

# Hawaiian Church Chronicle

*"For Christ and His Church"*

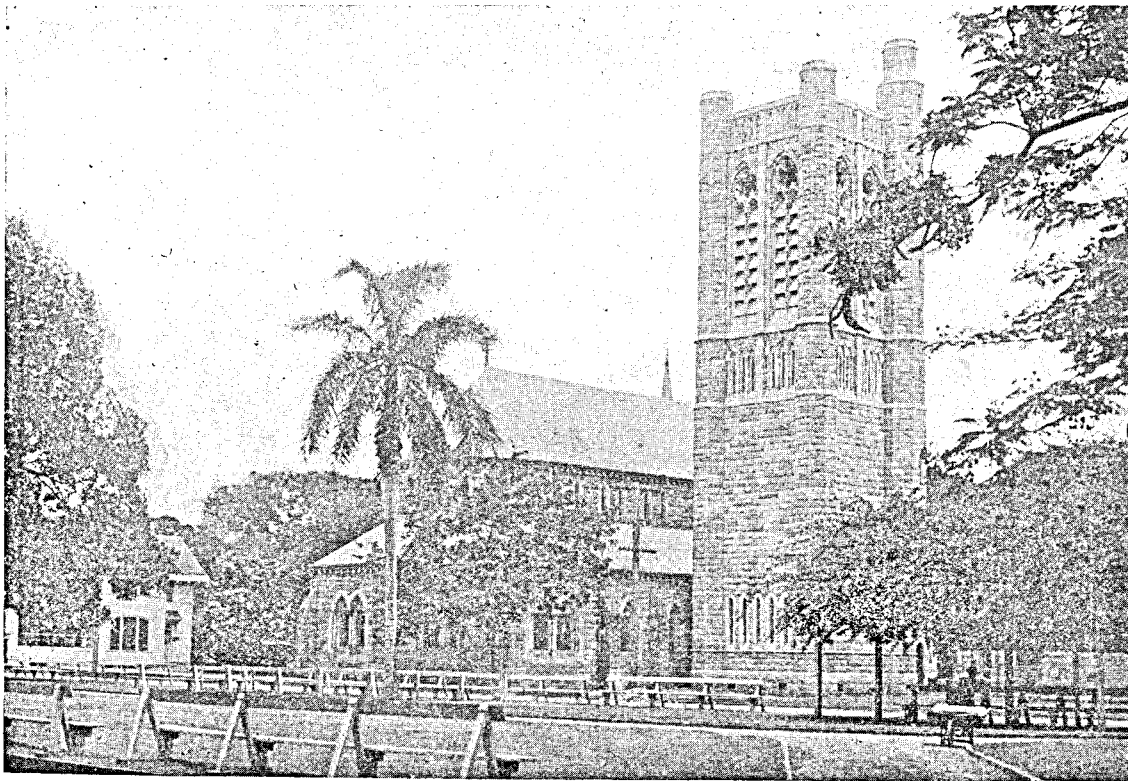
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THE RT. REV. S. HARRINGTON, LITTELL, S.T.D., *Editor.*

VOL. XX.

HONOLULU, HAWAII, JULY, 1930

No. 5



ST. ANDREW'S CATHEDRAL, HONOLULU

*"There stands the Tower in memory of the dead!  
The Church where men adore the King of Kings!"*

### CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

THE RT. REV. S. HARRINGTON LITTELL,  
S.T.D., Bishop's House, Emma  
Square, Honolulu.

THE RT. REV. HENRY B. RESTARICK, Re-  
tired Bishop. 1715 Anapuni St.  
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THE REV. HENRY A. WILLEY, Kapaa,  
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THE REV. J. L. MARTIN, Waimea,  
Kauai.

THE REV. T. R. MACCLEAN, Paauilo,  
Hawaii.

THE REV. T. R. HINCKLEY, Iolani  
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THE REV. Y. SANG MARK, St. Peter's  
Church, Honolulu.

THE REV. NOAH K. CHO, St. Luke's  
Mission, Honolulu.

THE REV. H. H. COREY, Hilo, Hawaii.

THE REV. A. B. CLARK, Wailuku, Maui.

CHAPLAIN J. BURT WEBSTER, St. Cle-  
ment's, Honolulu.

The last two are officiating by per-  
mission.



### HAWAII FROM THE VIEWPOINT OF A BISHOP

by the

RT. REV. HENRY BOND RESTARICK, D.D.  
Retired Bishop

Bishops Gailor, Tucker and Lloyd and  
others wrote enthusiastically about the  
book as a valuable contribution to our  
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# Hawaiian Church Chronicle

*Devoted to the interests of the Missionary District of Honolulu*

Vol. XX.

HONOLULU, HAWAII, JULY, 1930

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## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

July, 1930

THE RT. REV. S. HARRINGTON LITTELL, S.T.D.  
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 the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square, Honolulu.

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### CALENDAR

July 13—4th Sunday after Trinity  
July 20—5th Sunday after Trinity  
July 25—St. James the Apostle  
July 27—6th Sunday after Trinity  
August 3—7th Sunday after Trinity  
August 6—Transfiguration



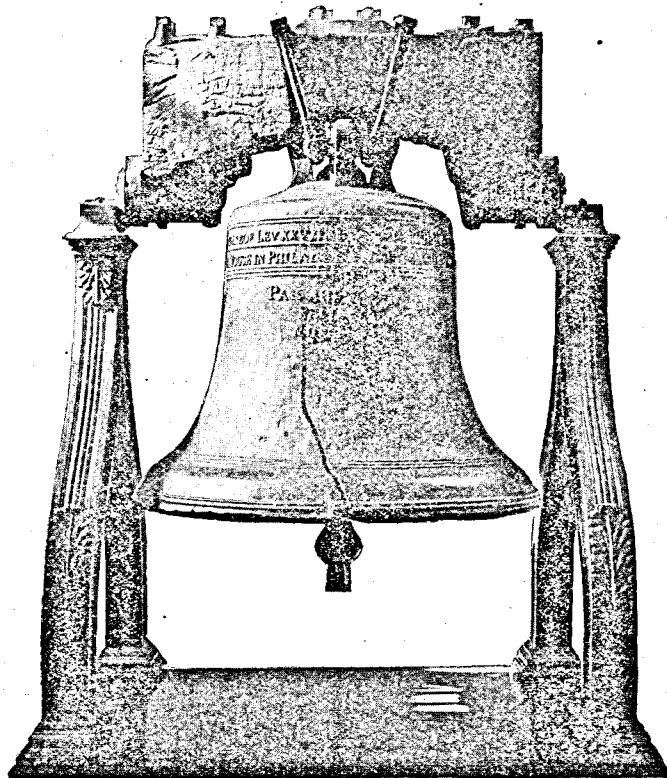
Bishop Littell wishes it to be understood that Bishop Restarick is the associate editor of the Hawaiian Church Chronicle. He is also the business manager and treasurer.

Send in your subscriptions for the Church Chronicle to the Bishop's office. We want to pay the bills promptly and need your dollar.

The picture on the front page reminds us that Queen Emma on her visit to England in 1865, collected \$30,000 for the Cathedral and other Church work. On St. Andrew's Day 1867 Kamehameha V laid the foundation stone of the Cathedral to be erected in memory of his brother Kamehameha IV who died on St. Andrew's Day 1863. The foundation of the choir was soon laid and then the work was suspended. The cut stone for the choir was sent out from England and came round Cape Horn but it lay in crates on the Cathedral grounds until Bishop Willis determined to proceed with the building. By 1885, the chancel arch was in place and Queen Emma saw it, but died soon after on April 25. The choir was finished by Christmas Day 1886 and was then used for worship.

In 1903 Bishop Restarick agitated the building of two more bays.

The tower was erected in 1912 as a memorial to Alice Mackintosh.



THE LIBERTY BELL

### INDEPENDENCE DAY OR THE FOURTH OF JULY

By Bishop Restarick

This day should be of especial interest to the members of the Episcopal Church in the United States, because the Declaration of Independence was so largely the work of men who were connected with it. The fact is, two-thirds of the signers of that document were adherents of this Church.

On July Fourth, 1776, every one of the thirteen colonies had voted for its adoption and when this was made known the bell on the steeple of the State House in Philadelphia rang out a joyous peal and this continued to be done on each anniversary for many years.

#### *Inscription on the Bell*

On that bell were inscribed the remarkably significant words: "Proclaim liberty throughout all the land, unto all the inhabitants thereof." (Leviticus 25:10)

After the Declaration had been engrossed it was signed on August 2, by all

the members of the Congress of the Colonies who were present, except one, the total number of signers being 56.

#### *Thomas Jefferson*

The Declaration had been written by Thomas Jefferson, and, to the original draft there were eighteen suppressions, six additions and ten alterations, before it was adopted.

It has at times been doubted that Jefferson was a Churchman. Whatever his personal belief was, he wrote a letter on August 10, 1823, to one, who had asked him to subscribe to a chapel, in which was this sentence: "I have been from my infancy a member of the Episcopal Church and to that I owe and make my contributions."

In 1888, Sarah H. Randolph, a granddaughter of Thomas Jefferson wrote to Bishop Perry: "It may interest you to know that I have Mr. Jefferson's little pocket Prayer Book, which he used in his constant attendance at the Episcopal Church at Charlottesville."

Fifty years ago the writer knew an

old lady whose father was the Rector of the parish where Jefferson resided. She told him of conversations her father had with Jefferson which showed his Christian belief.

#### *Benjamin Franklin*

In his later years no doubt Franklin was a Deist but it is a fact that when he was in business in Philadelphia he had a pew in Christ Church, and on one occasion he was at the head of a committee to raise money for the improvement of the building.

On August 8, 1754, he wrote to his daughter: "Go constantly to Church. The act of devotion in the Common Prayer Book is your principal business there, and if properly attended to will do more towards amending the heart than sermons generally do."

#### *George Washington a Churchman*

Of this there is no doubt. In the "Memoirs of Washington" by his adopted son, George Washington Parke Custis, is this statement: "Washington was a member in full communion of the Episcopal Church and was for many years, before and after the Revolution, a vestryman in Truro parish, whose church, Pohick, built under his supervision, is yet standing."

While President he regularly attended Church where he lived at St. Paul's, New York and Christ Church, Philadelphia. He was a strict observer of the Lord's Day, and the prayers he wrote for his daily devotions have been printed in facsimile.

#### *Chaplain of the Congress*

The prayer at the opening of the Congress of the Colonies was offered by the Rev. Thomas Duché, a priest of the Episcopal Church, who wore his vestments on that occasion. The Rev. William White, afterwards the first Bishop of Pennsylvania, was elected the regular chaplain of the Congress.

#### *Many Others Prominent in the Revolution*

It is really extraordinary the number of men prominent in the Revolution who were members of the Episcopal Church. To name them would take too much space. To mention a few: John Nixon, who read the Declaration of Independence in State House Square, Philadelphia; Robert Morris, who superintended the finances of the Revolution; Alexander Hamilton, the soldier and statesman; Patrick Henry, Madison, Monroe, Jay, Marshall, Livingston, Rutledge, King, the Pinkneys, Edmund Randolph, and many others.

We could give the list of 17 generals in the War of the Revolution, who led the patriot troops who were members of this Church. Among them were Sullivan, Anthony Wayne, Marion and Montgomery.

Francis Hopkinson, who wrote: "Hail Columbia", and Francis Scott Key, the writer of "The Star Spangled Banner" were both members of this Church.

Before the Revolution a man had to go to England to be ordained and there he had to declare allegiance to the king. Those who were loyalists, as probably one-third of the colonists were, either went to England or kept quiet. But many of the clergy were staunch patriots and a number went into the army as soldiers.

#### *The Framers of the Constitution*

The late Bishop Perry of Iowa, after painstaking research, showed that about two-thirds of those who framed and attested the Constitution of the United States were connected with the Episcopal Church. We have the names of these men.

It is a fact that the Constitution of the United States adopted in 1787, and the Constitution of the Episcopal Church, adopted in 1789, resemble each other in many particulars. A number of the same men were in both conventions.

From the Revolution to the present time, the number of men who have been prominent in American history, who have been members of the Episcopal Church is remarkable. As to Presidents of the United States more have been members of the Episcopal Church than of any other Christian body. Of eminent statesmen there were Daniel Webster, Henry Clay, Senator Edmunds and a host of others. Of generals, many from Washington to Pershing; of naval officers, a long list from Perry to Dewey; authors such as Fennimore Cooper, Washington Irving and Harriet Beecher Stowe; in finance, Jay Cook who rendered such great service in the civil war, J. Pierpont Morgan, always a builder, never a destroyer; and so on through the list of great Americans, whose names are familiar to readers of history.

Love of Country is part of our religion, and on every Lord's Day we pray for the President of the United States and all others in authority. We do not boast, but we should be thankful that the Church to which we owe our allegiance and give our love has contributed so much to the upbuilding and the preservation of this nation.

God bless our land. Preserve it in peace. Increase its people in righteousness and a knowledge and love of God.

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### **ANOTHER OFFER OF LIFE SERVICE**

The second person to offer for the service of God in His Church, since the Bishop arrived, is Miss Grace Fukao, daughter of the Rev. P. T. Fukao of Holy Trinity Mission. Our Church people will all be glad to hear that Miss Fukao has received a scholarship in the National Kindergarten and Elementary College (connected with Chicago University) at Evanston, Illinois, and is to leave in August for a two years course of training as a director of a Nursery School. She has accepted the scholarship with the understanding that she will use her training in the foreign mission field, and she looks forward to service in a diocese of the Nippon Seikokwai. It will be a great day when our District of Honolulu sends forth this splendid missionary to help build up the Church of God in the land of her ancestors.



### **THE BISHOP'S COLUMN**

I find that very few of our Churches and chapels in the islands have notice boards outside, telling the hours of services and meetings. A notice board is valuable not only as a reminder of worship to the people of the community, but also as an invitation to the large numbers of transient "tourists" who visit the islands. Let us make it as easy as possible for people to know what is going on in the Church, and to find their way to worship at service time.

#### *The Kind of Additional Clergy Wanted for this District*

(From a letter to the Department of Missions, New York, May 31, 1930)

"I might say in general that we want only in these Islands clergy and other workers who are not only missionary in spirit, but consecrated evangelists who understand individual personal religious work of an intense nature. There is not a soft easy job for a person of indifferent health or of advancing years in the Islands. Mere intellectual gifts and social graces, also, do not qualify with-

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out effective spiritual power, for appointment in this Missionary District. The present vacancies may remain unsupplied as far as I am concerned, until such time as we can secure the kind of devoted, adventurous, self-denying and consecrated workers we want, I am asking the Rev. James Walker of Kohala to write me a page in regard to the kind of priest he thinks is needed for the work which he is leaving as he goes on furlough in July, and will enclose his statement.

#### *Mr. Walker's Statement*

"Kohala, Hawaii, June 1, 1930

"The work here is of a very interesting kind to one who is a lover of young people, and has the knack of approach. A man not successful in this respect on the mainland, with his own young people there, will be a failure here. There are four Mission Churches to look after, and a large scattered parish containing, in all, about 7,000 souls.

"We have a few white people who are well educated, and they attend St. Augustine's Church. At the other missions you have people from the various races found here. A man must be able to drive a car, the distances being so great.

"The type of man required is a keen evangelist, and at the same time a loyal Churchman.

"He must be a man of adaptability, ready to go into any home, no matter how poor. A real live man will find a wonderful scope amongst these young English-speaking Oriental children.

"There is nothing extraordinary about this mission. Here we have a few rich, and many poor, they all need the Gospel, and the man who comes must be able to minister to both, and should not accept the job unless he is prepared to do this. He must not come to be a chaplain to these few white people, but to serve all. Conditions in every way are ideal, there is no end of work to be done. The people are kind and loyal."

#### *Mrs. Row to Open New Kindergarten*

I am happy to announce that Mrs. Cuthbert Row, of Epiphany Mission, an experienced kindergarten teacher, has accepted the call to take charge of the new kindergarten at Holy Trinity Japanese Mission to open in September, in one of the buildings recently purchased for the Mission. Mrs. Row, at my request, has made a list of articles which could be used in starting the school, and I hope that not only necessary initial funds, but also the articles listed will be given.

#### *A Request to the Clergy of the Mission*

May I ask each one of the clergy living in a parish or mission rectory, to send me a complete list of all furniture

belonging to the Church—that is to say of all household furnishings which are not personal property. Please add also a list of Sacred Vessels, vestments, etc., which belong to the parish or mission. The Bishop's Office, the Mission Treasurer, and the local priest-in-charge should have careful records of such movable property.

#### *Needs*

1. For two additional lots for the Kekaha Mission—\$360.00.
2. For the balance of the Kekaha Church Building Fund—\$8,200.00.
3. Rent of living room at Hilo for Deaconess Pitcher and of Mission Hall, estimated at \$50.00 a month, August to December—\$250.00.
4. \$52.50 a month until further notice, to assist in training a man studying for Holy Orders.
5. The initial equipment expenses of the new kindergarten at Holy Trinity Mission—\$200.00.
6. Four months' salaries (in part) of teachers in the kindergarten, at \$50.00 per month—\$200.00.
7. Insurance and conveyance fees for the new Trinity Mission property—\$78.55.
8. Miscellaneous articles for the kindergarten, as printed elsewhere in this issue.



#### HERE AND THERE IN THE DIOCESE

The Rev. and Mrs. James Walker started on July 9th for a much needed furlough on the mainland and in England. During July the Rev. J. L. Martin of Waimea is in charge of Mr. Walker's wide-spread missions; and in August the Rev. H. A. Willey of Kapaa will supply. It is hoped that a priest from the mainland will be available for the balance of Mr. Walker's six months' leave.

The Bishop flew by airplane from the northern point of Hawaii to Honolulu on June 16, after a long visit to the missions on the Big Island, in order to attend the commencement exercises of the Priory School. The plane landed at Molokai enroute, and on re-ascending gave the Bishop a good view of the leper settlement at Kalaupapa on the "shelf" which juts out of the northern side of the island.

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The Board of Land Commissioners and the Land Assessors of the Territory have reduced the price of the two lots which we are purchasing at Kekaha, Kauai, by half, as the land is for "church purposes only." This means that for the lots, advertising, and all other expenses, we need only \$360.00 instead of the \$700.00 which the Bishop asked for in the May number of the "Hawaiian Church Chronicle."

The Rev. Dr. Arthur M. Sherman of the Diocese of Haikow, China, was elected rector of St. Clement's Church, Honolulu, at a parish meeting held on June 9. Dr. Sherman was a classmate of our Bishop in the General Seminary, New York, and has been associated with him for over 25 years in China. The Bishop and the Vestry of St. Clement's await with interest Dr. Sherman's reply to this call.

#### *Canon Ottmann Addresses Kamehameha Alumni*

On June fourth, at the Kamehameha Assembly room about 700 Alumni gathered for their annual meeting, which includes the graduating class of the current year.

This year Canon Ottmann was chosen by the Alumni to be the speaker of the evening. He addressed the assembly upon the principle of the resurrection as found in the spiritual, mental and social spheres of life. At the close of the programme, President Crawford of the University of Hawaii, President Midkiff of Kamehameha Schools and several members of the faculty and Board of Directors commended the Canon's address as a most meritorious presentation.

#### *Visitors*

The Rev. and Mrs. A. L. Richardson, of the Philippine Mission at Balbalasang, spent May 19 in town with the Bishop, and saw the mission work under Mrs. Littell's guidance in the new episcopal car.

Other recent out-of-town visitors have been: The Rev. Dr. John W. Nichols, Dean of St. John's Theological School, Shanghai; Deaconess Ransom of the

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Japan Mission, Sendai; American Consul Angus Ward and Mrs. Ward of Tientsin, China, with whom the Bishop's son, John S. Littell, is associated; Mr. and Mrs. Bert D. Chilson of Hilo; and Mr. Albert Horner, Jr., of Kapaa.

Due to the kindness of Mr. Marmion Magoon, the Young People's Service Club of the Cathedral Hawaiian Congregation, the Vestry, and the Congregation as a whole, have each, in turn, enjoyed delightful outings at Mr. and Mrs. Magoon's country place at Kualoa, Oahu.

These outings and social gatherings are worth much in the general upbuilding of our work, and all are most grateful to Mr. and Mrs. Magoon for their kindness.

On June 6th, Mr. Thomas K. Clarke, after having passed his 91st birthday, fell asleep peacefully at his home on Wyllie Street. A resident of Honolulu several years more than a half century, Mr. Clarke was a most familiar figure in the city. His family have been connected with The Church continuously, and two of his sons, Messrs. Benjamin and John married daughters of Mr. Henry Smith, the latter's family also being most active in Church work. Mr. Clarke will be missed indeed. God grant him eternal rest and peace.

#### BEQUESTS TO THE CHURCH

By the will of the late Bernice P. Walbridge, the Church in the Missionary District of Honolulu has received \$15,000.00, in three \$5,000.00 sums; one for Iolani School; one for St. Andrew's Priory; and one for St. Andrew's Cathedral to be used at the discretion of the Bishop.

#### FOR THE NEW KINDERGARTEN ARTICLES NEEDED

Mrs. Cuthbert Row, who is opening a kindergarten in the new Holy Trinity Mission property on School Street in September, has made the following list of articles needed for the children, in the hope that many of them will be given by persons who may happen to see this appeal. The articles need not be new. If they have been outgrown by the children in any family, they will be entirely acceptable. Toys and gifts of money for equipping the kindergarten may be sent to the Bishop's House, Emma Square, Honolulu.

The list follows:

Large Patty Hill floor building blocks, Clay, 20 pounds; Clay boards, Alabaster paints: red, blue, yellow and brown, 1 lb. packages; brushes, news print paper for drawing, etc., six easels, (each easel accomodates two workers), two dozen

boxes of crayons, two dozen scissors, oil cloth (colored), small chairs and tables (tables should be uniform in size), books (picture), clay pipes, one dozen; one box large wooden beads, two dozen long shoe laces, thumb tacks, hammers, saws, nails, dolls, doll furniture and equipment, not too small, as beds, dressers, etc., buggy, dishes, brooms, wash boards, etc., book shelf, not too high, piano or phonograph or both, several small brooms and dustpans (small), waste baskets colored, an American flag, old magazines and colored prints, any toys mechanical, wooden animals, etc., garden tools, wheelbarrows, balls, small, one large rubber ball, nativity picture, picture of Madonna and Child, wagon and out-of-doors toys, ropes, small building blocks, pieces of cloth, empty spools and small boxes.

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#### IN MEMORIAM REV. FUNG MEI-TS'EN KILLED April 22, 1930

The First Martyr in the Hankow Diocese

#### A PUPIL OF BISHOP LITTELL

From the "Hankow Newsletter"  
"Holy Week and Easter were transfigured this year by the imprisonment and martyrdom of Rev. Fung Mei-ts'en in Chuho, Central China. The parallel to our Blessed Lord's death is striking as one listens to the story of what took place. (The body has not been found; Chuho is still practically inaccessible for it is in the hands of the "Red Army.") Unwilling to "Flee as an hireling; having loved his own, he loved them to the end." On Wednesday in Holy Week, when the Communists came to the church and demanded the pastor, he stepped forward saying, "I am he." On Good Friday he wrote the following letter to Bishop Roots showing that he was led as a willing sacrifice to the slaughter and opened not his mouth against his murderers. On April 22, Easter Tuesday, he joined the noble army of martyrs. In China today, where atheism and cruelty and greed are undermining the faith of old and young, a light has been kindled by this man, which will shine down the centuries reflecting

the light of Calvary. Just one month after Mr. Fung was killed, his wife arrived in Hankow carrying this precious letter. She has been noble also in the way she has borne her great sorrow. She is now near her three boys. One of them is blind, another is at St. Michael's School in Wuchang, while the youngest has been with his grandfather in Hwangp'ei.

Terrible as it is, we thank God for such an example as they have given us to help others bear whatever trials lie ahead in these troublous times."

"Chuho, Hupeh,  
April 18, 1930

My dear Bishop Roots:

I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the Soviet Government. The Chairman of their Executive Committee said to me, "Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui and therefore you are one of the corrupt gentry." He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife and my two young sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented,  
(Sgd.) FUNG MEI-TS'EN

#### A SHORT SKETCH OF THE LIFE OF REV. FUNG MEI-TS'EN

By a Fellow Priest, Rev. Ma Chi-Yao.

"Rev. Fung Mei-ts'en was born in Hwangp'ei in 1879. He belonged to a Confucian family and was so clever in school that he became famous in the neighborhood.

When he heard Rev. Wang Li-t'ang preach, he was so impressed that all doubts disappeared and he made up his mind that he would make this teaching his own. So he connected himself with the Sheng Kung Hui in Hwangp'ei, was

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July, 1930

baptized in 1907 and became an earnest Christian.

During this year he entered All Saints' Catechetical School in Hankow, which was under the charge of Rev. S. H. Littell, (now Bishop of Honolulu). After three years he was graduated and went to St. John's Church, Hankow, where he labored for five years. He then spent one year in Yang Chia Ho. He was very sincere in his work and very successful. Because of this he was recommended for advancement and entered the Divinity School where he studied for two and a half years.

After a year and a half at St. John's Hankow, he was ordained to the priesthood by Bishop Roots, October 20, 1921. As catechist, deacon and priest, he served the Church for twenty years.

Mr. Fung's word could always be trusted and his life was blameless. With his meagre salary he supported his wife and three sons (one of whom was blind), his aged father and a cripple brother with a wife and two little children. He was kind to the poor. He never shirked his duty because it was hard and in working to reform men he was not afraid to die.

Who would have thought that, on the 16th of April, 1930, bandits and communists would enter Chuho, causing the Christians to take refuge in the church. Rev. Fung Mei-ts'en did the best he could to protect the Christians and the Church. He was not afraid of the communists, nor did he try to save his life. He was unwilling to run away secretly, so he was seized and carried away by them. He suffered much evil treatment and disgrace.

On the 18th of April (Good Friday), he wrote with his own hand two letters—one to Bishop Roots and one to his wife—telling the day he was to die and making arrangements for the care of his family. At this time he was fully persuaded that Our Lord was with him and his heart was full of peace.

Just as he said, (on April 22nd, he was killed), and his body was thrown out in the marshes. But his spirit ascended to Heaven. Alas! Alas! This good shepherd laid down his life for his sheep. He was the first man to die for his faith in the Hankow Diocese."

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#### ST. ANDREW'S PRIORY NOTES

By Sister Olivia Mary

A late Easter this year bringing the Easter holidays into the last week of April and Ascension Day as late as May 29th caused a busy May with pre-commencement events crowding upon our usual Commencement program.

On May 2nd, the Senior Class presented their annual Senior play by which funds are raised for the class dance, and other class activities. On the

23rd and 24th, under the direction of Mr. Bode and Mrs. Marjorie Dinsmore VanCleve, the Senior and Junior High School groups presented "Pan on a Summer Day", a Cantata with Pantomime and Dance, for the benefit of the Cathedral Organ Fund. The Cantata was more of an artistic than a financial success, though \$205.86 was cleared and has been sent to the treasurer to be paid on the Organ debt.

On the twenty-fifth, ten girls were confirmed by Bishop Littell and an eleventh received from the Roman Church of which she had formerly been a communicant. These girls made their first Communion at the Corporate Communion on Ascension Day, after which the usual Founders' Day Service at the Cross was held in the Priory Court. Bishop Littell conducted this service so dear to the hearts of all Priory girls past and present, and delivered a short and inspiring Ascension Sermon. The remainder of the day through the hospitality of Mr. Theodore Richards was spent at Kokokahi, an ideal place for the "Ascension Day Picnic," which is also a Priory institution.

#### *Contributions of Priory Girls to Funds*

This brief chronicle of May would not be complete without mention of the election of the Student Organization Officers for the coming year: President, Martha Clark; Vice-President, Alice Akana; Secretary and Treasurer, Irene Sylva. All will be members of the Senior Class.

Also it would like to have the readers of the Chronicle know about the Priory girls' contribution to the China Famine Relief Fund. It happened that May 23rd, the day on which we were giving the first performance of "Pan", was set aside as the day on which all the school children in Honolulu were asked to contribute to the Fund. Many demands had been made of the girls for contributions to this and that, and that week of the China Famine Drive many of them were making every effort to sell our Cantata tickets; so it was felt that a general appeal for help, without some definite suggestion of how to raise a fund, would yield but little as our school contribution to a cause in which we

should do our part. Therefore on Thursday, at a general Assembly of the whole school, the suggestion was made that as a school we should voluntarily give up our lunch on Friday and give all our lunch money to the Chinese Famine Fund. Not a girl failed to raise her hand when the vote was taken, and there were many expressions of approval of the plan which was enthusiastically carried out the next day. On Friday no lunch was served, and the contribution box was enriched by a check made out by Sister Madeleine allowing each teacher and girl 15¢ for the sacrificed meal; while the day-pupils contributions, and other voluntary offerings brought the total to \$41.32. One little incident deserves mention. A group of twelve year olds brought a handful of change which they had been saving up for the Ascension Day picnic—it went into the contribution box to the evident satisfaction of four rather troublesome little misses whose hearts nevertheless by this incident proved to be bigger than their stomachs!

Our Commencement activities began on Thursday the twelfth, on which day there was the annual Sewing Exhibition which was voted by everyone unusually good! Miss Olofson who sailed the next day on the Niagara for a much needed vacation on the Coast had cause to feel satisfied with her Exhibition, and was pleased at being able to sell some of the fancy work she had on sale to provide a small sum for sewing room expenses next year. There was also a Cooking Exhibit, and a wonderful display of classroom work prepared by the Sixth and Seventh Grades under Miss Emerson. During the afternoon the Children of the Grade School gave a good program under the Algaroba tree on the school grounds.

#### *Baccalaureate Sermon and Other Events*

Between this program and the High School Commencement which had to be postponed until Tuesday the 17th, in order that Bishop Littell might get back from Kona in time for it, a number of lesser events took place. On Friday afternoon there was the Junior tea for the Seniors, and that evening a Piano

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Recital under the direction of Mrs. DeMuth and Miss Lamb, who has filled Miss White's place and will be with Mrs. DeMuth on the staff next year. On Saturday evening the Senior Class gave the annual dance in Davies Hall which is the Priory Girls' one big grown-up party of the year. On Sunday evening there was the Baccalaureate Service with a sermon the girls will long remember preached by Canon Kieb; and the anthem "Hark, Hark My Soul" sung by Mr. Bode's senior singing class. Mr. Bode's excellent work with the girls, which was especially demonstrated by "Pan", was evidenced in every program of the closing week in spite of the handicap of reduced numbers and lack of regular practice as soon as school closed.

On Monday afternoon the Seniors held their Class Exercises in Queen Emma Hall, at that time presenting to the School their Class picture which it is hoped will hereafter be an annual custom. Later they had a class dinner in Sister Olivia's Office. As originally planned this dinner was to be at a Chop Suey house, but, in order to have Sister Olivia as their guest the Seniors arranged to have the Chop Suey sent in and set a table for ten in the office where there was much merriment over an informal dinner.

Of the nine girls in the Class, five are planning to enter the University this Fall. These are: Wan Sen Cheo, Louise Freeland, Annie Aiau, Hilma Johnson, Ellen Achuck. One, Georgianna Friel has been accepted at Queen's Hospital and will begin her training in September. Three will enter the business world, Alice Chalmers and Ah Choy Chun here in Honolulu, and Rachel Soltonovitch in Seattle where she will go this summer to join her family all of whom have now settled in Washington.

### THE PRIORY COMMENCEMENT EXERCISES

By Bishop Restarick

St. Andrew's Priory High School Commencement was held in the Davies Memorial Hall at 3 P. M. on June 17. The girls of the school and their friends filled the hall.

Bishop Restarick offered the opening prayer and then Bishop Littell made the address of welcome. After a few words of greeting, he spoke in highly appreciative terms of the work of Sister Olivia in the eleven years during which she has

been principal of the Priory. All over the islands he had heard from girls who had attended the school of the affection in which she is held. In this address and during the whole rendering of the program it was felt that this was not only a commencement for the graduates but also a farewell to Sister Olivia.

After a song by grades 7-11, Miss Hilma Johnson read an essay on Gandhi and India. It was in large degree a eulogy of the man, whom the world acknowledges as remarkable, but it did not mention the many and great benefits which British rule has brought to the people of India and the many cruelties which have been abolished.

The next was an essay on Hawaiian Leis, by Miss Louise K. Freeman. This was interesting and instructive and was well received by the audience.

The address of the evening was delivered by the Governor of Hawaii, the Hon. Lawrence M. Judd. He prefaced his remarks by saying that he had known the Priory ever since he could remember anything. He had attended Punahou preparatory school when it was conducted in the old Armstrong premises which adjoin the Priory. He had been a pupil there for seven years from the time he entered the first grade. Through knot-holes in the dividing fence he used to talk to the girls on the other side and some of the girls who were at the Priory then have been his friends ever since.

He also spoke feelingly of the work of Sister Olivia and of regret at her departure in August. A few extracts from the Governor's excellent address are here given. He said:

"During the years in St. Andrew's Priory loving thoughts have constantly attended you. The atmosphere in which you have lived has been positively Christian. The dominant thought in the minds of your teachers, has been to direct you toward womanhood through Christian education, through Christian friendship and through Christian service. You have been taught to know and see and feel the Christian ideal.

"Between the passing of childhood and the coming of womanhood there comes a time to every girl when, wisely guided, she lays the foundation for a strong body, a keen mind and a happy and useful life. Left to build alone, she may find herself with none of these essentials of finest womanhood. Here you have had the environment to help you, your

will power has been trained to hold to a purpose in life, your mentality has been developed toward keeping you steady and true.

"To grow strong and true in body, mind and soul, there must be a goal towards which you have been striving. This goal has been the one ideal to eventually establish you as a Christian mother in a Christian home."

The Governor then told how the training at the Priory had promoted self control, to think first and then to act. Self direction, to see things in the right direction.

"You are about to leave the wonderful Christian influence of this school to take your places elsewhere. You will be tempted to cast religion aside as not being necessary . . . There will be many influences to shake your simple faith . . . You will come to safe conclusions if you only hold true to the principles you have been taught here.

"Many girls go into business. In our Nation there are more than ten million girls in the business world. What does a girl find in her new task? After the confining days in school the freedom appeals to her. She likes the pay envelope and the sense of independence.

"For some the days will begin to seem monotonous . . . You may become tired from the constant strain. Then when you are discouraged you need both reason and will to overcome temptations. The teachings and influence of St. Andrew's Priory will be your greatest strength and comfort if you should ever reach such a situation.

"You have in this school been offered a foundation for the broader fields into which you will go. This foundation is based upon the Christian religion.

"Your life will be only just what you make it. I wish you every success."

After the song "Morning" was sung, Miss Wan Sen Cheo delivered the valedictory address. She told of the years spent at the Priory, the girls scarcely realizing, perhaps, the worth of the teaching and the teachers until they are about to leave. She gave a brief history of the school from the time when it was founded in 1867. As she closed and turned to Sister Olivia to thank her for what she had been to the members of the class, she was overcome with emotion and there was a pause until she could compose herself.

When Sister Olivia rose to present the diplomas she thanked those who had

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spoken such appreciative words of her services and told of the joy, the work had been and how she had tried to give the best that was in her because she loved the work and the girls. She reminded those present that though she was to leave, yet other sisters would carry on the school. The pupils would see the same habit worn by the sisters though faces would be different. The Church was the same, the sisters who would come would be of the same order of the Transfiguration, there would be the Bishop, the Church services and the same Christian teaching. The girls must give to those who were to come the affection they had given to her.

The diplomas being given, the school song was sung and Bishop Littell pronounced the benediction.

All present were invited and urged to adjourn to the Bishop's House for a reception and refreshments. It was most pleasant to see so many old Priory girls there and Bishop Restarick had the pleasure of introducing them to Bishop and Mrs. Littell.

The whole afternoon was most enjoyable and the writer of this, who was the means of getting the Sisterhood of the Transfiguration to take charge of the Priory, would like to say something of the regard in which he and a multitude of others, hold Sister Olivia Mary. It is not seemly to appear fulsome in praise but we know that she has been animated in all she has said and done by love, which, after all, is the greatest thing in the world. We assure her that wherever she goes and to whatever work she may be assigned she will have our high regard and affectionate remembrance.



#### EXTRACTS FROM THE REPORT OF THE SEAMEN'S CHURCH INSTITUTE FOR MAY

During the month of May, we have welcomed 2434 officers and men within our doors, comprised of the following nationalities: British, Chilean, Danish, Dutch, Filipino, German, Hawaiian, Norwegian, Russian, Spanish and American. This attendance has been the largest for some years. The three fine entertainments held were attended by hundreds of enthusiastic officers and men.

Services: Four services were held in the Chapel.

Ship Visits: Daily visits to ships were made to the number of 120, which

meant personal talks with 1759 officers and men.

Literature: As usual, many sailors called for "something to read," and 282 bundles of magazines (approximately 7050 periodicals), and 246 bound books. Sailors state that there is no Institute in the world that issues as many magazines as at Honolulu.

Socials: Eleven socials and entertainments were provided for the sailors and were enjoyed by 712 men.

The crews of the "Orion", "Resolute", "Franconia" and other ships then in port stated that the shows at the Honolulu Institute were best experienced during this trip and that these were discussed all through the voyage.



#### PERSONAL MENTION

Mrs. Arthur Smith writes that she and the Chancellor attended service at St. Martin's-in-the-Fields, London, on a recent Sunday when the Church was packed to the doors as usual. Dean Inge of St. Paul's was the preacher that day. She adds:

"Arthur is annoyed with the English pennies. He says, 'I grabbed the biggest thing in my pocket and put it in the plate, only to find it a penny. The usher kindly waited while I changed it.' He also says to tell you that it was not until he tried to use a bath towel as large as a sheet that he realized what 'England's effort' meant."

On another Sunday they worshipped at St. Clement Danes, where, "The rector lead the oratorio Elijah sung by a huge choir. The girls' veils were blue. There were stringed instruments and it was all beautifully done. At one impressive part the congregation were asked to stand in memory of the late Archbishop of Canterbury. The rector is most musical and he and his wife have written some of the charming little hymns. I suppose you know parts of the church are a thousand years old. Dr. Johnson's seat was in the gallery."

And on June 3rd, Mrs. Smith wrote to the Bishop:

"Mrs. Hemenway and I have just come from the Spring Conference Meeting, the over-seas session, held at the Church Missionary Society's House at Salisbury Square. Miss Marie von Holt asked us, and Mrs. Glade and Miss Forbes were there.

"We registered from Honolulu, and I was suddenly asked to speak. I said

what I could of the kindly charming feeling of all our classes and colors of people, and after my talk, I said that I was not going to ask them to pray for the Hawaiian Islands in general; but very definitely, and tonight, that clergy may be found to fill our vacant missions; (having just learned from Dean Ault how very difficult it is for you to find men)."

The Bishop especially appreciates Mrs. Smith's choice of this prayer subject, and asks that readers of the "Hawaiian Church Chronicle" will also join in prayers that God will help us secure the right men for serving the Church in these islands. We need clergy and laymen, and more devoted women as well, to strengthen and extend the work of this Missionary District.



#### RECOVER FROM ILLNESS

The many friends in the Islands of Miss Elizabeth Matthews will be glad to hear that she has completely recovered from a rather sudden and serious operation for appendicitis. Also it is a relief to hear that a cablegram from Mrs. Ault tells of the Dean's recovery from an attack of pleurisy which kept him in a nursing home in London for about two weeks. We hope that this means that he is able to make the trip to Oberammergau as planned, as well as to enjoy his long-anticipated visit to England.



#### A VIVID PICTURE OF A LIVE MISSION

By Rev. James Walker

Copy of a letter sent to the Christmas Supply Secretary of the Diocese of Southwestern Virginia

"I was glad to find your letter amongst my mail, received a few minutes ago, and to know that as far as one of my missions was concerned we would be supplied with gifts for Christmas.

That is just lovely!

What can I tell you about these people that you are to help at St. Paul's, Makapala?

Last night I went to our port, about 9 miles away, and met our Bishop, who will be with us until June 9th, and a very busy time is ahead of him.

This evening, at the Church you are to help, there will be a Confirmation

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service, when twenty-two people will be Confirmed, by far the largest class ever presented—ten the largest number before. In this class most of them will be Chinese. Let me try and give them according to race, it may be of interest to you and your people.

Race	Men	Women
Chinese .....	5	5
Chinese-Hawaiian .....	2	1
Hawaiian .....	2	2
¼ White, ¾ Hawaiian.....	2	1
German-Hawaiian ..	1	1

From the above you can get a good idea of our Sunday School, only we have a few Japanese who attend, but none this time are being Confirmed.

The people at this Mission, St. Paul's, are really wonderful, very poor, but most generous. I would not give One Hundred Dollars for all, most of them, have in their homes, yet on Easter Sunday, they brought in their Mite Boxes, One Hundred and Nineteen Dollars and Seventy-Nine Cents.

Compare that with your parish churches.

I have four Missions, and the Lenten offering this year was \$312.79.

We also raised \$46.00 at Makapala, for the Chinese Famine Relief.

Now you see what type of children you are helping.

The roof of their Sunday School wanted painting, and the price asked for painting same was beyond our funds, five of the young men offered to do this work, and it was finished last night.

Our work is chiefly with the young people of the many races in our midst, and it is most interesting to see how well they mix, in time.

A new race coming here will be isolated, more or less, for a number of years, but in time will mingle with the others, that applies to all the races except the white, they though have friends amongst the educated oriental people.

The Hawaiians mix with them all, the white included. The work amongst these people is run on the same lines as a parish in the States. We have our clubs, church suppers, etc.

During the Bishop's visit we will have a number of Church suppers, each Mission will want to entertain their Bishop, in this way.

The people attending St. Paul's are very poor. In the Makapala district there crops up, from time to time, a case of Leprosy.

Several times we have said "good-bye" to children and others connected with our work there, as they left us to enter the Leper institution, and one is happy to state that some have been able to return after several years of treatment; on the other hand, some have not, nor never will return.

The children in these parts are like-

able youngsters, and to know them is to love them.

When they become Christians, they put us white people to shame. Just now as I am writing this—it is now Saturday—the Bishop is here; a Chinese man has brought two live chickens, one for the Bishop and one for me, and I am sure the man has not five dollars of his own in this world.

Giving, I sometimes think that many American Church people do not know what real giving means.

Thank GOD that there are people like you and organizations, such as yours, that DO CARE.

If you only knew what that means to us out in the battle line, you would never slack one moment in your efforts.

Shall be pleased to let your organization know anything they wish about this mission you are to help at Christmas.

There are at present, 28 Communicants at St. Paul's. Last Sunday, at 7:30 a. m. they had their monthly Celebration, not a single one missing, and that is not unusual. Do you know of a Church where they can get 100% attendance at an early Celebration?"

### BISHOP LITTELL'S VISIT TO KONA

By Mrs. R. V. Woods

Christ Church Guild gave a public reception at the Parsonage, Kealakekua, on Wednesday, June 4th, 1930, from 3 to 5 p. m. to enable the residents of Kona to meet the Rt. Rev. S. Harrington Littell, Bishop of Honolulu.

The Bishop was making an unofficial tour of the Island with Mr. B. D. Chilson, of Hilo, and, because a number of people would be absent from the district at the time fixed for his Pastoral Visitation, Canon D. Douglas Wallace asked Bishop Littell to accept this introduction to the people of North and South Kona.

In spite of a heavy downpour of rain there was a good attendance and all enjoyed the opportunity of a personal chat with the Bishop before tea was served by the ladies of the Guild.

After tea the Bishop gave an informal but very informative talk on China, which all found most interesting.

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Ten children of Mrs. James Ackerman's Hawaiian Glee Club added greatly to the enjoyment of the afternoon by their sweet singing of Hawaiian songs.

### The Bishop at Christ Church

It was a great pleasure for the people of Kona to have the Bishop with them again from June 10-16, while he was the guest of Canon Wallace at the Parsonage.

Wednesday, June 11th, Kamehameha Day, the Bishop and Canon Wallace spent some time among the holiday crowd at Hounaunau, where a luau and boat races attracted some thousands of people of all nationalities.

Thursday, June 12th, Christ Church Guild met at the residence of Mrs. E. C. Greenwell. After prayers by Canon Wallace the ordinary business was dispensed with and the members sewed while listening to a most interesting talk on some of the many experiences of Bishop Littell in China. Tea was served at 4 o'clock and the Guild dispersed after expressing to the Bishop their pleasure at his presence among them.

There was a service in Christ Church on Thursday evening at 8 o'clock, the late hour being chosen to allow those who had been attending the Graduation Exercises of the Konawaena High School, to be able to hear the Bishop's discourse on China. As the foundation of his address he took the promise of Christ, "I will build My Church—and the gates of Hell shall not prevail against it."

### Conference With Church Officers

On Saturday, the Bishop had a Conference with the Church Committee, and officers of the Guild and Woman's Auxiliary, at the Parsonage at 3 p. m. Two new members, Mr. Thomas C. White and Mr. Francis Jerome Cushingham were added to the Committee, the others being Messrs. Gerald E. Bryant, R. V. Woods, Frank Greenwell, Judge

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Arthur J. Stillman and Dr. Dickson. Mr. Robert Wallace, the other member of the Committee, was in Honolulu. Mrs. R. V. Woods and Miss Marguerite Bryant were the only representatives of the Guild and Woman's Auxiliary able to be present. After a practical talk on the present state of the Mission, the Bishop gave an outline of his plan for further expansion and his hopeful vision for the enlargement of the sphere of the Church's work in the future.

#### *Dedication of Tablet*

At the morning service on Trinity Sunday the Bishop dedicated a bronze memorial tablet, recently placed on the Chancel wall of Christ Church, bearing the inscription: "Sacred to the memory of the Rev. Samuel H. Davies, Born 1838—Died 1926. Priest in charge of Christ Church Mission, Kealahou, Hawaii, 1872 to 1902. RESURGAM."

The Bishop preached a wonderfully uplifting sermon from the text: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of Truth is come, He will guide you into all Truth." A celebration of the Holy Communion concluded the services.

In the afternoon, the Bishop accompanied Canon Wallace on his 100 mile journey to Waiohinu and return to hold the monthly service there.

On Monday, the Bishop and Canon Wallace left for Kohala, Dr. Littell to fly to Honolulu, and Mr. Wallace, after a visit with the Rev. James Walker, to return to Kona.

The Bishop's visit has been a joy and inspiration to priest and people alike.



#### ST. LUKE'S KOREAN MISSION

By The Rev. Noah K. Cho

I wrote about our school work last month in the Chronicle. Our school is a very important factor in our community.

We had our first commencement at the Y. W. C. A. on 31st of May at 7:30 P. M. We had only one graduate but we are going to have about four or five graduates next year. We had a simple and interesting program for the commencement.

We had a Baptismal Service on the second Sunday after Ascension. Seven children were baptized. It shows our membership is growing.

Our Confirmation class started in the early part of January. But we are going to have our Confirmation Service in the middle part of October.

At present we had no choir practice because of our tireless Organist Mrs. C. N. Wilson, whose duty on Saturday at the Cluett House keeps her busy. But we have our regular Sunday School during the summer.

Burial: Mr. Hoo Kyoung Chung.  
Baptism: Audrey Inez Kimm, Eum Chun Chun, Bessie Kim, Ok Hee Kim, Diana Kim, Won Young Park and Ok Mun Kim.



#### WEDDINGS IN CHURCH

*Requirements for Marriages in  
Grace Church, New York*

Many large parishes in the United States are selected for fashionable weddings, and in some parishes a fixed charge is made for the use of the church for such purposes. Grace Church, New York has recently issued a statement and requirements for weddings. These requirements might well be the rule in other places, even in the Cathedral in Honolulu, if the Bishop should consider it advisable.

The vestry of St. Andrew's Cathedral some years ago passed a resolution that when there was a wedding in the Cathedral when elaborate decorations were used and canvas laid in the main passage, that a fee of three dollars should be paid to the sexton for the extra work which comes to him. He says that this is very seldom paid because the clergy do not inform the parties of this rule.

#### *From The Bells of Grace Church*

"For a long time I have felt at Grace Church—as I imagine every Christian minister has felt—concerned about the question of marriages which we are asked to solemnize. Our relation to the young people who come to us in this great moment of their life must certainly be more than simply an official act. Our business is to invest marriage with such a spirit as shall be most likely to stimulate and strengthen every beautiful purpose which enters into it. I have thought a great deal about this. We have talked it over here in the staff at Grace Church, and I have come to the conclusion that we ought to set forth both our ideals and our requirements for marriages which we shall conduct in this parish so clearly that all who come to us may understand what it is that they agree to when they ask the Church's blessing.

Consequently, for all marriages which may take place in Grace Parish after May first, the following statement has been drawn up which will be printed and

made available in advance for all who wish to be married here.

W. RUSSELL BOWIE,  
Rector.

We believe that one of the chief responsibilities of the Christian Church in our time is to try to invest marriage with an atmosphere of higher thoughtfulness and to link it with a more definite devotion to constructive ideals. Marriages entered into with ill-considered and shallow purpose lead to domestic unhappiness and to the grave evil of divorce. Permanent happiness in marriage depends upon an original purpose sufficiently high and clear to rally all that is best in the character of those who are married to its realization.

Because of this belief, therefore, we are hereafter asking of all men and women desiring to be married at Grace Church that they subscribe to the following declaration:

In requesting to be married according to the rites of the Christian Church, as set forth in the Book of Common Prayer,

We express our purpose to enter into a life-long union of mutual faithfulness and devotion;

We recognize that marriage can be permanently happy and enriching only through the cultivation of those qualities of self-control, forbearance and unselfish love which religious ideals can help to create;

And therefore, for our own sakes and for the sake of the home which we hope to establish, we will seek to attach ourselves for worship and fellowship with some Christian Church in the community where we reside.

Furthermore, in addition to the general provisions set forth in the canon law of the Church, the arrangement of weddings will be subject to the following regulations:

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There shall be a conference of the prospective bride and groom with the minister at least one day before the time set for the ceremony, at which time the license must be brought.

In the case of persons unknown to the clergy of the parish, the fact that there is no just impediment to the marriage must be established by responsible witnesses. If the bride is under twenty-one years of age, she must be accompanied by her parents or guardian or must furnish satisfactory evidence that her parents or guardian consent to the ceremony.

In the case of persons who intend to reside outside of New York City or who, though prospective residents of New York City, wish to be identified with some other Christian congregation than that of Grace Church, the minister performing the ceremony shall ask them the church of their preference and shall send to the minister of that church the names of the persons married and their address.

#### *Two Interesting Comments*

To ask those who wish to be married in Grace Church to sign a declaration of their purpose is a reasonable request. There are plenty of civil magistrates ready to marry those to whom the ceremony is only a legal sanction to live together. It is near sacrilege to allow these to use the church merely because it lends the occasion a social glamour. Christian marriage is a religious sacrament of consecration to companionship through soul-trying years of realism as well as ecstatic moments of romance.

HENRY GODDARD LEACH,  
*Editor, The Forum.*

The Conference of Younger Churchmen has carefully studied the problem of marriage and the home for over a year, and it believes that this new procedure of Grace Church in regard to marriage

ceremonies is a most intelligent and far-sighted contribution to the task of solving this serious problem. It heartily commends this program to all clergymen.

RUSSELL J. CLINCHY,  
*Secretary of the Conference  
of Younger Churchmen.*

#### *What a Los Angeles Rector Does*

The Church of the Angels, Garvanza, Los Angeles, is a favorite church for weddings, and the Rev. Hervey C. Parke Rector had 107 marriages there last year. He declined to marry about as many as he married, as do some of our clergy here.

Before a wedding he insists that the couple come to him that he may question them and instruct them as to their duties. He has written a booklet which he gives to those who wish him to marry them, which gives excellent advice to those who are about to enter matrimony. The booklet may be obtained from him for a small price.



#### CHURCH NEWS

The Christian doctrine of God, in relation to modern thought and to non-Christian religions and ideals is one of the great subjects to be discussed at Lambeth. A Christian scholar has said recently that "the real danger in missionary work is that so many Christian workers seem so uncertain as to just what constitutes the heart of religion."

St. Stephen's Church, Gilroy, California, stands at a cross roads, with open doors. Recently in its alms box was discovered a sheet of paper wrapped around some bills, and a pencilled note, "Kindly accept this \$200 for the little red church on the corner from Hobo Jack."

More news of trouble and danger from "bandits or Communists or what-

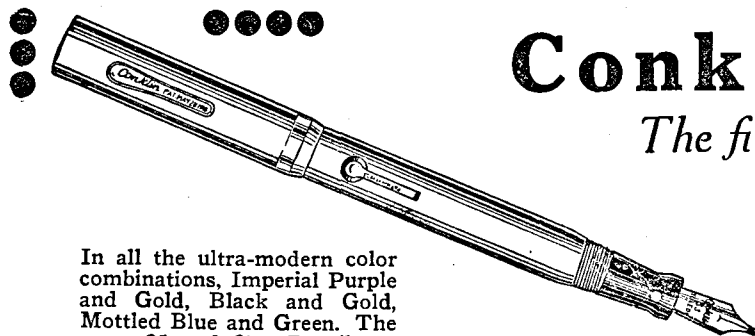
ever name they go by" is recorded in the March-April issue of the Anking Newsletter. Mrs. Craighill describes the second evacuation of her family from Nanchang. Besides the interruption to the work and the serious inconvenience, there is the tragic and pathetic suffering of the Chinese people. Some of the foreign staff of the China Inland Mission have had really desperate experiences.

One of the Sisters at St. Lioba's Mission, Wuhu, writes: "A little boy under ten years old, one of our Chinese neighbors, was carried off by bandits, who demanded thousands of dollars as ransom. After about two weeks he was captured from the bandits by soldiers who restored him to the family for five hundred dollars. As far as we have heard, he was treated fairly kindly, though with scant measure of food. There was great rejoicing on his return, with many thousands of fire crackers."

Banditry is by no means the only subject of the Newsletter, however. It must be remembered that worship and religious education and social service are all going forward.

For the fifth year in succession the American Bible Society is able to report an increase in the circulation of the Scriptures over that of the preceding year. More than eleven million volumes of Bibles, Testaments and portions were circulated by the Society in 1929. If the figures of the British and Foreign Bible Society and the National Bible Society of Scotland show a corresponding increase the total circulation of these three agencies for a single year will reach approximately twenty-seven million copies.

To the Blind and their friends, the American Bible Society is happy to state that the New Testament in the American Standard Revised Version is now avail-



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able in Interpoint Braille Grade 1½. It comes in five volumes with the new standard page, 11x11 inches. The Old Testament in 15 volumes in the same version and system has been available for some time.

The American Bible Society recently completed the first publication of the four Gospels into the language of the Hopi Indians, who, to the number of 2,000 live on the high mesas of Arizona in the vicinity of the Grand Canyon. For many months the proofs of the Gospels passed back and forth between the translator and the headquarters of the Society in New York City in order to perfect the typesetting. That this was not a simple task may be gathered from the text of the first Beatitude which follows: Pas Hikwsit an ookiqyaquam hahlaypit epya, pi oveqatsit anqw monwtunatyahapi pumuy himuamniq'o.

One of the most distinguished officials of the Japanese Court is the Vice-Minister of the Imperial Household. His wife and children have been Church people for some time and he himself has become a catechumen. His son, a graduate of the Imperial University, has been a student at the Church's Theological School, at Ikebukuro, and goes next fall to England to continue his preparation for the ministry.

The Cathedral in Zanzibar, southeast Africa, is built on the site of the old slave market, and the high altar stands where the whipping-post used to be.

The Church of the Transfiguration, New York, known the world over as The Little Church Around the Corner, has done a very large work in feeding the unemployed during the past few months. Some 100,000 meals have been provided for those in need.

Few of our people know anything about the splendid and varied work done by the City Missions of our Church and institutions of large parishes, especially in New York, Philadelphia and Boston. Some account of the City Mission in New York will be found in another column.

We are indeed fortunate in Hawaii in regard to unemployment, as we realize when we read of hundreds of thousands being out of work in some of our large centers of population.

#### HONOLULU WELL REPRESENTED

A beautiful pattern of cooperation, education and enthusiasm is being woven by the give and take of Advance Work items throughout the Church. Mississippi is building a church in Haiti. Kentucky is erecting a building for Orleans, diocese

of Sacramento, and doing something else in Wuchang, China. South Dakota is putting up a building in Eastern Oregon and a church in Porto Rico. Eastern Oregon is erecting a building in New Mexico. Northern Indiana is building a rectory in North Dakota. Western Michigan is providing a student center for Lubbock, North Texas. Pennsylvania is doing many things, in Honolulu, East Carolina, Mexico, Western Nebraska, Wyoming, Oklahoma and Spokane. Arizona is helping with the girls' school in Haiti and putting up a rectory in Texas. Idaho is building a parish house in Texas. The Woman's Auxiliary of Albany is providing a residence for a catechist in Brazil. Erie is doing an item in its own diocese and two in the Philippines. San Joaquin is building a church in Mississippi. Georgia and Southern Ohio are each building a chapel in Nevada; Georgia is also repairing a rectory in the Virgin Islands, and Southern Ohio is also adding new wards to St. Luke's Hospital, Manila. South Carolina is erecting buildings in the district of Anking, China. Kansas is building a church at Odate in the Tohoku district, Japan. Indianapolis and Atlanta are each putting up buildings in Alaska, and Atlanta is also helping with a school in Liberia. Fond du Lac has a project somewhere. East Carolina is giving a residence in China, and in addition to this, the parish of St. James, Wilmington, is providing a whole building at the Voorhees School, for the American Church Institute for Negroes. And Honolulu is building three thousand dollars' worth of chapels in South Dakota for Bishop Burleson.

#### LABOR AND THE CHURCH

President William Green, of the American Federation of Labor, differentiates between the church in general and churches in particular when he reminds us: "The American Labor movement believes in religion and in the church. It does not attack spiritual forces, but supports them. It realizes, however, that some churches and some

church members fail to comprehend and appreciate problems of labor which are closely related to the questions of humanity, justice and religion."

One significant difference between the labor movement in this country and that in Great Britain is remarked by Arthur Henderson, Home Secretary in Great Britain's Labor Movement and Secretary of the British Labor Party, writing on "British Labor and Religion" when he tells us: "In my own early experiences as a lay-preacher in the Wesleyan Methodist connection, I found in all parts of the country that many of the most active religious workers were often also the most influential leaders of the local trade-union branches. Thus it is that an explanation is to be found of the fact that the spirit of the British Trade Union Movement has its roots firmly embedded in the soil of religion, and that the movement differs in this respect very markedly from similar movements in other parts of the world."

He develops this a bit further in these words: "It is a demonstrable fact that the bulk of the members of the Parliamentary Labour Party in any given time during the last twenty-five years had graduated into their wider sphere of activity via the Sunday School, the Bible class, the temperance society or the pulpit. No British political party has ever had such a large proportion of lay-preachers and Sunday-school teachers in its ranks as has the Labour Party in Parliament, and even today, despite the increased pressure of their public duties, many of them continue still their religious activities in one form or another."

This summary of the mission of the church, in Mr. Henderson's thought, will evoke ardent response, in the minds of many in this country: "There are multitudes who wish to see the Christian

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Church operating as the insistent Conscience of Society, directing the Social Crusade, and occupying that position of moral and spiritual leadership without which Democracy can never achieve its greatest and ultimate ends. The Christian religion is not a mere bundle of pious abstractions or comfortable platitudes; it is a code of vital principles, of moral standards and spiritual ideals, which were intended to govern all forms of mass relationships and every department of personal life; and I believe that only in so far as the Christian Church seeks to express and to apply religion in this practical way will it achieve the highest pinnacle of moral influence and spiritual power, and retain within itself the enlightened leadership of struggling mankind."

For many years there has been in the Episcopal Church associations working in the interests of labor. There is now the Church League for Industrial Democracy.

The purpose of the League is to bring together for study and action those who seek to apply the principles of Christ in industrial Society. Bishop Parsons of California is the President. Miss Vida D. Scudder, well known as a writer on the subject of labor, is the chairman of the Administration Committee. The treasurer is George Foster Peabody.



### HOW CITY MISSIONS SERVE METROPOLIS

#### *Church Organization Meets Wide Need In Flux and Flow of Great City*

Founded in 1831, the New York Protestant Episcopal City Mission Society presents in its ninety-eighth annual report a convincing and appealing account of its great network of service in this crowded city. To state briefly its activities: the society owns three chapels, two for colored congregations, and one among Italian immigrants and descendants on the lower East Side; its chaplains are found in thirty-four city hospitals, seven asylums and homes and fifteen prisons and reformatories; it maintains two community centers; has an immigration station on Ellis Island; conducts St. Barnabas' House as a temporary shelter to women and children in need of emergency relief; runs a goodwill industries shop in Harlem, and has four convalescent and fresh air homes, two in Connecticut, one in New York and one in New Jersey, for summer vacations to those otherwise bound to the hot pavements in the summer months. "Not only is the population of New York increasing, but it is a constantly changing group, more and more a city of strangers," said the Rev. Dr. L. Ernest Sunderland, the superintendent, in his annual report.

"Misfortune and trouble do not find people surrounded by relatives and friends, but alone. Neighborliness and Christian influence must be exerted more largely through organizations than is possible in smaller and more stable communities. Hence the need and value of the City Mission Society as an agency through which we may follow the urging of Christ to have compassion on our neighbors and win them to Him. The need for more hospital chaplains is graphically presented in a recent statement that expenditures totaling over fifty million dollars are being made this year in this city to establish new hospitals and enlarge existing ones in the metropolitan district. Many of these hospitals will look to our society for additional service on the part of our chaplains, because of the increased number of patients. The increase of vice and crime has likewise focused the attention of people on prisons and the reform of delinquents. For 1929 there were 46,019 men and boys committed to the institutions of the Department of Correction of New York City. For most of these institutions we furnish chaplains. In addition we furnish the official chaplains for all Protestants at the Federal prison and two state institutions. . . . Our present staff is most inadequate to cope with this important problem."

Other needs noted by Dr. Sunderland are two new church buildings, one being a chapel needed at Sea View Hospital for the tubercular, and the other being really a reconstructed edifice for St. Martin's Chapel which is still roofless after a fire that occurred several years ago. St. Martin's is for colored residents in Harlem.—*The Churchman*.



### COLLEGE STUDENTS' OFFERING

Over 30,000 college students in the United States are members of the Episcopal Church. This year, for the third time, they are raising a special student Lenten offering. In 1928, it was in charge of Princeton students and the total amount, \$300, was given for student work at Arizona State University. In 1929, led by Iowa students, it amounted to \$1,000 and was used for student work in South Dakota.

This year, with students of Hobart College, Geneva, N. Y., in charge, Mar-

tin Firth, chairman, and the Texas Student Council assuming special responsibility for the Southwest, the objective is some much needed assistance for St. John's Medical School, Shanghai. The students hope to secure \$5,000, which, of course, would not place a great burden on any one student if the whole 30,000 could be reached. Call it to the attention of any students you know!

In China there is but one doctor to 400,000 people, says Mr. Firth, outlining the need of St. John's Medical School. In the United States there is one doctor per thousand potential patients. "It is beyond the power of our imagination to picture ourselves overcome by disease and having no one to give us aid. To us, fever is just a word the doctor uses when the baby's temperature is high, while to our brothers in China it means the dry burning heat of cholera or the scorching fingers of malaria. It means knowing that once it lays hold of our father or mother, we can call no medical aid to our assistance for there is none to call."

Medical schools in China now send into the field each year about a hundred doctors where literally thousands are needed. Of these hundred, about half are trained by small understaffed schools such as St. John's, Shanghai. In eastern China, St. John's is now the only Christian school giving men medical training. The teaching staff is inadequate.

If American Church students secure \$2,000, it means a much needed teacher in chemistry or anatomy; \$4,000 means both; each added \$300 means a scholarship to make possible another well trained doctor.



### CHRISTIANITY SEEMS TO BE MORE ALIVE

*Gendai Bukkyo*, a leading Buddhist magazine in Japan, not long ago had an article by Dr. Takakusu, one of their most scholarly and devout leaders, urg-

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ing greater Buddhist activity. "In Japan," he says, "Christianity seems to be more alive than ever. All Japanese, high and low, are dumb with admiration at the splendid educational equipment it commands and are only too pleased to give monetary donations toward the establishment of mission schools and associations."

"Christmas is celebrated by Japanese with enthusiasm as if it were their time-honored national festival. The incoming of foreign money for mission purposes is welcomed by all as if it were a gift from heaven. In fact, our country appears spiritually to be under the domination of Christian missionaries."

"I think," says the Rev. Floyd Shacklock in commenting upon this, "that the gist of truth in Dr. Takakusu's statement is that Christianity is influencing Japan out of all proportion to its numbers. But with this general diffusion of Christian thought and ideals, the number of men and women who are experiencing a new life is sadly small. Abundant signs point to a new and widespread response. The older missionaries are saying that they never saw the situation more open."

—*Christian Advocate.*



## YOUNG MEN AND THE MINISTRY

May one not, justifiably, regard conditions at the General Seminary as a rather clear indication of the spiritual health of our American Church? It is the firm conviction that real spirituality and pastoral leadership in a parish will almost inevitably produce candidates for Holy Orders. If that be so, consider, then, this fact: In the nearly 120 years of the existence of the General Theological Seminary this past year of 1929-1930, in the midst of what we are continually lamenting to be a very materialistic age, the institution had the largest enrollment in its history. And, at this writing, forty-four men have been accepted for next autumn's entering class; so large a number that some will have to live outside the close.

### *Bishop Davies and Laymen*

The bishop spoke of the character of the godly layman. "I regret," he said, "that we have to designate a non-clerical member of the church by the word layman, for it is a negative term. It speaks only of what he is not. I had rather emphasize his positive meaning, his membership in Christ, his covenant with God, his holy priesthood, his responsibility and opportunity. I dislike the suggestion of our canon that laymen are to be confined to temporalities, and spiritualities left solely to ordained clergy. This may be useful for the guidance of administration; but it is neither worthy nor essentially true."

## THE LATE ARCHBISHOP OF CANTERBURY

Lord Davidson's eventful 25 years as Primate

Lord Davidson of Lambeth, whose death at the age of 82 is reported, was the first of a long line of distinguished Primates of England to die in retirement.

Archbishop Davidson, for as such he will always be known in spite of the Peerage conferred on him by the king, lived and worked through the most stirring days of modern times, the great war, the general strike, and grave crises which have beset the national church. But assuredly he will go down in history as the great champion who, seeing his ideal snatched from him when it was within his grasp, wept in public.

### *A Crushing Blow*

This was when the House of Commons rejected the revised version of the Prayer Book on which Lord Davidson had set his heart. It was to be the crowning achievement of his life's work. He lived and dreamed for the successful conclusion of his championship of this modern measure—but not for the climax of that night of drama in December 1927, when the House of Commons was crowded and charged with an emotion rarely seen before.

Randall Thomas Davidson was born at Muirhouse, Edinburgh, on April 7, 1848, the son of Henry Davidson, a landowner and a stalwart Presbyterian. It has been said that Lord Davidson was born, if not bred, an archbishop, for he had all the attributes of leadership—courage, scholarship, and rhetoric, and the brain and skill of a diplomat in delicate matters.

He was educated at Harrow, where his tutor was Westcott, afterwards the Bishop of Durham, and later at Oxford, where his closest friend was Crauford Tait, son of Archbishop Tait.

### *In the Surrey Lanes*

In his choice of a career he was no doubt influenced and guided by Dr. Tait, then Archbishop of Canterbury, who had been at school with Mr. Henry Davidson and was an old friend of the family.

In 1877, on Crauford Tait's resigning the position, he was appointed domestic chaplain to the Archbishop. They used to ride together on horseback through the Surrey lanes, while Mr. Davidson read the Archbishop's correspondence as they trotted along.

As the Archbishop was ill, and the ritual proceedings were coming to a head while he was actually on his deathbed, the chaplain conducted a very great deal of the business which centered in the Primate, and gained an invaluable insight into church affairs. He had already, in 1878, been responsible for many of the arrangements for the second Lambeth Conference.

In the same year he married Edith Murdoch Tait, the Primate's daughter.

His connection with Lambeth was not severed on the death of Archbishop Tait in 1882, for he remained some time as chaplain to Dr. Benson, until his promotion to the Deanery of Windsor. Mr. A. C. Benson, in speaking of the relationship between his father, Dr. Benson, and Mr. Davidson (later Dr. Davidson), has said:

Though their natures were very dissimilar, they became united by the most intimate and devoted friendship. It is not possible to estimate the debt which my father owed him, or the affection with which he regarded him.

### *Queen Victoria's Friend*

In the year of Archbishop Tait's death, Queen Victoria showed her regard for his chaplain by appointing him her sub-almoner and one of her honorary chaplains. This was only the beginning of an intimacy which ripened during the eight following years in which he occupied the Deanery of Windsor.

In 1891 Dr. Davidson was consecrated as Bishop of Rochester. He lived in

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Kennington, S. E., because he saw the importance of the work to be done in South London, rather than at Selsdon, where his predecessor had resided.

In January 1903 he was appointed, on the death of Archbishop Temple, to the Primacy, a position which he occupied for 25 years.

#### *Grave Among the Cloisters of Canterbury Cathedral*

The cathedral has witnessed many historic scenes, but rarely has a more impressive ceremony taken place within its walls.

The service, held in the choir, was attended by a vast congregation of over 5,000.

Throughout the service the Bishop of Chichester, friend and confidant of the late Archbishop, stood, a silent, solitary figure, beside the bier holding a silver cross.

#### *Vast Array of Clergy*

It was a remarkable scene when sixty Bishops in their scarlet cassocks took up their positions behind the altar, while beneath in the body of the choir was a vast array of 200 white-robed clergy.

Augmented by members of the choir of St. George's Chapel, Windsor, of which Lord Davidson was once Dean, the service was led by the cathedral choir.

#### *Foreign Churches Tribute*

Before the coffin walked the two Archbishops, Bishops and clergy, and behind it relatives, well known people in public life and representatives of the Nonconformist, Scottish, Greek and Syrian Churches.

In the cloisters were arranged hundreds of wreaths, and surrounding the greensward the Bishops and clergy formed a hollow square.

After a hymn and prayers by the Vice-Dean, the Archbishop of Canterbury pronounced the blessing, and a memorably beautiful service ended with the Nunc Dimittis.

St. Paul's Cathedral was filled yesterday with City workers at a memorial service. Hatless young men and office girls with small parcels under their arms joined in paying tribute to the former Primate.



One summer evening the writer after attending service at Holy Trinity, Stroud Green, London, took supper with the Vicar. He said that in his parish school a boy in a written examination was given the question: "Who were the Pharisees?"

The answer was: "The Pharisees were a mean sect in the time of our Lord. One of them gave him a penny. He took it in his hand and looking at it said, whose subscription is this?"

This will be better understood if it is remembered that the word mean as generally used in England has the significance of penurious, stingy.

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

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$5,240.00	\$2,324.51	\$350.00	\$.....	\$47.92
St. Andrew's Haw'n Congregation.....	700.00	452.41	52.50	52.50	5.11
St. Peter's (Chinese), Honolulu.....	660.00	460.01	29.25	.....	8.75
St. Clement's, Honolulu.....	700.00	288.72	52.50	52.50	6.65
St. Elizabeth's (Chinese), Honolulu.....	300.00	315.00	17.50	17.50	10.00
Epiphany, Honolulu.....	350.00	255.51	17.50	17.50	4.16
St. Mary's Mission, Honolulu.....	125.00	142.49	7.00	.....	.....
St. Mark's Mission, Honolulu.....	125.00	52.95	6.00	.....	11.53
St. Luke's (Korean), Honolulu.....	135.00	76.23	11.75	.....	.....
Holy Trinity (Japanese), Honolulu.....	150.00	152.00	11.75	.....	.....
Good Shepherd, Wailuku.....	255.00	27.16	29.25	.....	30.20
Holy Innocents, Lahaina.....	110.00	120.00	17.50	17.50	23.12
St. John's, Kula, Maui.....	25.00	31.10	7.00	7.00	.....
Holy Apostles', Hilo.....	200.00	32.67	22.25	.....	15.00
St. Augustine's, Kohala, Hawaii.....	160.00	160.00	11.75	11.75	5.00
St. Augustine's (Korean), Kohala.....	50.00	50.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	125.00	126.79	6.00	6.00	.....
St. James', Kamuela, Hawaii.....	50.00	50.00	6.00	6.00	.....
Paaui District, Hawaii.....	35.00	7.50	6.00	.....	.....
Christ Church, Kona, Hawaii.....	280.00	167.47	17.50	.....	18.45
St. James', Papaaloa, Hawaii.....	35.00	35.00	6.00	6.00	10.00
All Saints', Kapaa, Kauai.....	200.00	220.00	10.00	10.00	11.61
West Kauai Mission, Kekaha.....	75.00	11.95	6.00	.....	11.25

As of July 2, 1930.

E. & O. E.

Note:—All contributions of a parish or mission for the quota for missions, whether from envelopes, the Sunday School or the Woman's Auxiliary, are credited to the parish or mission in column two in the foregoing table.

All checks for the foregoing funds should be sent to Jan Mowat, Treasurer; Bishop First National Bank of Honolulu.

To treasurers of Churches:—All monies for missions in the hands of treasurers of parishes and missions contributed by congregations, Sunday Schools, or the Woman's Auxiliary, should at once be sent to Jan Mowat, Treasurer, that he may forward the same to the Treasurer of the National Council at 281 Fourth Avenue, New York, who needs the money to pay the salaries of missionaries.

It is entirely wrong for local treasurers to use money contributed for missions to meet parochial expenses. To do this is distinctly a misuse of funds.

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