

Hawaiian Church Chronicle

"For Christ and His Church"

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

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor.*

VOL. XXII.

HONOLULU, HAWAII, JUNE, 1932

No. 4



Queen Emma, who with her husband, Kamehameha IV, was instrumental in bringing Bishop Staley and clergy to found the Anglican Church in Hawaii

CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXII.

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Successor to the Anglican Church Chronicle

June, 1932

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

THE RT. REV. H. B. RESTARICK
Associate Editor

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders and other business communications should be addressed to T. J. Hollander, 222-B Emma Square, Honolulu. News items or other matter may be sent to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square or to Bishop H. B. Restarick, 1715 Anapuni Street, Honolulu.

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CALENDAR

June 5—2nd Sunday after Trinity
June 11—St. Barnabas
June 12—3rd Sunday after Trinity
June 19—4th Sunday after Trinity
June 24—St. John Baptist
June 26—5th Sunday after Trinity
June 29—St. Peter

NOTES

We notice that there have been two more fatalities among diocesan papers. After appearing monthly for thirty-six years, The Diocese of Louisiana has ceased. The Church in Georgia is suspended with hopes of revival some day. We hope that all our readers who have not contributed to the support of the Hawaiian Church Chronicle this year will do so at once. Last year the Bishop had to contribute generously toward the support of the Chronicle from his discretionary fund, but with the many calls upon that fund this year we sincerely hope that all friends of the paper will send subscriptions at once to T. J. Hollander, the business manager. The clergy may be of great help in this matter if they bring the subject to the attention of the members of their congregations. It would be a good idea if in every parish and mission some one would be appointed by the priest in charge to act as the agent of the Chronicle and collect subscriptions. This would be good Church work for some young man or woman and would be most helpful.

NOTES ON THE HISTORY OF THE ANGLICAN CHURCH IN HAWAII

When, in December 1863, Kamehameha V became king on the death of his brother, Kamehameha IV, he showed his interest in the Anglican Church Mission by contributing, from his private income, \$1,000 a year towards the support of the clergy and a like sum for the educational work.

Kamehameha IV and Queen Emma had been deeply interested in the education of girls and with Bishop Staley had corresponded with friends in England in regard to getting some of the Sisters of the Society of the Holy Trinity, commonly called the Devonport Sisters, to come to Hawaii. The result was that on September 15, 1864, three members of the sisterhood left England for Hawaii by way of the isthmus of Panama. Early in 1865 they went to Lahaina and opened the school for girls which they called St. Cross. Archdeacon Mason had gone to Lahaina early in 1863 and had established a mission and a school for boys there.

It had been the intention of Bishop Staley to erect, as soon as possible, a Cathedral at Honolulu which was to be dedicated to St. Peter. On the death of Kamehameha IV, on St. Andrew's Day 1863, it was decided to build it as a memorial to the king and to name it after St. Andrew. In this plan Queen Emma was intensely interested and, at the earnest solicitation of friends, she sailed for England on May 6, 1865, on H. M. S. Clio. She was accompanied by Mr. and Mrs. Hoapili and two Hawaiian girls of high rank who were to be educated in England. They went by way of Panama and arrived in London on July 14.

The Queen was received everywhere with a kindly welcome and won the commendation of those in high position in the Church and state as the possessor of a cultivated mind and of sincere piety. Bishop Wilberforce, of Oxford, accompanied her on her visits to various places and assisted her in every way so that during her visit she collected six thousand pounds for the Cathedral and Church work.

The General Convention of the American Church was to meet in Philadelphia in 1865 and Bishop Staley left Hawaii to attend it. His object was, if possible, to obtain men and money so that the original plan for a joint mission of the American and English Episcopal Churches, as had been proposed by Bishops Kip and Potter in London in 1860, but which the civil war had prevented from being carried out. Bishop Staley presented a letter from Kamehameha V asking for aid and the result was that the Board of Missions voted a half of the salary for two men. One of those who came was the Rev. George B. Whipple, the brother of Bishop Whipple. This arrangement continued for a few years.

One result of the visit of Queen Emma to England was the coming of three more sisters to Honolulu in 1867 and the founding of St. Andrew's Priory.

On March 5, 1867, the corner stone of St. Andrew's Cathedral was laid by Kamehameha V in the presence of many of the alii, the members of the cabinet, and a large concourse of people. Work was commenced at once and the foundations of the tower and choir were built and then all stopped. Sand stone from the beach was to be used for the walls and the cut stone for the interiors was sent out from England and remained in crates on the grounds for twenty years. The land for the Cathedral was the gift of Kamehameha IV.

In the summer of 1867 Bishop Staley sailed for England and six months later Mrs. Staley and the children followed him. When he returned conditions were such that in 1870 he resigned. The reasons were that he could not live on his income without depleting his fortune and he was discouraged by the great difficulty in getting men and money for the work. Besides this he was discouraged by troubles with the clergy and laity which interfered with the progress of the work which had begun under such favorable auspices.

Outside of Honolulu missions had been started at Lahaina and Wailuku, on Maui, and at Kealakekua on Hawaii.

BISHOP RESTARICK ANNIVERSARY SERVICE

*Ordained to the Priesthood
Fifty Years Ago*

By the Rev. E. Tanner Brown

It is not every Missionary Jurisdiction that possesses a retired Bishop who can celebrate his fiftieth anniversary of ordination to the Priesthood. Among the many gems shining from these lovely Islands in the midst of the Pacific (the Mainland Press to the contrary notwithstanding), occurred on Trinity Sunday a very glowing one—the Golden Anniversary of the Rt. Rev. Henry Bond Restarick, who was ordained on Trinity Sunday, 1882, in the Cathedral at Davenport, Iowa.

The service was held in St. Clement's Church of which Bishop Restarick and his wife have been communicants since 1921 after his retirement as Bishop of the District. The members of the parish were happy in making the church building attractive with a mass of golden flowers, the beautiful day lillies being used in abundance. During the past eleven years of intimate association, the Bishop and Mrs. Restarick have endeared themselves to the people of St. Clement's and by their faith and vision, always quietly and modestly shown, have made themselves a source of inspiration. As the Rector said during this service, "Bishop Restarick's life among us and his presence with us is a constant benediction."

Sermon on The Trinity

It was a joy to hear the Bishop preach and be nourished by the depth of his learning, enriched by constant reading and tempered by a sympathetic understanding of the human element. The physical difficulties and deep sorrows through which he has passed of late have not impaired the alertness of his mind nor the cheerfulness of his presentation.

He took for his text, "I looked and behold a door was opened in heaven." He spoke of the many doors through which humanity catches glimpses of the nature and being of God, the door of philosophy, the door of moral nature, the door of spiritual vision, and at last the One who was 'The Door.'

"In the One was said, 'I am the Door,' we arrive at the mystery of what in our weak human terms we call the Holy Trinity. To approach this as a mathematical or intellectual puzzle it seems to

me that a man must reject it. But that it is against reason is not true for Plato, said by many to be the greatest mind who ever lived on this planet, from the standpoint of pure reason arrived at the conclusion that in the nature and being of God there must be a species of plurality. He argued that if God were a solitary unit He never could have awakened to activity, therefore there must have been in the divine nature that to which love could eternally flow. It is remarkable that Plato wrote that reason led him to believe that the kind of plurality in the Godhead was a trinity, which he called intelligence, will and love.

"To one who comes to the open door of the Son in the person of Jesus Christ in the spirit of reverence he will learn to know the Father. Jesus gave an infallible receipt by which a man may know the truth of His teaching. 'He that doeth my will shall know of the doctrine whether it be of God.' The word doctrine is really teaching."

Practical Illustration

"I am sure that much misunderstanding and bewilderment concerning the Trinity has come through the translation of the Greek word hypostasis by the Latin word persona, from which we get the English word person. Now the word person to the ordinary man means a distinct individual, and so the Trinity is thought of as three distinct beings.

"You can find even in the unabridged Webster's dictionary that person comes from the Latin, persona, which originally meant a mask. In the Greek theater the actors wore masks and, as they assumed two or three different characters, they changed masks. But notice this, the word *sona* means a sound or voice, and *per* means through, so the word persona means literally the voice through. In every mask was hidden a small megaphone and while the individual behind the different masks, worn by the same person, was the same being, yet his voice reached the audience from say three different appearances or characters. While all explanations fail yet this explains what persona means."

The truth of the Trinity is this: God is One, and He makes His voice clear to us through three persona, God the

Father, God the Son, and God the Holy Spirit.

Personal Reminiscences

"It was to carry this good news, this Gospel, that I was ordained a priest in the Church of God fifty years ago. A few days later I went to San Diego to spy out the land before my wife came. At a salary of \$75 a month we rented, when my wife arrived, a small furnished house for \$20 a month and were happy and got along well."

"As to the state of affairs at that time in the Church and the religious world. San Diego was a town of 2,000 people and was a dead place. The parish had 21 communicants and a third of my salary came from the Diocesan Board of Missions. Los Angeles then had 12,000 inhabitants. There were eight of our clergy in the whole of Southern California.

"In the religious world it was the time of Ingersoll when he bragged that in ten years there would be ten theaters built in the United States for one Church. Within ten years of his death one denomination was building a church for every day of the year and soon we were erecting two of our churches every week. You met men everywhere who said they were Ingersoll men. The writings of Darwin, Herbert Spencer and Huxley so disturbed many that it was prophesied that Christianity would be dead in a few years. Timid Christians feared this was true. I can positively assert that, leaving out the Roman Catholics, few people in San Diego attended any place of worship and crowds attended spiritualist and infidel lectures.

"This Church of ours had then in the whole United States only 343,000 communicants and in our foreign missions only 1,013. I have lived to see our communicants number 1,279,133 and in the foreign field 32,871. In the last fifty years the population of the United States increased 1.44%, and the communicants of this Church, 3.71%. I have lived to see the Diocese of Los Angeles grow from 8 clergy to 140 and the communicants from about 300 to 25,418. At present the two States of New York and New Jersey have as many communicants

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of this Church as the whole of the United States had in 1882."

"My wife and I worked on, and when, twenty years later, we left San Diego there were over 500 communicants in St. Paul's parish and that parish had founded seven missions, five being still under the Rector and Vestry. There were seven churches and a fine lot of men and women well instructed in the Church and her ways."

Changes in Thinking

The Bishop spoke of the necessity of a priest keeping up with the science and thought of the time, yet warned against accepting everything, as "much that was considered the scientific knowledge of 1882 has been discarded and new theories have been advanced." He then told of his difficulties with the revivalists and conversionists of his early day and ended with one of those gems of thought which only a long life can give, "Some of them wanted to know if I believed in eternal punishment; I told them I believed in eternal hope."

An intimate word to St. Clement's was then given about the early days thirty years ago, when he came as the first Bishop of Honolulu, recalling the early members of the congregation and the difficulties through which they had won by working together.

"I have the interests of St. Clement's at heart and I firmly believe that if we all work and worship together as loyal Churchfolk this parish will grow not only in strength but will take a larger place in the community as a people interested in all that makes for the benefit of humanity and the advancement of the kingdom of God among men. And so after fifty years of experience as a Priest and thirty as a Bishop I give you my blessing and assure you of my deep interest in the work of your priest and the people who are working with him."



**HERE AND THERE
IN THE DIOCESE**

*The Molokai Hospital
Second Month's Report*

Nine major operations, including one maternity case, and a busy routine in addition, are mentioned by the Administrator Mrs. Lilian C. MacAdam, in her report for the month of April. She received \$169.00 in fees from patients during the month. Mr. and Mrs. Robert W. Shingle and the Bishop have visited the Hospital recently. Other visitors have

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been Governor Judd, Senator George Cooke, Superintendent Wesson of the Boys' Industrial School, Oahu, David Fleming and Peruvia Goodness of Maui.

Baptisms At Maunaloa, Molokai

The Bishop spent five days on Molokai during May. At Maunaloa, where Mr. Andrew N. Otani, a Postulant for Holy Orders who is Principal of the Japanese Language School, conducts a Church School and other religious meetings, the Bishop baptised five Japanese and confirmed one. In addition to celebrating the Holy Communion, he officiated at a service in the moving picture hall (after the Sunday School session with sixty-five children in attendance) and was glad to see in the congregation Caucasians, Hawaiians and Filipinos as well as the usual Japanese worshippers. The Libby plantation officials there speak highly of Mr. Otani and his work, and are cooperating sympathetically with him. There have been altogether eleven baptisms on the Island of Molokai, this year.

The Bishop Visits Kauai

It is a satisfaction to the Bishop that he was able to spend Whitsunday in West Kauai. In addition to making many visits in the district with Mr. Martin, he took part in the services at Kekaha, Waimea and Eleele on the Feast of Pentecost. Then he went over to Kapaa, and has asked Mr. Willey to tell the readers of the Chronicle about the new features of interest in connection with the Church work at Kapaa and vicinity.

*News of Our Candidate at the
Divinity School of the Pacific*

Mr. Wai On Shim, who has completed his first year of theological study at Berkeley, California, writes "I am studying in summer school in the University of California, taking one course in Philosophy, one in Public Speaking and one in Political Science. Rev. Mr. Pratt thinks these courses will be helpful to me in the Ministry. Outside of studying I have no other plans for the summer."

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Confirmations

Reported to March 31	97
April 24:	
St. Clement's, Honolulu	4
May 1:	
St. Luke's, Honolulu	2
May 1:	
Holy Trinity, Honolulu (Supplementary Class)	8
May 8:	
St. Paul's, Maunaloa, Molokai	1
May 16:	
All Saints, Kapaa (Supplementary Class)	3
May 29:	
St. Mark's, Honolulu	11
May 29:	
Good Samaritan, Honolulu	5
<hr/>	
Total for 1932 to May 31st....	131

*Appointment of a New Clergyman
for this Missionary District*

The action of the Department of Missions in approving the Bishop's request for appointment of the Rev. Kenneth D. Perkins is highly gratifying. Interesting facts about Mr. Perkins are given in an article elsewhere in this issue written by Mr. Stone. Mr. Perkins is expected during the month of August. The Bishop met him personally at the Berkeley Divinity School, New Haven, Connecticut, last November and is happy to welcome such a valuable recruit to our staff.

Another Postulant for Holy Orders

The Bishop of Milwaukee is transferring to the Bishop of Honolulu Mr. Leon Harris, a student who is completing his second year of theological study at Nashotah House. After being ordained Deacon in May, Mr. Harris will complete his final year of study, and will then be advanced to the Priesthood and begin his work in this Missionary District in full Orders.

*"A Church Field Day"
at Schofield Barracks*

By arrangement with Division Chaplain Albert Mathews, the Bishop spent Sunday, May 22, at Schofield. The first event was the Episcopal Church School service when rewards were given to

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children who had been perfect in attendance over a long period of months. Mrs. James Barney has done outstanding work in organizing and conducting this school. Following this children's service came the choral celebration of the Holy Communion, the Bishop being celebrant and preacher, assisted by the Rev. Capt. H. H. Fay. Chaplain Mathews, who is a Lay Reader in this District, and Philip Eliot acted as servers. One hundred and seventy-nine persons attended the service, of whom ninety-eight received Holy Communion. Not having an Episcopal Chaplain at Schofield, we are dependent upon the courtesy of the Protestant Chaplains in giving us opportunities of conducting liturgical services. This visit is the third held by our Church this year, Bishop McKim of Tokyo and Bishop Littell having officiated on the previous occasions. Following the service of Holy Communion Bishop Littell baptised five children.

Thanks for Scholarship Help

In response to the needs for assistance to deserving students, the Bishop is pleased to receive from an unexpected source a check for \$50.00. This will go towards the expenses of one of our theological students now studying on the mainland. Further gifts for helping men studying for the Ministry, and for students in school and college for whom the Bishop is responsible, will be greatly appreciated, as will also gifts towards the running expenses of the hospital on Molokai.

Diocesan Maintenance Fund

Free-will gifts sent to the Bishop or to Mr. Hollander for the fund which is helping to continue such parts of our work as are affected by the necessary reductions in appropriations from the National Council, New York, bring the total amount to date to the sum of \$268.02.



Minnesota.—Recently the Rev. James G. Matti, who had been a student at Seabury Divinity School, Faribault, was transferred to the Old Catholic Bishop at Berne, Switzerland. It is probably the first transfer of an Anglican minister to a non-Anglican Church by letter dismissory.

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TO OBSERVE THE THIRTIETH ANNIVERSARY OF BISHOP RESTARICK'S CONSECRATION

Elsewhere in this issue is found an interesting account of the services at St. Clement's on Trinity Sunday in commemoration of fifty years' service to the Church in the priesthood by our beloved Bishop Restarick. Another anniversary of importance to him and to the Church will fall on July 2nd, which will be the thirtieth anniversary of the Bishop's consecration. The main event of the day's observance will be a celebration of the Holy Communion with an address by Bishop Restarick in the Cathedral at 10 o'clock. Fortunately July 2nd, this year falls on a Saturday, and that means that the clergy of the city, who are expected to be in the chancel vested, school teachers and many others will be able to attend.

The congregation will be invited, following the service, to meet Bishop and Mrs. Restarick quite informally to present congratulations and good wishes, at Bishop Littell's house until noon.



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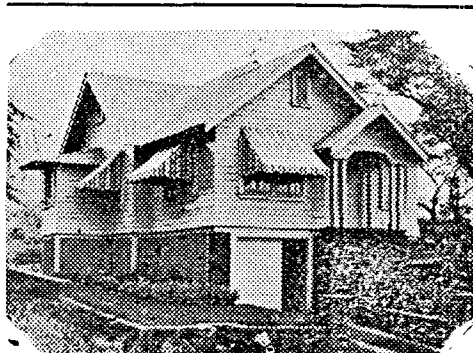
By Chas. F. Mant, Supt.

The end of April and beginning of May were exceedingly busy times at the Institute owing to the arrival of several large vessels.

On April 29th, 200 officers, cadets, and sailors of the German Cruiser "Karlsruhe" were entertained. An excellent program was rendered by many performers, a specially interesting item being the singing of German songs by the officers and men of the ship.

At the close of the concert Chaplain Schallehn of the "Karlsruhe" spoke a few words of appreciation after which refreshments were served by ladies of the Lutheran Church.

We were very glad to have our Bishop



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with us, and he was later enabled to spend part of one day in entertaining the Chaplain and other officers, showing them part of the work of the Church in Honolulu.

Three days later the big "round the world" liner "Resolute" arrived to be followed the next day by the "Franconia." The Superintendent spent a very happy and very busy time aboard these vessels, receiving a hearty welcome from the crews many men of which were old friends. Each evening an entertainment was provided when it was difficult to find room for the numbers of sailors who came from the ships.

It was very encouraging to hear from many of these men that the Honolulu Institute is the one place above all others that they look forward to visiting during their cruise round the world.

The call for magazines was continuous and 240 large bundles were issued in two days.

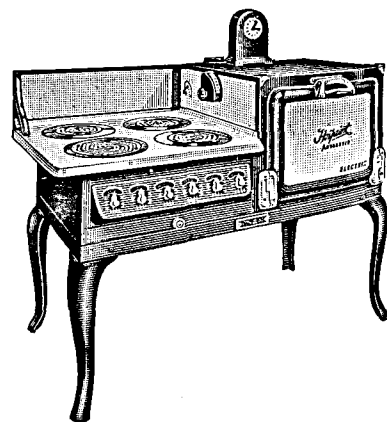
This month we are finding it difficult to obtain work afloat or ashore for a number of seamen who are in need. This is owing to the fact that there have not been so many vacancies on ships. We should be so glad if any of our Church people would employ some of these men even for a day or so in yard work, odd jobs, painting, etc. We have at present several men whom we are assisting.

The help of musical friends at our Sunday and Friday Socials would be much appreciated.

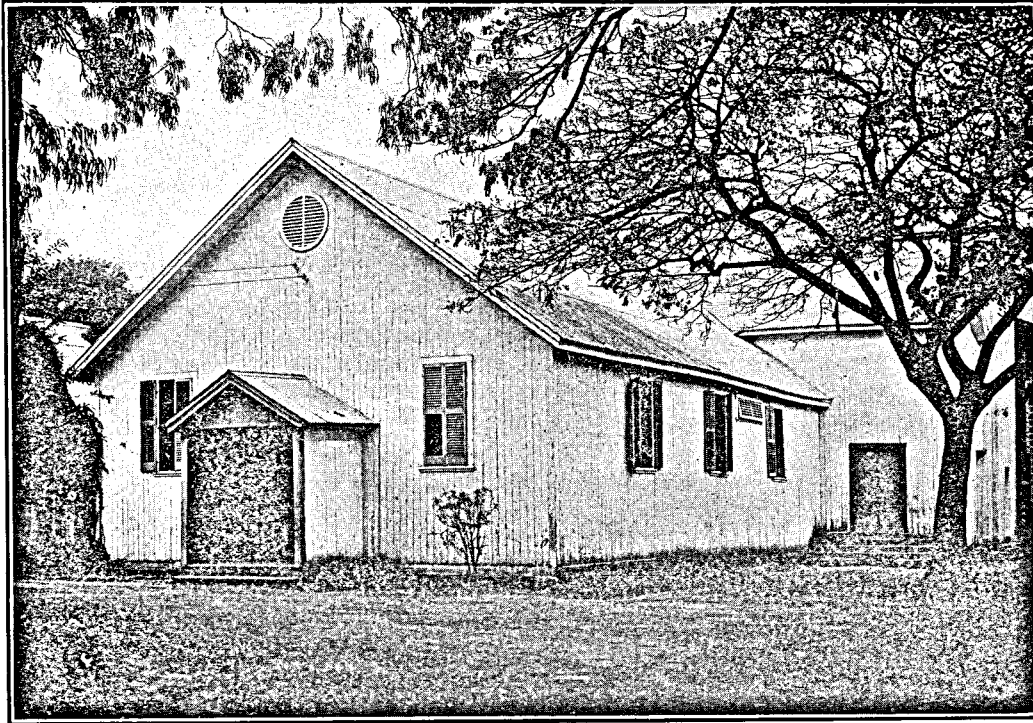
It is hoped that during the next few months plans will be started to celebrate the centenary of work amongst sailors in Hawaii. The first Chaplain, Rev. John Diell, accompanied by Mrs. Diell arriving on May 1st, 1833.

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The old pro-Cathedral, which Sister Albertina mentions in her account of the coming of the Sisters. Queen Emma worshiped in this building from the time of its erection in 1866, until her death in 1885. It stood just makai of the Bishop's house and was taken down in 1909

ST. ANDREW'S PRIORY

In 1867, Ascension Day came on May 30, so that, while this paper is being printed, the 65th anniversary of the founding of St. Andrew's Priory will occur. It will be opportune to give here a few extracts from an account of the coming of the Sisters and the opening of St. Andrew's Priory, written by Sister Albertina.

"The Rev. Mother (Miss Sellon) with a party of seven left England on January 15, 1867. After ten weeks' travel by way of the Isthmus of Panama and San Francisco we landed in Honolulu. The voyage from that port took 17 days. As we entered Honolulu harbor we were met by the tug having on board Kalakaua and other alii, also Bishop Staley and the clergy.

"At that time there were very few carriages in Honolulu, but Bishop Staley had an old one lent him by the king. In this he took the Rev. Mother and Sister Catherine to his house in Nuuanu Valley, mauka from the mausoleum. The rest of the party were driven there by friends.

While staying there a few days we attended services at the pro-Cathedral and had to walk there. The Valley road was very rough and then we had to cross over taro patches to reach what is now Emma Street, which had then just begun to be made out of the mud.

"In the Cathedral Close we met Queen Emma and many Hawaiians. The Queen immediately recognized Sister Beatrice whom she had seen during her visit to England." (She went to England in 1865).

Sister Albertina then describes the people and continues: "If you can understand the royal etiquette and loyal devotion of the people to their alii, you may be able to appreciate the following incident. A little girl, a cousin of Queen Emma, wished, at every service, to sit by my side. She would soon fall asleep, and then, by a sign from the Queen, one of the Hawaiian women would cross over the aisle on her knees and take the child from me.

"After a week's visit with Bishop Staley we moved to the Rooke House it having been offered to us by Queen

Emma as a residence. Miss Sellon at once made plans to erect buildings for the school for girls which we had come to conduct. The buildings were placed on the land which the king had given to the Church and they consisted of school-rooms, dormitories and a chapel, connected by cloisters enclosing a square in the center of which was the cross of coral stone.

"While the Priory was building we lived at the Rooke house. When we first went there the Chinese man who had promised to be there had not arrived and I was told to light the fire. All I could see that served as a stove was a long hole with dobe walls. Not having been accustomed to wood fires I was at a loss to know how to begin. In the garden I saw an old white man who, when I told him of my pilikia (trouble), came



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to my aid and we had a fine fire by the time the cook appeared." (The Rooke house was on the waikiki makai corner of Beretania and Nuuanu and the walls were still there some years after 1902).

The school was opened on May 30, 1867. A service was held in the pro-Cathedral by Bishop Staley and at the close a procession was formed consisting of the Bishop, two priests, the Mother Superior, Sisters Catharine, Beatrice and Albertina, with members of the Church and children of the Church School, St. Alban's and a private school for girls. The Bishop dedicated each building and then from the cross made an address.

The Rev. Mother left Honolulu on June 4, but before she left she bought a piece of land from the Armstrong property in the rear of the Robertson lot. She told Sister Beatrice, "I have bought that large playground for you and the children where you may have a nice place to be in the open air and amuse yourselves for your health's sake."

Sister Albertina continues: "The household furniture in the Priory was very limited, no chairs, only long forms to sit on. Lanterns were the only lights for the dormitories and a few lamps for the other rooms. For the table there were

iron spoons and steel forks. For food we were not able to get many things we had been accustomed to but the girls had poi every day. Bread they looked upon as they now do cake but they soon had it for daily use.

"The school began with eleven boarders and a few day pupils. The girls did much of the housework as they do now, but at first it was hard for some of them of high rank to do any work for others, looking at it as degrading. If I could not get work done I sometimes told them to look at my arms they were white but I could work and show them how.

"At the time the Priory was opened there were no houses between the Church property and Punchbowl, and beyond the hospital the district was called the plains and there were no houses."

The cross referred to by Sister Albertina was constructed of blocks of coral from the reef. When the new Priory buildings were built in 1910 the cross was removed to its present location nearly facing the entrance to the Priory grounds. The Bishop's house and garden occupy the former site of St. Andrew's priory. Since 1867 it has been the custom each year to hold a brief service at the cross on Ascension Day.

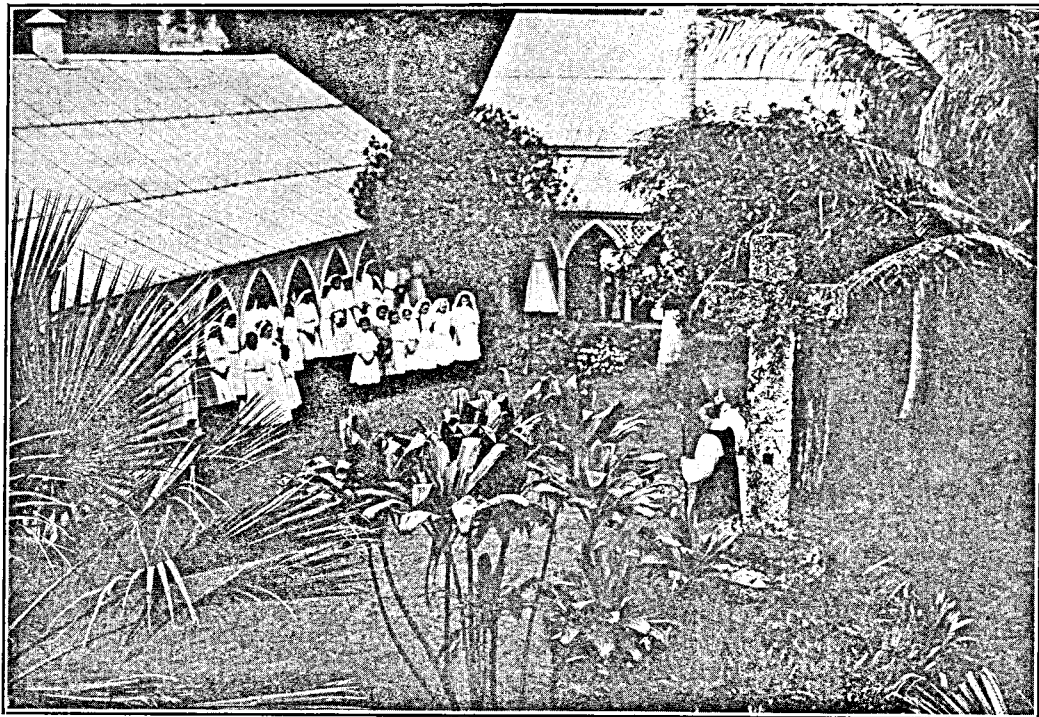
ST. CLEMENT'S HIGHLIGHTS

No longer will the congregation slip and slide into church on rainy days as a brick walk and steps now adorn the entrance. The bricks came from the unused chimney beside the Rectory kitchen, showing what can be done by an ingenious Vestry in times of depression.

The women of the parish, especially those not engaged in forms of parish activity, have formed the St. Clement's Social Service Guild for the purpose of studying the social situation in the community and thus become equipped to assist the various agencies in case of work.

Joseph Kamakau, the admired and well known Hawaiian singer, and for over twenty years a faithful member of the congregation and choir, has been elected to fill a vacancy on the Vestry.

The concluding service of the Junior Church prior to the holidays will be held on June 5th. Prizes for attendance and study will be given at this service. On the following Sunday the summer schedule of a united service for both congregations, at an early hour with a kindergarten at the same time in the Parish House, will start.



The patio of the old St. Andrew's Priory, which stood where the Bishop's house is now. The picture was taken on Ascension Day, 1903, at the time of the annual service at the coral cross

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ANOTHER CHURCH PLANNED FOR EAST KAUAI GROUND SECURED

By Rev. Henry A. Willey

In the public school building at Olohena, Kauai, some seven or eight miles from Kapaa, a church school has been conducted for the past seven years by the staff of All Saints' assisted by the teachers of the public school. The present enrollment is 67 with an average attendance of 60. Instruction is given after school hours on Thursday afternoons by Messrs. John C. Mato and Fred Murishige and Miss Ada Ching. This school of religion was inaugurated by Mrs. Shigeno Matsuura as secretary of the Y. W. C. A. some time before it was taken over by All Saints', of which church Mrs. Matsuura is a most helpful member.

The work at Olohena has been limited to religious instruction since the people of the community are too far away from All Saints' to attend regularly and there was no church nearer.

A most desirable lot for a church building has been secured through the generosity of Mr. and Mrs. H. D. Sloggett. It adjoins the school grounds and overlooks the entire valley. Plans for a small church building are being made. Both the vestry of All Saints' and the people of the community are evidencing great interest.



MEN WANTED

Keen young Christian Men for Church Army Training. Candidates from 18 to 30. Must be confirmed members of the Episcopal Church, with a desire to devote their lives to the Service of God and their fellowmen. Full particulars will be given on application to one of the following:

- The Bishop
- Archdeacon Walker, Kohala, Hawaii,
- or
- Captain George A. Benson, Church Army, Paauilo, Hawaii.



Six babies arriving in one day, at St. James' Hospital, Anking, China, were too much for the already crowded wards, and the babies had to be kept in the operating room for several days. To perform operations surrounded by the squalls of this contingent, Dr. Taylor says, was "interesting." Dr. Taylor has been in China since 1905.

HAVE YOU MADE YOUR WILL?

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If your will does not already include a bequest to the Church, there is no difficulty about adding a codicil, which might be worded somewhat like this: "I give, devise and bequeath to the Protestant Episcopal Church in the Hawaiian Islands, a corporation . . ." In case it is desired to remember specific objects, there might be added, "for theological training at the discretion of the Bishop," or "for the endowment of Iolani School," or "for the endowment of St. Andrew's Priory School," or "for missions in the District of Honolulu," or "for use at the Bishop's discretion."



CHURCH OF THE HOLY APOSTLES, HILO

The Rev. H. H. Corey

The recent outstanding feature of the work at Hilo has been the opening of a new work among Hawaiians in the Keaukaha district. This had its inspiration from J. N. Koomoa, a Lay-reader recently licensed by the Bishop. Two other Lay-readers are assisting him, W. H. Beers, County Attorney and J. N. K. Keola, clerk of the district court. Services are held in the old Nawahi building and the attendance has never been less than seventy.

The church has been the recipient of gifts from two donors. Mrs. B. D. Chilson has given a set of blue curtains to partition the chancel from the two vestry rooms. She has also installed a screen just inside the front entrance. Mrs. Colin Campbell has made a complete set of new surplices and mortar-board caps for the choir girls. These gifts supply real needs and the Church is grateful for them.

The Woman's Auxiliary is meeting three times each month under its energetic president Mrs. Tom Forbes. Excellent work is being done and the Auxiliary has recently presented a large supply of linen to the Hilo Memorial Hospital. The Women have also mended and restored all the choir cassocks.

The new kitchen in the church hall is now complete. On May 13 a party was held in the hall and \$76 was realized.

When the Mariposa was in the harbor on April 23 the Auxiliary was fortunate in having with them for the day Mrs. William Thompson, President of the District Branch who gave the women an inspiring report of the General Convention.

The Young People's Church Service League, Miss Leonora Todd, President, has had three successful meetings. At the first, Captain Benson, C. A., came from Paauilo and told of the work of the Church Army in England. At the second, the Rev. Victor C. Spencer, told something of his work in St. Barnabas Mission, Okaya, Japan, where the Rev. H. H. Corey worked for many years and built the church.

Members of the Y. P. C. S. L. take turns serving at the altar and the third meeting was devoted to the study of the duties of sacristans and servers.

The Church School is flourishing and has now two well qualified teachers in addition to the priest. Mrs. A. C. Salisbury, lately from California, is the kindergarten and Mrs. A. O. Pickerill teaches the Junior class.

Since Easter there have been five baptisms, one marriage and one burial in the church. Those baptized were two Japanese, two Caucasians and one Chinese. The marriage was that of Mr. Fred Leslie Hartman and Miss Marjorie Iola Urbatch. The burial was Mrs. Julian Monarrat who died suddenly on April 25th.

A class is being prepared for Confirmation which includes four Japanese, one Chinese and several Hawaiians and Caucasians.

A pleasing event has been the visit of Mrs. Corey's brother, the Rev. Victor C. Spencer and his English bride, who were on their way to Japan. Mr. Spencer preached twice taking the subject, Jesus the Good Shepherd. He told us about his interesting work in Japan and of the work of the Seikokwai, the Japan Holy Catholic Church.

Mr. and Mrs. Spencer were much entertained during their stay at luncheons and dinners and were grateful for the hospitality shown by many friends. On the afternoon before they left Mrs. Corey was at home in honor of her guests and fifty-four persons called to say farewell.

On the Sunday after Ascension, Mrs. W. H. Beers was instrumental in bringing to church the Girl Scouts of Kapiolani School and Mr. Corey spoke to them on the moral standards which should guide young people.

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Mr. Corey since Easter has made addresses in Japanese to the members of the Shin Machi Seimen, a baseball association, and to the Parent-Teachers' Association at Haaheo School. Opportunities were given him on two occasions to address the High School.

The Church people at Hilo welcome Mrs. MacClean and her son Charles who intend to remain permanently. Mrs. MacClean is the widow of the Rev. W. A. MacClean formerly stationed at Paauilo.

At the annual meeting of the Hilo Woman's Club, Mrs. Corey was elected first vice-president.



HOW SHALL MORNING AND EVENING PRAYER BE ENDED

In 1912, the late Rt. Rev. Edward W. Osborne, D. D., the Bishop of Springfield, visited the Islands remaining here for several months. In conversation with the writer he criticized the way Morning and Evening Prayer were ended here and all over the United States. He maintained it was incongruous to end the service at the altar with the blessing and then sing a hymn, commonly called the recessional.

We had never thought of it before but for years after he left at every service we attended we thought Bishop Osborne was right especially when the prayer with the choir was said so that all the congregation heard it. But we could see no way to remedy what appeared more and more to be out of harmony with the ending of the service with the blessing. We remembered when we visited England the choirs marched out without singing, and as Bishop Osborne was an Englishman his objection was no doubt based upon the usage to which he had been accustomed, before he came to the United States.

We were astonished and pleased when attending St. Clement's we observed that the Rector had overcome the difficulty in a way which is worth considering. When, after the sermon, the alms are brought to him and duly presented he offers prayer, as is the general usage. The prayer or prayers being finished he turns and gives out the recessional hymn. The choir goes out singing but the Rector does not go with the choir but remains at the altar. When he hears the hymn is ended he turns to the people who kneel and he gives the blessing. Then he rises and goes out the door leading from the choir to the vestry and the congregation rises and retires quietly. The choir prayer may of course be said with the choir but the service ended with the blessing as we believe it should do.

As we had never seen this method used before, though some of our readers may have done so, we asked the Rev. Edward Tanner Brown where he got the

idea at the same time telling him what Bishop Osborne had said. Mr. Brown said he had seen the usage at Grace Church, New York, and that it appealed to him as the proper way to close the service, and he had adopted it.

How far this usage prevails on the Mainland we do not know for it is some years since we visited many churches there, but we do think its general adoption would remove all objections as to the incongruity of dismissing the people with the blessing and then continuing the service by singing another hymn and then offering a prayer which all the congregation hears, very often vestry doors being left open for that purpose. When a congregation hears a prayer with the choir coming softly, as if from a distance, it is beautiful, and this feature need not be lost if the service is ended with the blessing as it is at St. Clement's, for the choir members can wait until the priest comes to them.



THE SYNOD OF THE 8th PROVINCE MEETING AT SACRAMENTO

April 22, 1932.

By Dr. Dudley N. Carpenter

On arrival at Sacramento, we found a number of friends, and were especially glad to see Bishop Rowe, hale and hearty, although we noticed he seemed a bit stiff. The Rev. Mr. Short arranged the Hawaiian exhibit with the Royal flag behind the table, a number of maps, photographs, magazines, papers, folders

and souvenirs of the Islands. It was quite creditable. I was greatly impressed with Bishop Cross and Bishop Mitchell. Both of these men spoke with no uncertain tones as to the lack of spiritual conditions today. Bishop Cross's address was unusual as it emphasized Herod's greatest sin of imprisoning John, the "Voice of God", and then he indicated that we, too, are guilty today of Herod's sin when we fail to study and know our Bibles, are carried away by smatterings of Science in its explanations of human nature and sin, and do not consider the wonders of God's handiwork in nature.

Mrs. Carpenter went to the breakfast for the Woman's Auxiliary delegates Wednesday morning, after we attended the opening service at St. Paul's Church. There were about fifty clergy in the procession and the ten attending Bishops. The Greek church Bishop with his chaplain from San Francisco, and the Armenian church Bishop and his chaplain from Fresno were in the procession and added a touch of color. There were also fifty or more of the clergy in the congregation, that filled the church. Bishop Freeman preached on the needs for a spiritual revival today to combat the materialism that has been greatly responsible for present conditions. He arraigned the Greek church for keeping the Russian people in ignorance and superstition, and prayed that we might profit by their failure. Sherwood Eddy in his book on Russia blames the church for the present attitude of the people towards religion. I wonder if the Greek Bishop

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understood English well enough to realize all that Bishop Freeman said!

Bishop Sanford was an excellent presiding officer and a witty toastmaster at the banquet. He sent his special regards to Bishop Littell. I was placed on Bishop Rowe's Committee on Resolutions, and Bishop Cross asked me to read one of the Bible lessons. Everyone seemed interested in the work in Hawaii and we spoke especially of the strategic importance and value of Iolani School and the Malihini Scholarship. Bishop Remington's report on rural education and the development of the radio Sunday School was fine. His wife gave us a splendid talk at the banquet on "The Depressed Woman Today", reminding us of all the blessings that we have in this scientific age that our ancestors did not have. About 300 attended this dinner. Bishop Mitchell was very fine and appealed for higher standards of womanhood on which our manhood depends—to eliminate painting, drinking, gambling, swearing, etc!

At the U. T. breakfast Bishop Freeman spoke on how he has raised over seven millions. He emphasized the importance of *intelligent interest* and leaves the giving to the individual and never *begs!* Mrs. Carpenter spoke on the women's work, the Malihini Scholarship and the financial status of our people in Honolulu. Later, she read Mrs. Thompson's report.

We made a number of new friends, and I think we interested several people in the work in Hawaii.

(S) Dudley Carpenter.

April 25, 1932

Dear Bishop Littell:

We had a great Synod with a fine big attendance, and the Bishop of Washington, D.C., and the Bishop of Alaska were visitors. Their message was inspiring and encouraging. Washington stressed the fact that leaders at the Capitol confessed to him that the simple, old Gospel of their mother's knee was the solution of all our troubles. And Alaska with his true-hearted and devoted self-sacrifice, even in his very appearance, was enough to uplift anyone; but his story of his most trying and thrilling experiences with the miners and gamblers (who gave their winnings for Bishop Rowe's Hospitals); with the Esquimaux, way up beyond the Arctic circle in their igloos, who are learning and are 'begging for more'; and among the Indians who must be helped from selfish exploitation on the part of ignorant or grasping politicians and business men—why, these were worth more than all the sacrifice it took to attend these meetings. But there was much more—the daily celebrations, the sessions of the Synod (which will have to be careful or they will be hindered by too much attention to parliamentary re-

quirements), the Woman's Auxiliary (who 'do things' in spite of law and order), the discussions on Adult and Young people and Children Education, the expressions of hope that the deficit will more than be met by Whitsunday—and kept up after, the meeting of old friends at Luncheons and Banquets, Receptions and in hotel lobbies, the Mass Meeting—with a procession (longer than that *whole first Synod* of the old Department which some of us remember), the Bishops' and Clergymen's and Laymen's Dinner (with its fine music, not to say fun),—all this was a helpful lift out of our old ruts and isolated lives.

The exhibits were commendable, lots of time and interest and ingenuity were displayed from the several Dioceses and Jurisdictions. I was proud of Hawaii's contribution—may it urge some to offer *self* to our Cause.

The Bishop of San Joaquin was re-elected President for six years, and Mrs. S. E. Baxter, of St. Helena, California, was elected President of the Woman's Auxiliary for the Province. Much attention was given to Church work in rural communities—correspondence and radio broadcast instruction for all ages were used with success in some parts, and were commended. A simplified curriculum, based on the Christian Nurture Series, was stressed by some of our Missionary

Bishops, and a simplified new collection of children's Hymns (if not a new Children's Hymnal) was proposed.

The entertainment for delegates and visitors was generous and efficient. Ample supply of autos was furnished to and from meetings and hotels for us all.

If a slogan were to be furnished for the Synod and for all our Church work, none could be better than the words of Bishop Mitchell of Arizona, "Not cash but souls"—and he also cautioned us to continue our intensive work *all the year round*. 'When the Mission is over our work is just begun'.

Dr. and Mrs. Carpenter made your humble servant feel proud of representing Honolulu and Hawaii Nei.

Aloha to everybody!

(S) William S. Short.



A prominent Churchwoman in San Francisco in sending her subscription for the Chronicle wrote: "It is the best Church paper that I get." It is of course pleasant to receive such commendation but it costs money to publish the paper. The only expense is the cost of printing as there are no salaries paid and the business manager receives no commission for soliciting advertisements or for collecting payment for the same.

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ENDOWMENT OF THE EPISCOPATE

Canon XV, Section 2, of the Canons of the Missionary District of Honolulu reads thus:

"There shall be taken an annual offering for the Endowment of the Episcopate, from each congregation, on some Sunday in March."

We suppose that this canon is obeyed by the parishes and missions throughout the Islands, but many of our readers may not know what the Episcopal Endowment Fund is or its present state.

Every Diocese has an endowment fund the interest of which pays in part the stipend of its bishop. Missionary districts as a rule begin to raise an endowment fund looking forward to the time when it shall become a diocese. Before a missionary district can become a diocese it must have at least six parishes. This Missionary District at present has only three, St. Andrew's Cathedral Parish, St. Clement's and the Church of the Good Shepherd, Wailuku, Maui. This is the provision of Article V, Section 6, of the Constitution of the Church as adopted by the General Convention.

Section 7, of Article V, reads: "The consent of the General Convention to the erection of a new Diocese shall not be given until it has satisfactory assurance of a suitable provision for the support of the Episcopate."

This is to say that from the interest on the endowment fund and the assessments on the parishes the missionary district which applies to become a diocese must show it can pay a suitable stipend to the Bishop.

How the Bishops of Honolulu have been paid

For forty years, from 1862 to 1902, this was what is called an "Independent Diocese" of the Anglican Communion under the Archbishop of Canterbury. The stipends of Bishop Staley and Bishop Willis were paid by the Society for the Propagation of the Gospel which was founded in England in 1701. The stipends paid to the two Bishops named were entirely inadequate for their support and if they had not possessed private means they could not have come here.

In 1902 the stipend of a missionary bishop of the American Church was \$3000.00 a year and it remained so until about 1918, when it was \$3600.00 and later, due to the increased cost of living, it was raised to \$4200.00, from which

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now 10% has voluntarily been given up by the Missionary Bishops, for the National Council had not the power to reduce it.

The Honolulu Endowment Fund

A few years after coming to Honolulu the writer saw in a report of the Society for the Propagation of the Gospel that there was an endowment fund for the "Honolulu Bishopric." He wrote and asked if it could be transferred to the Missionary District of Honolulu. The fund amounted to a little over £2000, and was invested in consols drawing 2½%. Some of the directors of the corporation, the Protestant Episcopal Church in the Hawaiian Islands, the holder of Church real estate and endowments, did not want to sell the consols at 80 but it was done in 1911 and the money amounting to \$8062.55 was invested here in bonds. To this has been added, year by year, the sums obtained by the annual offerings of parishes and missions so that in the journal for 1931 the total of the Fund was \$9,123.73. The interest on this fund was used to pay the mortgage on the Bishop's house (now paid off) and for repairs to the building.

For some years a number of parishes and missions did not take up the offering for the Endowment Fund, but last year practically all did and the total sum added to the principal was \$259.84.

If some who are able would leave in their wills something to the Episcopate Endowment Fund it would hasten the time when Honolulu could become a diocese.



PERSONAL NOTES

Miss Marie von Holt is visiting her relatives in the Islands. All kamaainas know Miss von Holt, who was born in Honolulu but who has lived some years in England. Wherever she is, she is deeply interested in the work and worship of the Church. She has been spending some time with her sister Mrs. Bertha Glade in California and on arriving in Honolulu May 10, she remained a few days with Mrs. H. M. von Holt the widow of her brother and then went to Kauai to visit her niece Mrs. Sinclair Robinson.

She will return for a longer visit here in June. In England Miss von Holt lived for a time with her half brother the Rev. Canon Aeneas R. Mackintosh who is now in charge of St. Mary's Church, Oldham, Lancashire. Of late years she has resided in London where she had an apartment. She has frequently sent news of Church meetings in England to the Hawaiian Church Chronicle. She has not forgotten the Hawaiian language which she likes to speak when she meets a Hawaiian in Europe. During the years that Canon Mackintosh, her stepfather, was in charge of the second congregation of St. Andrew's Cathedral, she with her mother, was conspicuous in all that concerned the welfare of the Church. After the change of administration in 1902 she continued her interest and was most active in the Guild and Woman's Auxiliaries, in the choir, and in all Church work. We are glad to welcome her and wish she could remain with us indefinitely.

*William R. Castle, Jr., Acting
Secretary of State
Member of the National Council
of the Episcopal Church*

At the recent meeting of the House of Bishops and the National Council, the Hon. William R. Castle, Jr., Acting Secretary of State during the absence abroad of Secretary Stimson, made a brief address chiefly relating to his knowledge of the Church in Japan to which country he acted as special Ambassador during the period of the naval arms conference in 1930.

Of course, residents here know that Mr. Castle is the son of W. R. Castle of Honolulu and the grandson of S. N. Castle a Congregational missionary who arrived in Honolulu in 1837, as assistant agent of Secular affairs. In 1902 and for some time later until he left Hawaii W. R. Castle, Jr., was a vestryman of St. Andrew's Cathedral.

In his address he said that there was no opposition on the part of the Japanese government to Christianity, if a man remains a good citizen. St. Luke's Hospital is one of the great things of the world. It really is now the medical center of the far East. It has the respect of the Japanese and this is most gratify-

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ing to every American. Japanese officials told him the missionary work they liked best was our Church schools because their work is not to proselytize but to train the young men and women to be first class citizens.

He made a commencement address at St. Paul's University. The first address was made by Mr. Inuye, who was murdered recently. He spoke of the enormous influence St. Paul's University has in Japan.

He was present at the commencement of St. Margaret's School and the Japanese girls graduating compared favorably with any school in America. It was one of the first schools to give girls a more advanced education.

One reason why you should not condemn Japan permanently is that only 75 years ago it was a feudal country and you cannot eradicate the customs of a country in a short time.

In closing he said: "It is a tremendous honor to be a member of the National Council. A lady wrote to my wife the other day, 'I am proud of your husband for his work in the State Department, but much more I am proud of him for being a member of the National Council.'"

Mrs. John Ely of Shanghai passed through Honolulu a few days ago on her way to New York. We regret to say she is on sick leave having contracted sprue, as has also the wife of the Rev. John W. Nichols, a daughter-in-law of the late Bishop of California. Both have gone home for treatment. Mr. and Mrs. Ely will be remembered here by many for their active interest in Church work during the year they spent in Honolulu in 1929-1930 due to the trouble in China. Mr. Ely has been on the faculty of St. John's University, Shanghai, for a number of years. He taught at the University of Hawaii during his stay here. Mrs. Ely has been on the staff of St. Mary's School for girls in Shanghai for nearly twenty years without salary as teacher of art.

For those who do not know what sprue is we will say it is a disease of tropical origin, characterized by inflammatory and degenerative changes in the functions of digestion and nutrition and is usually attended by toxæmia.

Reynold B. McGrew and his two daughters, accompanied by his sister-in-law, Mrs. Paul Withington, arrived in

Honolulu, April 29, on the City of Los Angeles. The interment of the ashes of the late Mrs. Margaret R. McGrew took place in Nuuanu cemetery May 2, the Rt. Rev. S. Harrington Littell officiating. While flowers and letters of sympathy were acknowledged by notes expressing appreciation, the family take this opportunity of again thanking their many friends for their kind thoughtfulness shown in so many ways in the time of their sorrow.



GENERAL CHURCH NEWS

On April 30, the anniversary of President Washington's inauguration, a great patriotic service was held in St. Paul's Chapel, Trinity Parish, New York. This was the Church to which President Washington and his company went immediately after the inauguration ceremonies in 1789. Practically every local patriotic society was represented in the congregation.

Bishop Manning delivered the chief address which was an appeal to the constituted authorities to lead in the great civic crisis. It had no political significance, for Governor Roosevelt is a friend of the Bishop and a trustee of the Cathedral.

The New York Times next day had an article on the address a few sentences of which are given here.

"Yesterday Bishop Manning recalled what the evidence brought out by Judge Seabury has shown to be the truth about political conditions in this municipality... They are as conclusively established as they are humiliating to all right-thinking citizens. But the Bishop sorrowfully pointed out the apathy, the indifference, or the cynicism with which the disclosures have been received by the public. Except on the part of a few there has been little of that hot indignation which should have followed. Bishop Manning asked what had become of our civic conscience to say nothing of our civic sense of shame... From this place where George Washington stood on the day of his inauguration let us call upon our Governor to lead against this open wrongdoing and to condemn it as it would have been

condemned by Grover Cleveland or Theodore Roosevelt."

It seems to the associate editor that in view of the clamor about the need of a commission form of government for Hawaii that New York City needs it far more than these Islands. Having lived in states and municipalities where scandalous graft and political corruption prevailed at times, we unhesitatingly say that whatever laxity may have been here at times, the government has been free from large graft and general corruption. The government of this Territory compares most favorably with states, known to us, for the character of its judiciary, the probity of its governors and the interest which many of our best men, born in Hawaii, have taken in the government municipal and Territorial.

*Washington Cathedral
The Sanctuary Opened to Worship*

More than 3000 persons, including high officials of Church and State, attended the Ascension Day services held for the first time in the new choir and sanctuary of the Cathedral of Ss. Peter and Paul on Mount St. Albans. Nine Bishops and more than a hundred clergymen were in the procession including representatives of Protestant Churches and a Jewish rabbi. Mrs. Herbert Hoover sat in the first row accompanied by Mrs. Woodrow Wilson and Mrs. William Howard Taft. President Hoover expected to be present but was unable because of pressing business.

In the long list of national officials present were Vice-President Curtis, accompanied by his sister, five members of the cabinet besides a number of Senators and Representatives. Two of the justices of the Supreme Court and their wives were in the congregation as were four ambassadors and several diplomatic representatives.

Bishop Freeman preached and stressed the need of unity and hoped that the Washington Cathedral might prove a talisman in promoting Christian fellowship and ultimate unity.

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WASHINGTON A COMMUNICANT

By Bishop Restarick

In one of the booklets sent out by the United States Commission for the two hundredth celebration of the birth of George Washington, it was stated that while George Washington was a member of the Episcopal Church he was not a communicant. I wrote to Dr. Albert Bushnell Hart, the Historian of the Commission asking him if the information I had, and which I quoted, was not authentic. In reply he said he had sent my letter to John C. Fitzpatrick, the author of the pamphlet "Washington as a Religious Man."

Dr. Hart's letter was most courteous and, referring to one of my authorities, at its close he wrote: "I think Edward Everett's statement covers the actual truth—that he was 'an occasional partaker of the Communion', which no doubt refers to his earlier life."

Later, I received a long letter from David M. Matteson, Assistant Historian in which he says: "The question about his being absent from Communion was taken out of the pamphlet after the first edition, as it was decided that it did not conform to the strict canons of historical criticism. There was also vehement objection to the statement that he was not a communicant on the part of the present members of the Washington family . . . because it was contrary to what they considered proof of his having participated in the Communion."

Mr. Matteson criticizes the value of much that is generally accepted about Washington because the stories are from second or third hand sources. He writes:

"It was to be hoped that this George Washington Celebration might result, among other things, in clearing away a lot of the statements which cannot be proved. There are so many in his case that can be proved that it is a pity that so much of this apocryphal matter should continue to be circulated. But a tradition, particularly one which the person promoting it desires to be true, is hard to kill. We know that Washington was baptized and that he attended the Episcopal Church more or less regularly, that he was a vestryman of Truro Parish, which was a civil as well as a religious office, and a warden of Pohick Church. We know also that he owned pews at Pohick and Christ Church Alexandria, and it is very evident from his writings that he had a distinctly religious mind,

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was a firm believer in an all-seeing and omnipotent and omniscient Providence. We know that he was entirely tolerant . . . and that his replies to addresses from various religious sects are beautiful models of their kind. Beyond this it is best to be silent."

He adds: "The so-called youthful prayers are entirely apocryphal. The so-called Washington Prayer . . . is not as Washington wrote it. It is not incorrect to call it 'The Washington Prayer', but it is certainly not accurate to call it 'Washington's Prayer'. The substance and, for the main part, the words, are to be found at the end of Washington's circular letter to the Governors of the States in 1783."



OUR CHURCH

When you say that you belong to the Anglican Communion have you any idea just what that includes? Well, at present it consists of the Churches of England, Ireland and Wales; the Episcopal Church in Scotland; the Church of England in Australia, Canada, India, Tasmania, the West Indies; the Church of the Province of South Africa, and of the dioceses in eastern South America; Chung Hua Sheng Kung Hui in China, and Nippon Sei Kokwai in Japan, and the Protestant Episcopal Church in the United States, with its missions in Liberia, Cuba, Mexico, Hayti, Brazil and elsewhere. Quite a Church as you see. Now there is this intercommunion with the Old Catholics, approved by the Church of England, which will doubtless be approved enthusiastically by our Church, which means that the Anglican Church has ceased to be Anglican merely and has become international in its fullest sense. The Old Catholics are a group of eight self-governing churches, retaining the ancient faith and order of the Catholic Church, but refusing to accept the infallibility of the Pope and other doctrines which they consider contrary to the teaching of the Primitive Church. These eight churches are in Holland, Germany, Switzerland, Austria, Czechoslovakia, Jugo-slavia and

Poland, with large numbers also in the United States. They number about 250,000, with a about 250 clergy and thirteen bishops.



**MAGNA CARTA:
ITS SPIRITUAL SIDE**

By Joseph Buffington

Senior U. S. Circuit Judge, Third Circuit

Every school child is taught that Magna Carta, the great charter, is one of the foundations of Anglo-Saxon law and liberty. When patriotic speeches are made, I often hear eloquent allusions to that document, but I have seldom met a man who has read the charter, or, indeed can tell me much in detail about its contents, save that it was wrung from King John by the English barons and was the bedrock of English freedom. It is the purpose of this brief article to quote from the charter itself and show what its broader purpose was.

The island or meadow of Runnimead where, on June 15, 1215, the charter was signed, is a bit of alluvial ground on the Thames about half way between London and Oxford. Desirous of getting two stones from this historic spot, one for the court room of the United States Circuit Court of Appeals at Philadelphia, the other for the open cloister of the noble collegiate chapel at Trinity College, Hartford, through the generous gift of my Trinity College roommate, William Gwinn Mather, of Cleveland, Ohio, I applied to the municipal council of Egham, county of Surrey, wherein Runnimead is situated. That body courteously granted the request but informed me Runnimead had no large stones, but they would have two concrete blocks made in which small Runnimead stones would be imbedded. They did so but the blocks, which were shipped by way of Canada, were lost in transit. I fear the person who perchance purloined the package was disappointed when he opened it, did not realize the historic worth of the slabs and that they possibly found lodgment in an ash heap. On report of the loss the council of Egham duplicated the slabs and one is now at Philadelphia and

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will in due time and with appropriate ceremony be placed in the court room where it will be an object of keen interest to lawyers who appreciate the basic relation of Magna Carta to English and American law.

But why place the companion block in churchly surroundings when in common thought we couple Magna Carta with law and never think of it as reflecting religious facts or principles? Nothing could be further from the fact as the words of the charter themselves bear witness. So also in common thought we picture on one side King John as the grantor and the barons as the grantees of the liberties at stake. Nothing could be further from the truth for as we shall see, coupled with the King in the grant, was the Roman Church acting through the then Pope's legate, and coupled with the barons as grantees was the English Church. Let us turn to the facts which led up to wringing of this charter from King John and the Pope. For some years prior to its grant King John had contended for his right as head of the English nation to select bishops for the English Church. On the other hand Pope Innocent III had as strongly contended to so appoint as the head of the Roman Church. The contest continued for some years, and finally the Pope sent Pandulf, an Italian priest, as his legate to England, to treat with King John, giving to Pandulf that dreaded dernier resort—a bull of excommunication. For a time John stood firm on his rights as the representative of England and no satisfactory settlement could be effected between him and Pandulf, but when the Pope's sentence of excommunication was produced by the latter, King John, surrendered and in May 1213 Pandulf received King John's submission to Rome and as stated in the British Encyclopedia "Formally surrendered England to the representative of Rome to receive it again as a papal fief."

In discussing this surrender of English right to foreign domination, Sir William Blackstone, in his commentaries, says, "the Pope in the reign of King John gained a still greater ascendent here than he had ever before enjoyed" and in commenting on the subsequent grant of the charter, he says it "Confirmed many liberties of the Church." What those pre-existing but now confirmed liberties were, the Charter, as noted below, states and it was to compel King John in addition to preservation of other rights, to

retract his surrender of the English government and the English Church to foreign domination that the barons and many leaders of the Church rose in protest and threatened rebellion which was only ended when King John and Pandulf, the Pope's legate, yielded and gave back what King John had surrendered when he made submission to Pandulf in May 1213.

Let us see from the Charter who were the grantors. Without quoting its opening in full and confining ourselves to King John and the Roman Church, we quote from the Charter's opening recital, namely, "John, by the grace of God King of England . . . greetings—known that looking to God . . . unto the honour of holy church and for the reform of our realm (we have granted as under written) by advice of our venerable fathers, Stephen Archbishop of Canterbury, Primate of all England and Cardinal of the Holy Roman Church . . . of Master Pandulf, sub-deacon and member of the household of our Lord Pope." We next turn to the charter to see what grants were made, for "the advancement of Holy Church" "by advice of our venerable fathers, Stephen . . . Cardinal of the Holy Roman Church" and of Master Pandulf, subdeacon and member of the household of our Lord the Pope" and which the charter states had been ratified by the Pope. At this point we note that this grant of freedom to the English Church is not made in one of the sixty-one intermediate provisions of the charter but is the very first and foremost grant and, as we will see, was restated in the very last grant of the charter, thus showing the paramount importance of the spiritual questions at issue. The first provision of the charter is:

"In the first place we have granted to God, and by this our present charter confirmed for us and our heirs forever that the English Church shall be free, and shall have her rights entire, and her liberties inviolate; and we will that it be thus observed; which is apparent from this that the freedom of elections, which is reckoned most important and very essential to the English Church, we, of our pure and unconstrained will, did

grant, and did by our charter confirm and did obtain the ratification of the same from our Lord, Pope Innocent III, before the quarrel arose between us and our barons, and this we will observe, and our will is that it be observed in good faith by our heirs forever. We have also granted to all freemen of our kingdom, for us and our heirs forever, all the underwritten liberties, to be had and held by them and their heirs, of us and our heirs forever."

The charter's last clause is: "Wherefore it is our will, and we firmly enjoin, that the English Church be free, and that the men in our kingdom have and hold all the aforesaid liberties, rights and concessions, well and peaceably, freely and quietly, fully and wholly, for themselves and their heirs, of us and our heirs in all respects and in all place forever, as is aforesaid."*

This "freedom of Elections" thereafter enjoyed by the English Church, crossed the seas and when Samuel Seabury was by this same "freedom of Elections" chosen as the first bishop of the overseas American daughter of the English Church and was ordained and served as Bishop of Connecticut, and when historic stones, which felt the tramp of king, baron, papal legate and cardinal in assemblage at Runnimeade as they contended whether "the freedom of Elections, which is reckoned most important and very essential to the English Church" should perish from the earth, were brought overseas it was meet and right that they should be placed in this college chapel located in the diocese where Bishop Seabury served, where his name was given to its first Chapel and where it is now perpetuated in one of its noble buildings.

*That Magna Carta was a surrender of Roman Church claims is seen from the fact that on August 24, 1215 Pope Innocent in a papal bull issued at that date at Rome declared Magna Carta null and void and following such bull excommunicated the barons. The bull condemning the great charter was as follows:

"We utterly reprobate and condemn any agreement of this kind forbidding, under ban of our anathema, the aforesaid king to presume to observe it, and the barons and their accomplices to exact its performance, declaring void and entirely abolishing both the Charter itself and the obligations and safeguards made, either for its enforcement or in accordance with it, so that they shall have no validity at any time whatsoever."

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**STILL ANOTHER CHURCH
ARMY CAPTAIN COMING**

This One for Kauai

The visit of Captain Benson and Captain Bramwell to Kauai after Convocation to look over the ground has had definite results. They reported a wide field of opportunity on that Island. When the Bishop was on Kauai in March he met the newly formed "Kauai Church Committee" and considered the whole situation. The result was a letter to Church Army Headquarters in London asking for another trained Church Army evangelist like those now at work on Hawaii. Word has just come to the Bishop that a capable officer, Captain Oliphant, is available and ready to come. The letter from Headquarters says that Captain Oliphant "has done excellent work in our Society, has a real love for souls, is a thoughtful speaker and works pleasantly with others." A recent medical examination shows that he is in excellent physical condition.

We will quote another paragraph from this letter:

"Prebendary Carlile wishes me to send you his affectionate greetings and to assure you it gives him, as well as the Executive Board, much pleasure to have our Evangelists in your Diocese. Should the time ever come when you require Mission Sisters, and we have those who would volunteer, we should be happy to supply."



**APPOINTMENT OF A NEW
CLERGYMAN TO IOLANI**

Word has just been received that the National Council has approved of the Bishop's appointment of the Rev Kenneth D. Perkins, B.A., B.D., to the staff of Iolani School. Mr. Perkins is a graduate of St. Stephen's College, Columbia University, and of the Berkeley Divinity School, New Haven, Connecticut. He belongs to old Grace Church, New York, and was ordained Deacon on Trinity Sunday by Bishop Manning of New York. It is a cause of real satisfaction to add an attractive and qualified young clergyman such as Mr. Perkins to the teaching staff of our leading Diocesan boarding and day school for boys in Honolulu.

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	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 4,200.00	\$1,913.90	\$350.00	\$350.00	\$ 40.66
St. Andrew's Haw'n Congregation.....	900.00	762.47	52.50	52.50	.....
St. Peter's (Chinese), Honolulu....	660.00	316.81	29.25	.....	.....
St. Clement's, Honolulu.....	750.00	317.85	52.50	13.13	18.90
St. Elizabeth's (Chinese), Honolulu.....	350.00	280.00	17.50	.....	.....
Epiphany, Honolulu.....	350.00	91.15	17.50	.....	.....
St. Mary's Mission, Honolulu.....	150.00	135.10	7.00	.....	.....
St. Mark's Mission, Honolulu.....	115.00	70.00	6.00	.....	.....
St. Luke's (Korean), Honolulu.....	100.00	67.40	11.75	.....	.....
Holy Trinity (Japanese), Honolulu.....	150.00	150.00	11.75	.....	.....
Good Shepherd, Wailuku.....	350.00	201.15	29.25	29.25	.....
Holy Innocents, Lahaina.....	150.00	140.16	17.50	17.50	10.28
St. John's, Kula, Maui.....	35.00	35.00	7.00	1.15	2.50
Holy Apostles', Hilo.....	150.00	75.00	22.25	.....	.....
St. Augustine's, Kohala, Hawaii....	175.00	132.50	11.75	11.75	6.60
St. Augustine's (Korean), Kohala....	50.00	40.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	150.00	59.53	6.00	6.00	5.35
St. James', Kamuela, Hawaii.....	60.00	23.50	6.00	.....	.....
St. Columba's, Paauilo.....	150.00	30.00	6.00	.....	.....
Christ Church, Kona, Hawaii.....	280.00	40.05	17.50	.....	.....
St. James', Papaaloo, Hawaii.....	150.00	59.68	6.00	6.00	.....
All Saints', Kapaa, Kauai.....	250.00	220.00	10.00	.....	17.96
West Kauai Missions, Kekaha.....	75.00	.....	6.00	.....	5.95
Emmanuel Mission, Eleele, Kauai..	35.00	.....	2.00	.....	.....
St. Alban's, Iolani School.....	160.00	160.00	5.00	5.00	.....
Good Samaritan, Honolulu.....	10.00	20.00	2.00	.....	.....
Galilee Chapel Seamen's Ins., Hon.	10.00	.....	2.00	.....	.....
St. John's By The Sea, Kahaluu.....	40.00	21.82	2.00	2.00	.....
Mauna Loa, Molokai.....	10.00	10.00	2.00	2.00	.....
Cathedral Japanese School.....	50.00	50.00	.....	.....	.....
Leilehua Sunday School.....	50.00	.....	.....	.....	.....
St. Andrew's Priory, Honolulu.....	.....	200.10	.....	.....	.....
H. D. Sloggett—Gift	25.00	25.00	.....	.....	.....
Mrs. F. J. Lowrey—Gift	25.00	25.00	.....	.....	.....
St. Stephen's, Haleiwa	10.00	10.68	2.00	2.00	.....
Young People's Service League	25.00	25.00	.....	.....	.....
Moanalua Sunday School	10.00	10.00	2.00	2.00
To May 31, 1932.	\$10,210.00	\$5,718.85	\$726.00	\$506.28	\$112.30

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