem as its representative in that special focus of the religious life of Christendom."

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FIRST ANNIVERSARY OF THE SHINGLE MEMORIAL HOSPITAL

A Busy Year of Useful Work

Perhaps no better account of the progress of the hospital through the past year could be given than that which has appeared in the Honolulu Star-Bulletin.

"Hoolehua, Molokai. Saturday and Sunday were gala days at the Robert W. Shingle Jr. Memorial Hospital as it observed its first anniversary. Perfect weather brought visitors from near and far and helped make the outdoor service and feast delightful.

A capacious lanai, built on the hospital grounds, accommodated the large number of people who attended the luau Saturday. The new community hall on the public school grounds was taken over from the contractor just in time to be formally opened with a bridge party and dance Saturday evening, for the benefit of the hospital. A considerable sum was raised that day by local residents towards the improvement and development of the hospital plant and work.

The Chapel of the Holy Cross

On Sunday, the 22nd anniversary of the birth of young Robert Shingle, the day began with a memorial celebration of the Holy Communion in the Chapel of the Holy Cross adjoining the nurses' home. New altar brasses were dedicated in memory of Abigail Campbell-Parker, James Campbell, Helene Lucas and Robert W. Shingle, Jr. They consisted of a cross, candlesticks, single and triple, and flower vases, and were presented by Dr. and Mrs. J. D. Shingle of Cheyenne, Wyoming, and by the parents and brothers and sisters of Buzz Shingle. At later services there were baptisms and confirmations in the chapel.

Outdoor Celebrations

The formal anniversary ceremony took place on the front lawn and lanai of the main building. Hawaiian hymns were sung by the choirs of the Hoolehua Congregational Church and that of the Church of the Living God. The speakers were Bishop Littell, Governor Lawrence M. Judd, Senator George P. Cooke and Dr. Paul Wiig, hospital physician. The governor spoke of the steady growth and development of the Island of Molokai, and of the conspicuous result of the recent medical developments there, particularly in the Memorial hospital. Senator Cooke compared medical conditions on the island today with those of 25 years ago. Dr. Wiig stated that the infant mor-

tality on Molokai had been larger in proportion than that of any other island, even larger than in the Kalaupapa Leper Settlement. He said that clinics for well babies are being started, together with education along the lines of nutrition, hygiene and pre-natal work among the mothers.

In reporting the 10 months' work since the hospital opened, Bishop Littell commented on the fact that the hospital had proved its value in the matter of treating accident cases alone. Twice the number of persons have been brought to the hospital for serious emergency work than for any other kind of treatment.

Many Friends

Bishop Littell spoke with appreciation of the work of Dr. A. K. Hanchett, and of Rudolph M. Duncan who was secretary of the board of managers until his death. Mention was made of the assistance of D. E. Fronk, manager of the Libby Plantation at Mauna Loa, W. N. Jacobson, manager of the California Packing Corporation, Leslie J. Thomas, bookkeeper at Libby's, who is acting in a voluntary capacity as treasurer and business manager of the hospital, William Meyer, Mr. and Mrs. Robert Pauole, Mrs. James Munro, Mrs. Manuel Spencer, Senator and Mrs. George P. Cooke, and a host of others who have proved themselves staunch friends of the hospital.

A long list of improvements to the hospital and grounds, and of gifts received during the past year was read, and indicates the widespread interest in the institution. It is obvious that the hospital has grown into the life of the island communities and is supplying a real need on Molokai."

Mr. and Mrs. Coombs

We want to add to this vivid account two further matters. The first is that throughout the most difficult period of erecting the buildings and getting the hospital started we do not see how we could have carried on without the untiring and self-sacrificing efforts of Mr. and Mrs. Walter R. Coombs. And secondly, that during the first year of the hospital's work there have been sixteen persons baptized in the chapel and five confirmed.

THE POWER OF ONE LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

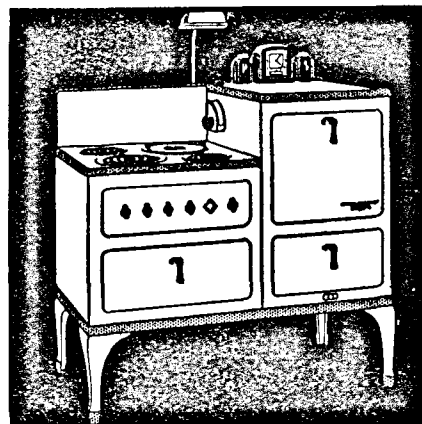
Nineteen wide centuries have come and gone, and today He is the centerpiece of the human race and the leader of the columns of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as that One Solitary Life.



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HAWAII

By Bishop Matthews
 Once, Sea and Sky met here to kiss;
 And from that ecstasy of bliss
 Was borne all this!

As when the Princess waked from sleep
 These magic daughters of the deep
 Their vigil keep.

Arisen from the waves—like Love
 Their loveliness comes from above
 Yet lives within.

Here gently touched the hand of God
 Before men, greedy, iron shod,
 Dared to come in.

Here, in the Garden of the Lord
 The flaming Seraph sheathed his sword
 With smiling face.

In heaven no evil can come in
 On earth all life is touched with sin
 But for God's grace.

But still we call that Paradise
 Where hateful folly can grow wise
 Ah, happy place!

Oh let me learn from beauty—love!
 Beneath we grope, nor see, above
 God's loving face.

If I could live, and live indeed
 As all my heart cries out in need
 For beauty's grace;

Would not the loveliness I see
 Rebuke my weakness, set me free
 From sin's embrace?

If only here the hand of God
 Could touch our lives, as on we plod
 It would be so.

As from His open hand we come
 So like a bird returning home
 In love we'd go.

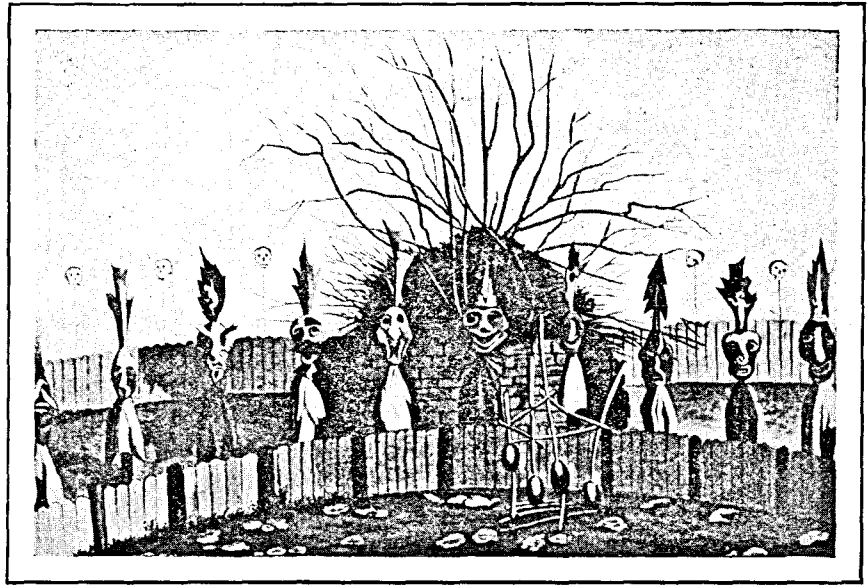
So be it Lord, so crown our days
 That our poor human, blundering ways
 May turn to Thee.

And so our eyes so keen for light
 May bear that overwhelming sight
 Thy face to see.

Halekulani, Honolulu
 February, 1933.

Over six thousand magazines were
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The fence round a heiau with images which were not idols

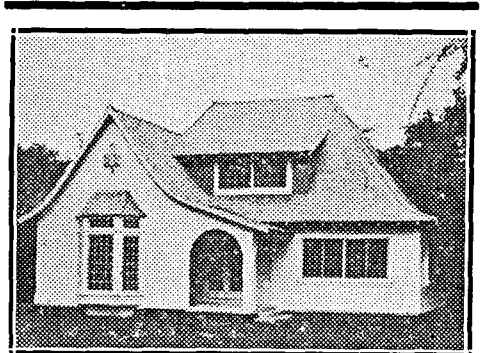
FENCE AROUND THE HEIAU AT
 NAPOOPOO, HAWAII NEAR
 WHERE CAPTAIN COOK WAS
 KILLED

The picture represents a part of a fence around a heiau, or Hawaiian temple, where a god or gods were stationed. Bishop Littell handed the cut to Bishop Restarick requesting him to write about it but while the picture was familiar to him he could not locate it. He showed it to four persons thoroughly familiar with Hawaiian history and none of them could identify it. At length Miss Bernice Judd, the Librarian of the Hawaiian Mission Children's Society Library, telephoned that she had found the book which contained the original wood cut. A visit to the old Chamberlain House where the Library is located the picture was seen in a book, written by William Ellis, entitled "An Authentic Narrative of a Voyage Performed by Captain James Cook and Captain Charles Clerke on the Ships Discovery and Resolution in the years 1776-1778."

The words underneath the cut are "Morai on Owhyhee." The temples, also used as places for the burials of chiefs, were in Tahiti called morais, and, as

Captain Cook sailed from Tahiti on his way to the discovery of Hawaii, the name morai was retained by Cook and his biographers. The word "Owhyhee" was the attempt of early navigators to spell Hawaii phonetically according to the sound of English letters. The fact that all navigators spelled the name of the large island that way shows plainly that the "w" did not have a "v" sound in the name Hawaii. It is true that there were and are words where the "w" has a modified "v" sound as in Ewa, Kaawaloa and other place names.

The William Ellis who wrote the book was the surgeon of both the ships, the Discovery and the Resolution. He must not be confounded with William Ellis of the London Missionary Society who came to Hawaii first in 1822, from Tahiti, where he had resided for six years. After staying in Hawaii for four months



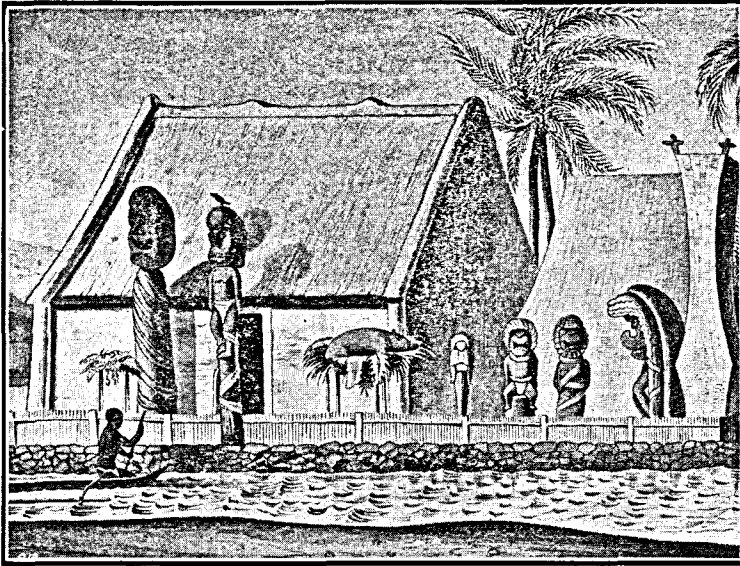
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A house within a heiau with idols and an offering

he returned to Tahiti but came again to Hawaii in 1823 remaining until 1824. He was of great assistance to the American missionaries having had experience in work among Polynesians. His Journal containing the account of his visit to Hawaii was first published in London in 1825.

Wm. Ellis, the surgeon, in his book, describes the heiau enclosed by the fence a part of which the artist with the expedition made a drawing. The fence, (or paeumu in Hawaiian), around a heiau was often ornamented with carved images but these were not idols as is often supposed. S. M. Kamakau, the native historian, wrote of these carved images:

"These were erected outwardly of the paeumu all around the heiau. . . This class of carved images were not idols to be worshiped. No man, or even priest, bent the knee to them. They were made for adornment. . . These wooden images, set up outside the heiau, were not restricted (kapu) from use as oven fuel. On some occasions they were burned as firewood by the people. See also in the history of Kaiwelo at his embarking for war on Kauai. . . At the close of the sacri-

ficial service he commanded the wood of the paeumu surrounding the heiau of Puehu, the fence wood and also the images to be taken for firewood in provision for his war on Kauai."

The foregoing is important because it has been often asserted that because some of Captain Cook's men took a portion of the fence of a heiau and some of the images connected with it for fuel, the

Hawaiians were angry with him and that this was one of the causes which led to his being killed in the fight at Kaawaloa on February 14, 1779.

The facts are these: On February 2, 1779, Captain Cook, having observed that the wooden fence surrounding the heiau at Kekua (now called Napoopoo) was dilapidated and falling down, he sent a boat ashore with instructions to offer the priests two or three hatches for a portion of the fence, as he was in great need of fuel. There was no trees near Napoopoo though there was timber several miles up the mountain.

The priests readily consented to the proposition and the sailors commenced to load the boat with the wood from the fence and also the images connected with it. The officer in charge of the crew, returning from a walk in the village, was horrified when he saw several of the images in the boat and ordered the men to take them back, but the priests said it was all right to take them but they were to leave a certain one.

Ledyard an American who was with Cook, writing from memory some years after his return to Connecticut, said that the Hawaiians resented the taking of the images. No doubt he thought the images were idols but he was not present when the images were taken. Dibble the American missionary, who arrived in 1831, the



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author of "A History of the Sandwich Islands" says: "After making repeated enquiries (about the taking of the images) I cannot find that the People attached much importance to that circumstance." This is important coming from a man who accused Captain Cook of sinful practices, for which there was no historical foundation.

Jarves, in his history of the Islands, repeats and enlarges upon Ledyard's story as have others from time to time.

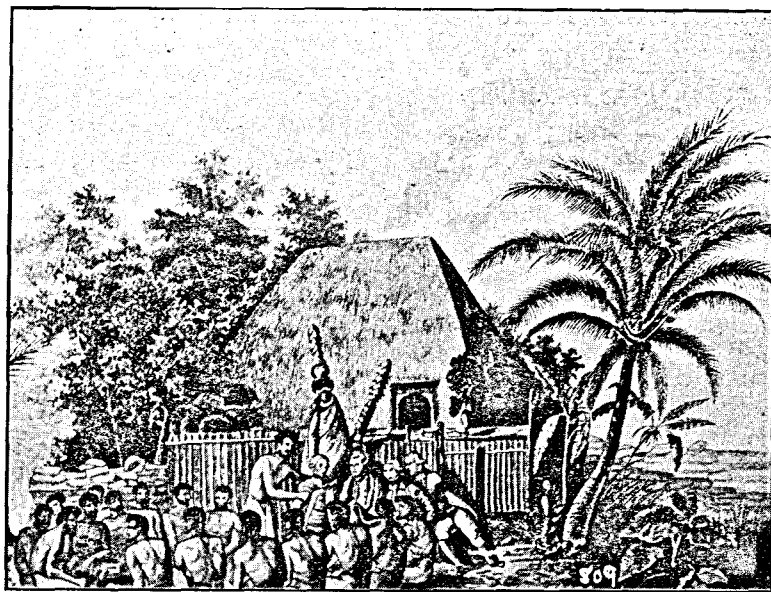
See the article on the paeumu by the late Thomas G. Thrum in the 35th annual report of the Hawaiian Historical Society printed in 1927 for a refutation of the charge that Cook desecrated the heiau.

All who knew Captain Cook, especially those who accompanied him on his voyages, write of him as a kind, just and careful man, who had the faculty of getting along with the natives of all the islands which he visited. It is unfortunate therefore that he should be misrepresented by some Hawaiian Historians as a bad man. The origin of this misrepresentation and falsity of accusations made against his character are set forth fully by John F. G. Stokes in a paper read before the Hawaiian Historical Society and printed in the annual report in 1931.

All who were present, when the offering of a dead pig was made to Cook in the heiau at Napoopoo, assert that no one knew what the ceremonies were in which he took part. None of them knew the Hawaiian language and so did not understand what was being said, yet the pious Dibble wrote: "Captain Cook might have directed the rude and ignorant natives to the great Jehovah instead of receiving divine homage." Dibble certainly knew that Cook could not speak Hawaiian, and could not have told them about God.

It is remarkable that Captain Cook, honored by all nations as a great and good man, should among certain people in Hawaii be accused of accepting worship, desecrating a heiau and being guilty of other serious offences.

A heiau was surrounded by a wall or



Captain Cook being offered a baked pig, the natives supposing him to be the god Lono. He submitted to the ceremony but did not understand its nature nor did those who were with him. They all thought it was honor paid to him as a high chief.

fence and varied greatly in size. In the interior of the larger ones there was a house or houses designed for sacred purposes, one of these was a residence of the priests. The altar was raised above the floor and usually had upon it posts on which the offerings were placed and left to rot. It was only in heiaus of the first class belonging to high chiefs that human sacrifices were offered on special occasions such as the dedication of the place of worship. Pigs were the animals which were usually placed on the altars

or on the posts connected with it.

In the heiau were the principal gods which were made of ohia wood. The Hawaiians believed that, by certain ceremonies, power, called mana, was imparted to the images. Other gods were made of wicker-work covered with red feathers with eyes made of mother of pearl.

An excellent large model of a typical heiau is to be seen in the Pauahi Bishop Museum.



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HERE AND THERE IN THE DIOCESE

The Ven. Archdeacon Willey

The Bishop has unusual pleasure in announcing the appointment of the Rev. Henry A. Willey, Vicar of All Saints' Church, Kapaa, and of the four missions connected with it, to the duties and title of Archdeacon of Kauai. Those who have followed the growth in devotion and experience of Mr. Willey since he was appointed to Kauai by Bishop La Mothe in 1924, will realize not only the fitness of this promotion as a recognition of his outstanding position and work on Kauai, but also the enlarged opportunities it gives for expanding and unifying the present work throughout the island. The Bishop plans to officiate at a Service of Institution of the new Archdeacon at All Saints' on March 7.

Departure of Rev. Thurston R. Hinckley

It is with deep sympathy with the Rev. Thurston R. Hinckley that we record a radiogram from his mother requiring his presence and help, because of the death of her husband early in January. Mr. Hinckley sailed on the Malolo on February 24, for his mother's home in Newtonville, Massachusetts. We hope that he will find his mother, who has been far from well, restored to her normal health. Mr. Hinckley has lived in the Islands for over twenty years (except for a three-year period he served under Bishop White in Honan, China), teaching in public schools before he joined the Mission. He was ordained by Bishop La Mothe in 1928. He carries with him the good wishes of many friends.

Nurse Appointed to Molokai Hospital

It is a pleasure to welcome Miss Margaret Macrae to the staff of the Robert W. Shingle, Jr., Memorial Hospital, to be associated with Mrs. MacAdam in the important work at Hoolehua, Molokai. Miss Macrae is a Registered Nurse, having graduated from the General Hospital at Winnipeg, Canada. She gave five years of service to the Canadian Army Medical Corps, being in England and on the Channel for two and a half years during the War. She has had eight years' experience in public health service in Winnipeg, and was assistant supervisor in St. Luke's Hospital, Duluth, Minnesota, before coming to the Islands where she has been doing private nursing since last April. Miss Macrae began her

duties in the Hospital on the 21st of February. We follow her work with interest and prayer.

A Parish Visitor for St. Peter's Church

By the appointment of the Bishop, Mrs. S. W. Chang, who has conducted the Chinese Language School at St. Peter's, Honolulu for several years, has become full time Parish Worker under the Rev. Y. Sang Mark's direction. Local friends have provided the additional amount needed for her stipend.

Chaplain Albert H. Stone

The Principal of Iolani School has received word from the Rev. J. E. Yates, Chief of Chaplains, Washington, D. C., that President Hoover has appointed him Chaplain in the Officers Reserve Corps with the rank of First Lieutenant, being the same grade that Mr. Stone held when he was in the Infantry during the War. This appointment will be of value not only in increased contacts with various Army Posts on the Island, but will give us the only official chaplain we have in the Army and Navy at present in the Islands. Of course Mr. Stone's outstanding work at Iolani will continue to command his first and chief attention.

Our First Resident Missionary at Eleele, Kauai

The Bishop has transferred Captain Henry Hamilton, Church Army, from Kohala, Hawaii, to Eleele, Kauai. This will mean that long-hoped for plans in connection with the hall and ground given to the Church by the McBryde Sugar Plantation will develop, and that now we have two Church Army evangelists on the Garden Island. We cannot express too gratefully our appreciation of the continued interest and support of Mr. and Mrs. Frank Alexander in connection with this work; also of Mrs. John Eldon and other teachers who have started the small Eleele Sunday School, which is a real nucleus for the enlarging work at Emmanuel Mission. The experience in pioneer work which Captain Hamilton has had in New Mexico and on Hawaii will prove of real value in his new field.

Birthday of Mother Eva Mary, C. T., Commemorated at the Priory

On February 9 the Associates of the Sisters of the Transfiguration gathered at St. Andrew's Priory to observe the birthday of Mother Eva Mary who

founded the Sisterhood in Ohio in 1898. It was especially appropriate that Bishop Matthews of New Jersey, brother of Mother Eva Mary, and Mrs. Matthews were visiting the Islands at the time, and that Bishop Matthews could tell of the life and work of the foundress of the Sisterhood. She visited Hawaii several times, and was always deeply interested in St. Andrew's Priory which is now conducted by the Order she founded. Bishop Littell joined in the observance of the birthday occasion.

Sister Olivia

Many of our Church people have been interested and delighted to hear from Bishop Matthews news of Sister Olivia, who was Principal of the Priory School for ten years. She is now working in association with the Rev. Arthur G. Wilson, son of Mrs. C. N. Wilson of St. Luke's Mission, Honolulu, who is priest in charge of a mission for Negroes, St. Simon the Cyrenean, near Glendale, Ohio, where the Mother House of the Order of Transfiguration is located. In this Mission, which is less than two years old, several lots have been bought and three buildings provided, including the first section of a beautiful Church. Within a year over a hundred persons have been confirmed and the buildings are overcrowded, being in a largely growing section of Negroes where no other church is found. Helping Sister Olivia, who is a niece of Bishop Matthews, is another niece, Sister Mary Katherine, who has also been in Hawaii.

"Seventy Years Ago" From "The Honolulu Advertiser"

"The Cathedral Sanitary Association has been organized in the Episcopal Church, under the auspices of the Queen, to promote an object which the American Missionaries have always labored to accomplish, viz; to promote health and cleanliness among natives, particularly among females."

Hilo Woman's Auxiliary

The officers recently elected by the Woman's Auxiliary of the Church of the Holy Apostles are: President, Mrs.

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Peter E. Arioli; Vice-President, Mrs. Henry B. Yuen; Secretary, Mrs. Eric Edwards; Treasurer and Educational Secretary, Mrs. Masao Kubo; Thank Offering Secretary, Mrs. Herman Ludloff; Sewing Directress, Mrs. James H. Hutchings; Devotional Leader, Mrs. Arthur Salisbury. Mrs. Salisbury has already lead the study in St. Paul's Epistle to the Romans with great acceptability.

Gifts to Hilo Church

Mrs. Eric Edwards has given a beautiful set of purple bookmarkers for the lectern Bible. Three sets of acolytes' vestments have been made and given to the Church, two by Mrs. Colin Campbell and one by Mrs. Corey. Mr. Corey writes, "We have now vestments to fit almost all sizes of boys."

The Auxiliary Work for St. Stephen's, Waialua, Starts Seriously

Mrs. Thompson has appointed Mrs. Clifford Kimball as chairman of the special committee of the Woman's Auxiliary of the Diocese which has undertaken responsibility for almost the entire support of Deaconess Swinbourne's splendid mission, St. Stephen's, Haleiwa. As this is a Diocesan undertaking, and not merely a Woman's Auxiliary project, an official letter is being prepared to be sent to our Church people throughout the Islands.

Church Archives

Our Diocesan Registrar, Mr. Penrose C. Morris, is actively engaged in putting the Church archives into shape, and has provided through an anonymous donor a large steel cabinet bookcase, proof equally against dampness and termites. He has placed this large cabinet in the office of the Diocesan Treasurer, Mr. T. J. Hollander, in the new quarters assigned to the Treasurer at the end of the concrete building where the Cathedral Japanese School is located. Mr. Morris has presented to the Archives a copy of Bishop Staley's "Five Years in Hawaii", as well as a number of other documents recently collected from various sources.

January and February Issues Wanted

There has been a considerable demand for copies of the January and February issues of the Chronicle. The Bishop could use, and would be thankful for two or three dozen copies of each number, if they were available, and asks that readers of the Chronicle who can spare their copies will send them to his office.

THE BISHOP'S SCHOOL

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CHRONICLE POLICY

The recent Convocation provided for a Committee of three to assist the Editor and Associate Editor in formulating a financial policy to secure the continuance of the Hawaiian Church Chronicle. Bishop Restarick, who has just retired as active Associate Editor, had borne much of the financial burden as well as the editorial and, while we retain his help and interest, it is now necessary for others to assume a responsibility toward the Diocesan publication.

The special committee includes Mr. T. J. Hollander, the Rev. Kenneth A. Bray and Miss Susan Fountain. The first meeting of this group formulated some recommendations which were accepted by Bishop Littell. This committee and the Associate Editor wish it known that they are in a most welcoming mood toward other suggestions and trust our people will be alert in this regard. The following recommendations should interest Chronicle subscribers.

(1) "To get from the clergy a complete mailing list of each parish and mission, representing each Church family or individual." This illustrates the object of the Chronicle which is a means of communication between the Bishop and his people of the Diocese. The second object is to serve as a means of making known to Mainland friends the Church work of our Islands.

(2) "To insert in the paper a slip explaining the method of sending the Chronicle to every Church family and asking for a voluntary contribution, this slip to be sent to those who have not paid anything." We will try to divide the addressing files so that those who have sent contributions will not receive the reminder. The Chronicle could not still be in existence were it not for several who have made large subscriptions. We trust their interest will continue and that the probable deficit will be eliminated by voluntary subscriptions of at least a dollar a year from hundreds of our people.

(3) "To create a standing list of all Church Schools and institutions on page 2, together with a list of addresses of important Church officials."

(4) "To have an 'Endowment Fund Notice' as a standing paragraph." It was felt that this would serve for the proper wording in wills and that we might thus in time have the Chronicle on a firm financial basis through an adequate endowment.

(5) "To develop the idea of special numbers, arranging with our large Church institutions as well as with the Church on different Islands for a special presentation through articles and pictures of their work."



WHAT "THE HONOLULU ADVERTISER" THINKS OF THE SEAMEN'S CHURCH INSTITUTE

By Ray Coll, Jr.
of the Editorial Staff

Before me lies the annual report of the Seamen's Church Institute for 1932. It is of particular interest at this time because of the number of seamen out of work. "Here in Honolulu," says Charles F. Mant, Superintendent, "while conditions have not been so severe, yet there have been and are, many sailors glad to do anything for a meal and a bed." He goes on to say that 249 men received assistance during the year. The Institute was instrumental in shipping 105 men and in obtaining work for 36 others ashore; while 2067 beds were provided destitute sailors.

Shipping Situation Bad

Mant notes in his report that all over the world the shipping situation has been very bad during the year with many hundreds, nay, thousands, of men walking the docks of the various ports eagerly looking for a ship or thronging the employment offices on the chance of obtaining a temporary job. Some of these poor fellows have been ashore for months. Many captains and officers have been glad to ship as seamen, and engineers as oilers and wipers. The resources of all the institutes have been strained to the uttermost to meet the many needling help.

Missing Sailors Located

To my mind one of the best deeds performed by the Institute is that it handles mail for seamen from all over the world. As Mant points out in his report the sailor eagerly looks forward to receiving mail from friends and relatives, but on the other hand he is a poor correspondent. "The result is," says Mant, "that we frequently receive letters from

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parents often of the most touching character, asking for news of their men. Sometimes we are successful in tracing missing sailors but occasionally our efforts are without result and we are obliged to send word that we have no information to give. In any case, other stations round the world are informed and asked to assist."

One Hundred Years Old

Another item of interest I found in the report was that on July 29 of this year the 100th anniversary of the Institute in Hawaii will be celebrated. It was on that day in 1833 that the foundation for the Seamen's Bethel Chapel was laid while on November 24 of the same year dedication exercises for the chapel were held. In this connection a sailor's home was opened in 1856 but 30 years later both it and the chapel were destroyed by fire. Ten years later the present home was erected. It was in 1914 that the present superintendent came here.

"One hundred years!" cries Mant in his report. "How many thousands of sailors have been ministered to and what an interesting history of work it is. Faithful workers have passed on but their works do follow them. Starting out into a new century we hoist our flag, ready to spend and be spent in this labor for the welfare of seamen of all nations. With changing conditions our work must come into line to meet them. In spite of reduced finances and staff we are not dismayed... So we launch out into the deep. The fight continues, but our cry is "We will not surrender."

A Special Niche

While I have been at odds with the Institute at times over certain of its policies I frankly admit that it has its special niche on the waterfront. While in my humble opinion there may be some little things that could be changed for the better, it is on the whole doing good work. I am especially pleased to note in this period of hard times and when so many seamen are on the beach that the Institute was able to enter 1933 with a cash balance on hand of a little more than \$1,300 as against a sum of little more than \$400 as of January, 1932. And that, as a main stemmer once remarked, "is somethin'."

In 1932 two records were broken: first, the actual number of men representing two dozen different nationalities who used the building was larger than ever before, just over 25,000; and secondly, the financial receipts of the Institute, for beds, meals, and other services, exceeded all previous records.

"Whenever we bend our energies upon something supremely worthwhile we automatically let many things go. That is the Lenten Principle."—Dean Gresham.

FLASHES OF INSIGHT

Pictures from Auxiliary President's Report

The report of the Auxiliary President, Mrs. William Thompson, read at the recent annual meeting contained many intimate pictures of the work on the Island of Hawaii which we fire at the reader as they thrust themselves from the manuscript.

In a Filipino Camp

"Captains Benson and Bramwell met me at Paauilo and drove me up the steep road to the Rectory where they have their headquarters. We chatted until lunch time and then enjoyed a good nourishing meal, served by their Filipino cook, Constantino, who is devoted to them and is an accomplished musician as well as man of all work. Then I was taken on a tour of one of the Filipino camps, to the Church, to the new hall erected by the plantation for their use in the Filipino work, and to the hall for the Japanese. A visit to each house in every camp is made at least once a month by the Captains, and as there are 30 camps of about 200 men each in the district they cover, this means constant keeping at it. Aside from visiting in the homes, the Church Army visits the men in the cane fields at lunch time, share their food and take every opportunity to make the men feel their real interest and friendliness."

Butterflies in the Rain

"On Sunday about 2:30 p.m., the Archdeacon and I started off in a pouring rain, first securing chains and then bumping and skidding through deep mire and slush to Union Mill, where, in the barnlike movie building, Capt. Roberts has a Sunday School for Japanese children. He had just had a class at another camp for the Filipino children and on account of the heavy weather was a little delayed. Soon we spied a car, lurching up the hill, literally covered with children. Archdeacon Walker exclaimed, 'Here he comes!' but try as I might I could get no glimpse of the representative of the Church Army behind that human screen. The car drew up to the curb and like a flock of butterflies they lit, one by one. There after all, sat the Captain,

smiling and waving to us. Out he jumped and ringing a huge bell, he shooed them all into a small room off the main room of the Picture House. Here I counted 34 children, of all sizes from babies to stalwart boys and to the best of my knowledge they all arrived in the roadster! After the opening prayers in which they all joined, Captain Roberts got out his violin and didn't those children sing! Church Army choruses and gospel hymns, chosen by the children who had learned the words and music by heart, poured from their throats and hearts. Many furtive glances and many outright stares were directed at the lady from Honolulu! This class usually numbers 80 but the bad weather had prevented many of these from coming. Only three or four of these children had ever been outside of Kohala and the two who had been to Honolulu were looked upon with awe as world travelers!"



SAFE AT ST. PETER'S

Although the canons of the Church direct that "when a new Parish Register shall be begun in any of the Missions, the old one shall be sent to the Registrar for safe keeping, unless the Mission has a place for safe keeping satisfactory to the Bishop", St. Peter's Church certainly cannot tell the Bishop that we had a safe place for keeping our records. As to sending them to the Registrar for safe keeping one would find it most inconvenient when any record is wanted in a hurry.

Realizing this need and to overcome this inconvenience the Priest in charge, the Rev. Sang Mark, has presented the Church with a fire-proof safe large enough to hold all the records for many years to come.



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They cannot come to us, so the Church goes to them. There is one hospital on Oahu where all who attend the Communion services cannot leave their beds; there is another where the entire congregation must remain seated throughout the entire service because of physical disability. Thus the Lord's command to visit the sick and afflicted, those in prison and those in distress, is followed on the Island of Oahu through the ministrations of the Rev. J. Lamb Doty, Missionary-at-large.

Truly it is a large ministry for it reaches the six hospitals of the Island with regular visitations and celebrations of Holy Communion and every two weeks a service of Evening Prayer at the Territorial Prison. The impressive total of more than seventy-eight hundred individual contacts with patients was made by the Missioner for last year. This figure does not count the attendants at the various services.

It is a personal, Christian approach with the Christian message of healing and redemption as its motive. "Ten per cent of the patients may be classified as Christian, less than one per cent as Churchmen," reports Mr. Doty, as he tells how even the non-Christian are beginning to offer their prayers for themselves and others and for the success of the work. Every class and race is reached through this ministry. Prayer Books and Bibles are distributed, followed by definite instruction.

It is a personal, confidential ministry to the sick and unprivileged and, while we have not asked the Missioner for personal stories, we quote the words of his report, "that the character of the work may be known by our Church people, I mention that: intimate talks are held with patients, confessions heard, absolution pronounced, Baptism, Holy Communion and Holy Unction administered. Several conversions have resulted, suicide has been prevented, communicants recovered, and individuals and families returned to the Church."

"This ministry is essentially founded on Prayer; and the receptive patient is instructed as to the meaning, method and value of prayer. Many who have never learned to pray aright, are now praying in faith. Many, even some non-Christians, who, while on beds of sickness, were helped are joining with us at the Chapter House each morning at the nine o'clock service. This has brought them peace and help in no small measure. Will you who read this, also ask God's help and blessing on this work!"

1,625 meals were provided for destitute sailors last year by the Seamen's Church Institute, and 2,067 beds.

A GRACE BEFORE MEALS HEARD IN ENGLAND

Be present at our table Lord,
Be here and everywhere adored,
These creatures bless and grant that we
May feast in Paradise with Thee.

This brings to mind what happened to a man named J. Smenner who, because of his godly life and devoted work as Director of the Brotherhood of St. Andrew, was commissioned as a lay-reader. At that time there were seven missions served by lay-readers from St. Paul's Parish, San Diego, and by a priest who followed them visiting each mission in turn. On the first occasion that Smenner took the service at a mission he was invited to dine at the home of one of the congregation. When at the table he was requested to ask a blessing but as he had been brought up in a family where grace was not said before meals, he hesitated for a moment and then said: "O Lord open Thou our lips and our mouths shall show forth Thy praise."

Next morning he came to his Rector and asked whether he had done wrong at the same time requesting him to write out a blessing for him to use. His Rector smiled and wrote for him the lines which appear above and also another grace as well as a thanksgiving after meals in case he should be asked to offer one.

Fifty years ago we saw the following in a newspaper and committed the words to memory. The first part presents an old idea but the last stanza will be new to most readers.

Said Sam unto Bob while at dinner one day,

Just as Bob was beginning to carve,
"Come tell me old fellow, come tell me I pray
Why the African race cannot starve?"

"Can't starve?" echoed Bob, as he made a grimace

And looked up at Sam with a stare.
Sam said, "'tis as plain as the nose on your face

'Tis because of the sand-which-is there."

"But how did the sandwich come there Mister Sam
Now come tell me that mutton-head?"
Sam said, "you should know 'tis the country of Ham
Where his children were mustered and bred."

LINCOLN'S GIFT TO A MISSIONARY

The item which follows appeared in a Mainland newspaper and has been handed to Bishop Restarick for comment.

"President Lincoln was once so impressed with the advantages of missions that he sent a gift to a native missionary in the Marquesas Islands. An American ship had touched at one of the islands for supplies. The chief, to avenge an insult suffered many years before at the hands of unprincipled Peruvians, ordered the first mate, who had gone ashore, to be seized and dragged away for a cannibal feast. Kekela, a Hawaiian missionary on one of the islands, purchased this American's freedom, giving to the chief a six-oared boat, which was prized highly and much needed in his missionary work. Others of the crew were saved by the family of Kekela, who made signs for them to return to their vessel. President Lincoln, learning of the facts, and believing that the salvation of ship and cargo, as well as crew, was due to the missionary, sent Kekela as a thank-offering \$500 in gold from his own purse."

The story of Kekela is well known here and the foregoing is generally correct, but we have never heard that the Hawaiian received a gift from Lincoln of \$500 but that the President sent him a valuable gold watch. The Rev. Henry P. Judd, with whom we communicated, said he had never heard of the \$500, but of course knew of the watch. If the watch cost \$500, it was certainly a valuable one.



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A few facts about the Hawaiian mission to the Marquesas will be of interest in this connection. At the General Meeting of the mission in April 1833, it was decided to begin work in the Marquesas Islands which are not far from Tahiti. The inhabitants like those of Hawaii, Tahiti, Samoa, Tonga and some smaller groups as well as New Zealand, are Polynesians and speak dialects of the same language.

To begin the mission at the Marquesas the Rev. Messrs. W. P. Alexander, Richard Armstrong and Benjamin W. Parker were selected. They were all new arrivals in Honolulu. They sailed early in July, 1833 and landed on the Island of Nuuhiwa on August 10. For eight months they endured appalling hardships and dangers. They were willing to stay but the Rev. Mr. Asmond came from Tahiti and told them that men from the London Missionary Society were on their way from England to labor among the Marquesas. The fact was the A. B. F. C. (the mission board in Boston) had never authorized the Hawaiian Mission to engage in that distant work and had written to Hawaii to discontinue it, as letters received later informed them. The three American missionaries returned to Hawaii in 1834, and all of them performed notable work there for many years.

Missionary labors among the Marquesans was found to be very difficult and discouraging by those who followed the Americans.

The story of Kekela is too long to tell here. *The Friend* of June 1831 had the story of his life and labors. Suffice it to say that he was sent by the Hawaiian Mission to assist the English missionaries in the Marquesas. He was a devout and consecrated Christian and did a splendid work during his 49 years residence in those islands in putting a stop to cannibalism and tribal warfare. He returned to Honolulu in 1902 where he died two years later. He was buried in the Kawaiahao Church yard and over his grave a memorial stone was unveiled in 1931.

The watch given to Kekela by Lincoln is now in the possession of his grandson who lives in the South Sea Islands.

The story of the missionary work done under the auspices of the Hawaiian American Mission in the Marquesas and notably in the Gilbert Islands is one of thrilling interest.



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