

# 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. XX.

HONOLULU, HAWAII, OCTOBER, 1930

No. 8



DR. JOHN W. WOOD  
Executive Secretary Department of Missions

### CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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Devoted to the interests of the Missionary District of Honolulu

VOL. XX.

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## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

October, 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

October 5—16th Sunday after Trinity.  
October 12—17th Sunday after Trinity.  
October 18—St. Luke, the Evangelist.  
October 19—18th Sunday after Trinity.  
October 26—19th Sunday after Trinity.  
October 28—SS Simon and Jude (Red)

The Lambeth Conference was so important that we devote much space to it this month. It has attracted more attention this year than ever before and the principal newspapers in the United States have given much space to comments of the resolutions passed.

We again ask those who have not yet sent in their subscriptions of one dollar to do so as soon as convenient. So far those to whom the Chronicle is sent on the Mainland pay more promptly than those in Hawaii.

The use of the Chronicle in spreading abroad the needs of the work here, is shown by the fact that gifts to Iolani are coming in from the Mainland from those to whom the paper has been sent.

Bishop Restarick has just published a pamphlet on the Discovery of Hawaii. A letter from one exceedingly well versed in Hawaiian history concludes with these words: "It is not often that a piece of research work in a matter of this sort is able to end in such definite and undeniable conclusions." Another writes, "It is a masterly disposal of the Gaetano myth". It is for sale at the booksellers or at Bishop Restarick's, price fifty cents.

### OUR CHURCH MAKES A BEGINNING ON MOLOKAI

The government of the Territory has given the Church five acres in the rapidly developing homestead area of Hoolehua, situated on what may be considered the choicest spot for Church work on the island. The Bishop received from Mr. R. M. Duncan, executive officer and secretary of the Hawaiian Homes Commission, the following letter, dated August 28th:

"This is to acknowledge receipt of your communication of August 28th in which you make application on behalf of the 'Protestant Episcopal Church in the Hawaiian Islands' for a portion of Lot No. 17 for religious, social, intellectual, athletic and other activities, which communication was presented to the Hawaiian Homes Commission at a meeting duly held this date.

"The Commission granted the Church an area not exceeding 5 acres situate on Lot No. 17, Hoolehua, Molokai for the above stated purpose, provided that the project is started within one year after date hereof.

"I shall be pleased, at your convenience to assist with the selection of a site for the activities of the Church."

Our Church until now has had no work whatsoever on the island of Molokai, but with startling suddenness many persons and interests have converged to open the way for splendid developments there.

### The First Worker

On September 2nd, a Japanese lay reader, from Holy Trinity Mission, who hopes to become a postulant for Holy Orders, accepted the position as principal of the Japanese Language School, situated near the Libby, McNeill Company's pineapple plantation, which is within easy reach of the new site for our work. Mr. Otani, an active and outspoken Christian, takes the place of the former Buddhist principal, and realizes the opportunity for Christian work which lies before him. He plans classes in Christian instruction outside of school hours and thus becomes our first Church worker on the island of Molokai. He gives his services entirely without remuneration.

### OUR CHURCH MAKES A BEGINNING ON MOLOKAI

*The First Building*  
Robert W. Shingle, Jr., Memorial Hospital

On September 17th, Senator and Mrs. Robert W. Shingle, of Honolulu announced their decision to present to the Church a hospital building with chapel, nursery and other equipment as needed in memory of their eldest son, Robert W. Shingle, Jr., who was killed in an automobile accident on September 14th. While wisely planning to start in a modest way, Senator Shingle, who is President of the Territorial Senate and Mrs. Shingle, are keenly interested in providing the only hospital, in operation, on the Island of Molokai. They are in close touch with Mr. Rudolph Duncan, Executive Secretary of the Hawaiian Homes Commission, Mr. and Mrs. Walter Coombs, who represented the Bishop in the selection of a location, and with Mr. L. E. Arnold, Manager of Libby, McNeill & Libby. At this time the party are on Molokai, for the purpose of securing a personal grasp of the needs of the community, of the best location of the building and of the general development of the property. In a later number of the "Chronicle", many details in regard to this generous gift will be given, but this preliminary statement is made in order that the Church in the islands and on the mainland may know of this splendid opening and of the providential way in which we are being led. We rejoice and give thanks to Almighty God.

Note—Molokai is so associated with the leper settlement in the minds of people on the Mainland, that it is well to say for their information that Molokai is an island with an area of 270 square miles.

Only a little over 8 square miles of this is occupied by the leper settlement which is situated towards the west end of the north side of the island, which is 35 miles long. It borders on the ocean and is isolated from the rest of the island by a semi-circular range of precipitous cliff-like hills, the only ascent of which is by a difficult trail.

The remainder of Molokai has 4427 inhabitants nearly all of whom are Hawaiians. The proposed hospital is on

the south side of the island where there is a large settlement of Hawaiians on homestead plots of land on which many grow pineapples which are sent to Honolulu to a cannery. The district where the hospital is to be located consists of 30,000 acres, and is in charge of the Hawaiian Homes Commission for the rehabilitation of Hawaiians. Its population is constantly increasing.—H.B.R.



### GENEROUS GIFT TO THE CHURCH ON KAUAI

*McClyde Sugar Company Presents  
Land and Building at Eleele*

Following the occasional Church services which have been conducted for a dozen years, first by the Rev. Marcos Carver, and recently by the Rev. J. L. Martin of Waimea, in borrowed halls or rooms at Eleele, it is a real satisfaction to tell of the permanent property which has recently been presented to the Church for work in that part of the Island of Kauai.

Mr. Frank Alexander, Manager of the McClyde plantation, and the officers of the Company in Honolulu, have taken deep interest in plans for developing our work in the communities which center in Eleele. They are Hanapepe, Port Allen and New Mill, in all of which we have Church members of several races, and scattered rural populations as well throughout that region.

The plantation has owned and operated to some extent a community hall at Eleele, which Mr. Martin has been using for a monthly service for several years. The hall is thoroughly furnished with benches, organ, kitchen, large stage and dressing rooms, and is admirably adapted for the purposes of a chapel and parish hall until such time as a separate church building may be erected. Adjoining the property on which the hall stands is a corner lot for a church, in a location which is the most accessible and prominent of any spot in the vicinity. All roads from East and West Kauai lead directly to it. This lot and the adjoining property, both land and community hall, valued at \$4,500.00, have been deeded to the Church in fee simple in perpetuity, on the sole conditions that they be used for religious and other suitable Church activities of our Communion, and that in case the Church ever desired to part with this property it would be returned to the plantation, and not sold for commercial or other purposes.

This gift is a most encouraging evidence of desire that the Church should carry on in the middle of the Island the same kind of effective work that it is doing on the Eastern and Western sides of Kauai, at Kapaa and at Kekaha. It also fills out our work on the Island at

one of the most important centers, and helps bring the Church within reach of practically the entire island population. The new work to be developed at Eleele, added to the splendid missions already started on the Island, makes Kauai probably the best equipped island for Church work, as far as covering the ground is concerned, of any island of the entire group.

For this generous gift, and for the opportunities which it opens to us, we are truly thankful, and ask the prayers of "Chronicle" readers for the expansion of the Church of God on Kauai.



### THE BISHOP'S COLUMN

#### *The New Arrivals*

It is with great pleasure that we welcome to permanent work in our all-too-small staff a goodly number of women workers. The four sisters who have come to work with Sister Clara at the Priory are a godsend. They are Sister Paula Harriet, Principal; Sister Olive Rachel, Housekeeper; Sister Deborah Ruth, Social Worker; Sister Madeleine Mary, Bursar. They start under most encouraging conditions, with an increase of about sixty-five pupils. The new kindergarten accounts for many of these. Mrs. Gaelic Fitzgerald comes to us to take charge of it. Miss Juleff Coles comes to us as a Priory school teacher; and other new teachers are Mrs. Nellie Hull, Mrs. Laura Werth, Mrs. Margaret Black and Mrs. Abby Davison. Mrs. Cuthbert Row has organized a new kindergarten at Holy Trinity Church, which, while chiefly for Japanese, is already making connections with Orientals of other racial ancestry; and we are glad that Miss Esther Phellis has been added to the staff of St. Mark's Mission where she will act as a parish worker, and also to assist as needed in teaching. Iolani School welcomes to its staff Mr. Jeffrey F. Osler, Mr. Vance Rogers, Miss Ann O'Connor, Miss Alice W. Sutherland.

And the Shermans have actually arrived—four of them, Dr. and Mrs. Sherman with their sons, Arthur and Bart. We cannot consider them as permanent workers in the District, because they are here in order to weigh the needs of our work in comparison with the need of their station in China and elsewhere. They seek guidance as to their decision and would appreciate our prayers for them in this decision. Whether perma-

nent worker, or temporary, Dr. Sherman is certainly working in a dozen ways; he is not only filling gaps in our depleted staff, but is, also accepting with cheerful eagerness other definite duties in the District.

#### *Thanks for Many Gifts*

There are many persons to whom I want to express appreciation for supplying needs in the District which have been mentioned in recent numbers of the "Hawaiian Church Chronicle." Holy Trinity Kindergarten has received most of the articles which were asked for, including a piano, victrola, all necessary furniture, music books and many toys. In refitting the Church and parish house invaluable assistance has been received from a Japanese friend of Rev. Mr. Fukao, who prefers to remain unnamed, who also worked effectively as "Middle Man" in the purchases of the property on School Street and of the land in Palolo Valley. This gentleman gave whole days of his time in directing the repairs on the buildings. He has taken most of the responsibility from Mr. Fukao's shoulders. Also, he is giving a notice board in English and Japanese to the church. The plumber presented the strong cross of iron which is now on the church steeple, and the other Japanese workmen contributed fifty cents a day each from their wages, because they were working for the church. A majority of these donors are not yet Christians. Elsewhere in this issue, the splendid progress and growth of the Iolani School Memorial Fund is dealt with.

A gift from "two members of the Woman's Auxiliary in memory of their mother" has made a number of things possible. It has paid for the new land bought for the growing mission at Kekaha, Kauai; it has helped build the new Priory School kindergarten; it has contributed towards the parish car, so greatly needed at Hilo; it makes possible the

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purchase of a number of devotional and theological books which the Bishop can lend or give from what he hopes to be a Diocesan Library; and it had helped equip a Japanese student who is looking forward to life work in the Church. I thank the Woman's Auxiliary for an additional sum to the Discretionary Fund, and a friend, who wishes to remain anonymous, for the promise of a most generous gift to be used for preparing men for the ministry. For all these encouraging responses, and for many other signs of deep interest and increasing helpfulness throughout the Missionary District, I express deep appreciation, and give thanks to the "Giver of every good and perfect gift."

*Delegates to Convocation*

Many persons have spoken in favor of the proposal to change the time and program of Convocation as outlined in last month's "Chronicle."

An immediate problem which remains before us is that of securing lay delegates to Convocation from missions on the other islands, who will actually come over to Honolulu, attend the sessions and return with the information and the inspiration which the Convocation gives and will make adequate personal reports to the people whom they represent. Convocation must be taken seriously. We, in Honolulu, shall do our best to help in any way possible the scattered missions, strong or weak, on the other islands, and expect in return that the missions will do their utmost to make and increase contacts with the Church in town. There is no better way to do this than by sending carefully selected delegates who will give their time gladly for the work of the Kingdom of God, and will strengthen the connections already existing among the parishes and missions in the islands. We shall do our utmost to make Convocation of such value and importance that it will make the time and money spent in attendance and in journeying back and forth well worth spent. Of course all this applies chiefly to the missions which have not been fully represented at Convocation, or have asked a resident of Honolulu to act who may not always have intimate knowledge of his constituency and its conditions, and who very often has not made any report of Convocation afterwards to the mission which he represents. With our minds set upon Convocation this early and with a view to making the occasion a real step forward in the Church's life and work, I am sure that we can face our problems squarely and solve them duly.—S. H. L.

**NEEDS**

1. The Priory School finds it necessary to renew and restore its fences around most of the property. Permanent iron fences will replace part of the rotten

and shabby wooden fences. The total expense involved is \$1,900.00.

2. Salaries of two fully qualified women workers who have been added to the staff are needed for the last three months of this year. One is an evangelistic worker—the other a teacher. Both are in missions in Honolulu. Sixty dollars a month will complete the funds already in the Bishop's hands for this purpose, total \$180.00.

3. Small hymnals (words only) are needed in considerable quantities; 280 for the Priory School; 300 for several missions on Hawaii and Maui. Eighty to \$100.00 will go a long way towards supplying these needs.

4. The new kindergarten building at the Priory now in operation, and entirely satisfactory. Cost \$4,500.00. Priory funds, amounting to \$2,000.00, are being used temporarily in payment, and the Board of Directors of this Missionary District have borrowed \$2,500.00 at current rates of interest. A few small gifts have been received already, but we make known now the fact that \$4,000.00, plus interest on \$2,500.00, are required in order to clear the building of debt. Without the kindergarten, we would not be reporting an increase of more than sixty-five pupils over the number in the Priory last term.

5. The Bishop's Discretionary Fund is always open to receive gifts, large and small. It has repeatedly saved situations. It often eases tense conditions and always gives elbow room for useful and constructive objects both new and old. The Bishop hopes at the end of the year to print in the Chronicle a list of the many worthy objects which this fund has helped him supply and encourage, and he knows that the large variety and extent of the work done through the Discretionary Fund will be a matter of surprise and interest to our readers.

**THE THIRD ANNUAL YOUNG PEOPLE'S CONFERENCE**

Note—This account had to be abbreviated as it was received late, although several requests had been made for it. As it is, other matter is crowded out to make room for this article.—H.B.R.

By Mary Ella Hornung

The Third Annual Young People's Conference was held over Labor Day week-end, at the Y. M. C. A. boys' camp, Mokuleia. There were houses for the girls, tents for the boys, and roofed in dining room.

At six o'clock Saturday evening, eighty happy young people of all races assembled for our first formal gathering at dinner. All had a good time singing and proposing toasts. Bishop Littell and his son Edward were particularly noted for their musical ability.

After dinner, around a camp fire on the earth floor of the dining room, there

were stunts and original songs by each of the nine Young People's organizations present. Mr. Lucas, an officer of the Y. M. C. A. who had charge of the camp led us in mass singing.

When this ended, the Bishop conducted a most inspiring preparatory service for the Holy Communion. It was a sudden and wonderful change from wholesome fun to a solemn half hour. At the end we were face to face with ourselves as God sees us. The Bishop asked us to go quietly to bed and this we did, for when one has been very near the Lord quiet just comes. Quiet, and then the strains of the bugle playing taps.

The bugle awoke us next morning and we realized it was Sunday. The Holy Communion was celebrated on a little altar table in a hollow near the camp. One of our boys acted as server and the beauties of God's world around us made Him feel very near. I felt it more than I would have in a cathedral.

On Sunday morning there were two classes. The Bishop spoke to us first on vocation. His challenging words ring in my ears, "Dare to be different."

The second class divided into two groups, Canon Ottman taking the older ones. He spoke on "Great Disciples," and Miss Cenie Hornung led those under eighteen in a discussion on "Christian Standards."

At 11 o'clock, Morning Prayer was said and many visitors from the city and elsewhere attended. Chaplain Webster, the Dean of our conference, gave a helpful talk on "Discipleship." On Sunday afternoon there was a discussion on this led by L. Zinc.

In the evening we gathered round the camp fire to listen to reports on the Girl Reserve and the Young People's Conference held at Asilomar, California, this summer. There was also a talk on the new movement in the Episcopal Church.

On Monday there was a celebration

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of the Holy Communion at 7 o'clock and later three classes were held, the Bishop's subject being "Vocation." He pointed out vocations in the Church that are in store for each one. The second class was conducted by Canon Kieb who continuing the subject of Sunday gave a forceful talk on "Discipleship in the twentieth century."

After our last meal together we gathered for a meeting of the District Council led by our president, Miss Juanita Hess. We learned then that Miss Florence Johnson had been the real planner of the conference.

Bishop Littell gave us a farewell talk and closed by having us repeat the creed, then dismissing us with prayers and blessing. We gathered round the flag pole and as the flag was lowered sang the Star Spangled Banner, and the conference was over.

I am sure everyone will join with me in thanking all those who helped to make it such a great success.

### HERE AND THERE IN THE DIOCESE

The new Trinity Church was used for the first time on the 7th of September. The building will be consecrated on Sunday, October 12th, beginning at 10 o'clock. For many reasons the Bishop and Mr. Fukao would have liked to appoint a week day for the consecration, hoping that the clergy and members of other congregations might attend in larger number, but the fact that the Japanese themselves are not free from their duties on work days, and that even on Saturdays the Japanese language schools keep the children busy, makes it impossible to choose any other day than Sunday. However, a general reception will be held in the parish house, which is used for the kindergarten, on the following Thursday evening, October 16th, beginning at 7:30. Will all of our Church people in the city kindly make note of this and accept this notice as an invitation to be present at one or both of these occasions of such importance to our work among Japanese and others.

#### "Willis Hall"

The suggestion received from many quarters that the notable work in connection with Iolani School, carried on by Bishop Willis over a period of thirty years, should be commemorated fittingly has been immediately approved by the Bishop La Mothe Committee. At its meeting on September 12, it was unanimously voted to name one of the main buildings, such as the dormitory or class room building, "Willis Hall", and also that another building be called "Staley Hall" after the first Bishop of Honolulu, who founded the School. Thus the buildings, so far named, will commemorate Bishops La Mothe, Restarick, Willis and Staley

and Sun Yat-sen, first President of China.

#### *The Bishop on Hawaii*

The Bishop started for a three weeks' visit to the Missions on the eastern and northern coast of Hawaii on September 20th. For the first few days he was at Paauilo, and reports the renovating, painting and re-opening of the Mission House which adjoins the large camp of Japanese laborers, for a Church School, as well as a plan to start Church instructions for children of other races, in the middle of October.

Three days in Hilo at the Church of the Holy Apostles, with a Confirmation service; a week at Papaaloa; and a week at Kohala ministering to the Rev. Mr. Walker's Missions, complete the Bishop's itinerary for this visit. He hopes to return to Honolulu in time for the Consecration of Holy Trinity Church on October 12th.

Mr. Edgar W. Henshaw of St. Clement's, Honolulu, has been assisting in conducting services as a lay reader, and in making helpful addresses in the Kohala region. Also, on September 21st he spoke at the morning service at the Church of the Holy Apostles, Hilo, by request of the priest-in-charge.

### RESPONSE TO IOLANI

One of the members of St. Andrew's Guild writes:

"A friend on the mainland whom I sent one of the little booklets about Iolani writes:

'I am inclosing my little gift for Iolani and in memory of dear Bishop La Mothe, and am so thankful the plan is being made. I know the burden of the debt of the school was a heavy one on your Diocese, and I prayed God when I was in Honolulu that it might be wiped out. May all your good work in that land be blessed of God.'

"The writer of this letter is an untiring worker in the Church and a generous contributor to both parochial and diocesan funds.

"She has spent several winters in Honolulu and was a constant attendant at St. Andrew's while here."

### THE BOOK OF REMEMBRANCE

Mrs. Restarick has been appointed by the officers of the Woman's Auxiliary to prepare a book of remembrance containing the name of Churchwomen who, having finished their course in faith, do now rest from their labors.

In gathering data for the Book of Remembrance Mrs. Restarick has tabulated many important facts about persons whose names are to be entered therein. She proposes to quote some of them and have them inserted in the Hawaiian Church Chronicle each month under the heading of "Memorials."

Of those whose memories are to be revered, only those whose death occurred in the month of that issue will be inserted. There will naturally be omissions until the blanks sent out are all returned filled out. She contributes what follows for October.

Books of remembrance are being prepared in many dioceses. Miss Elizabeth Matthews, when she was here, explained to the Woman's Auxiliary what was being done in Southern Ohio and elsewhere.

"And a Book of Remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of Hosts in that day when I make up my jewels." Malachi III 16-17.

*Missionary Diocese of Honolulu*  
A. D. 1830

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"And I heard a voice from Heaven

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saying unto me write: Blessed are the dead which die in the Lord, from henceforth, yea, said the Spirit, that they may rest from their labors and their works do follow them."—Rev. XIV: 13.

### MEMORIALS

In loving memory of Maud Mary Gillet, wife of Archibald Alfred Young. Active in every good work in the community and in connection with St. Andrew's Cathedral Parish. Entered into Rest October 3, 1926.

*"There the tears of earth are dried  
There the hidden things are clear  
There the work of life is tried  
By a juster Judge than here.  
Father in Thy Gracious keeping  
Leave we now Thy servant sleeping."*

In loving memory of Sister Eldress Phoebe, of the Society of the Holy Trinity, Devonport, England. She was at the head of St. Andrew's Priory, Honolulu, from 1867 till her death October 11, 1890.

*"Let saints on earth in concert sing  
With those whose work is done,  
For all the servants of the King  
In heaven and earth are one."*

In loving memory of Mrs. Jessica Allen Pascoe. Entered into Rest after much suffering in San Francisco, October 16, 1923. She was on the teaching staff in the schools of this Missionary District for 15 years. Also active in social and religious work among soldiers and sailors.

*"Christ leads us through no darker rooms  
Then He went through before  
And he that to God's kingdom comes  
Must enter by that door."*

In loving memory of Mrs. Bernice Bishop Parke Walbridge, who entered into Life Eternal in London, England, October 21, 1929. She will long be remembered for her private and public benefactions. Her works do follow her.

*"Thou wast their Rock, their Fortress  
and their Might,  
Thou Lord their Captain in the well  
fought fight  
Thou in the darkness drear the one true  
Light, Alleluia."*

In loving memory of Mrs. Jessie Osborne, wife of the Rev. Canon John Osborne, Rector of St. Clement's Church, Honolulu, for over 20 years, whose death occurred on the train as she journeyed homeward from Canada, October 24, 1924.

*"O blest communion fellowship divine  
We feebly struggle, they in glory shine,  
Yet all are one in Thee for all are Thine.  
Alleluia."*

### ARRIVAL OF THE REV. DR. ARTHUR M. SHERMAN

On September 5, there landed in Honolulu from China the Rev. Arthur M. Sherman, S.T.D., who was elected Rector of St. Clement's church some months ago. While Dr. Sherman has not yet decided to accept, he has come to look the ground over. Bishop Littell has other work in view for Dr. Sherman in connection with his desire to train young men who look forward to studying for Holy Orders.

On Sunday, September 7, Dr. Sherman preached at St. Clement's, a large congregation being present. Before his sermon he spoke of the circumstances which led to his coming to Honolulu.

Three years ago the time for his furlough had arrived and the conditions in China were so disturbed that it was advisable for him to take it at once. When he reached New York the Board decided that it was of no use for him to return to China until matters were more settled, so he accepted an invitation to go to Baltimore and take charge of a parish which was without a Rector. There he remained two years and when a year ago it was thought he could return to his work in China the vestry of the parish gave him a call to remain as its rector. But as he had given himself to China he decided that his call was there.

In September, 1928, he and his wife passed through Honolulu on the way to China. On arrival at Wuchang, where he had been Principal of Boone College and Dean of the Divinity School, he found changes were being made. Boone University became affiliated with a University supported by several bodies of Christians and the Divinity School was closed. If schools were to be permitted to exist they must be registered under the government and the Christian religion was not to be taught. There were enough Chinese clergy to carry on the work as it now is and until matters are settled there is no call for more.

There was then at Wuchang little for him to do and then Bishop Littell and the vestry of St. Clement's sent him a pressing invitation to come to Honolulu.

As there is an arrangement with Chaplain Webster to remain in charge of St. Clement's until next April, the Bishop intends to make use of Dr. Sherman at the Cathedral and to send him to churches on the other islands to hold missions, for which work Dr. Sherman is eminently fitted.

Dr. Sherman was born at Long Branch, New Jersey, in 1874. He graduated from Princeton in 1895 and from the General Theological Seminary, New York, in 1898, from which later he received the degree of S.T.D. Bishop Scarborough, of New Jersey, ordained him deacon in 1898 and priest in 1899. He went at once as missionary to China. He married Miss Martha K. Levering of Baltimore in 1906, and on his way to the Orient on the Manchuria the vessel went ashore near Waimanalo.

Hearing there were missionaries on board, Bishop Restarick drove over and found there were 4 missionaries of our Church on the ship. He waited until the passengers were landed and then by telephone made arrangements for their entertainment.

There were not many automobiles here then, but there were many carriages and a large number of these came over the pali to Waimanalo to carry the passengers to Honolulu. Four of them were to go to the Bishop's house which was then in the old Robertson house where the Priory now stands. Two of the four who became the guests of the Bishop were Dr. and Mrs. Sherman who remained until all were provided for at the old Royal Hawaiian Hotel.

In 1916, Dr. Sherman became dean of St. Paul's Divinity School, Wuchang, and in 1924, Principal of Boone College.

It may be of interest to those who were not here in 1906, to know that within a few weeks after the Manchuria went ashore on Oahu, the Mongolia went ashore on Midway. There was a Churchman on board who was an artist and during the weeks they were on the small island, he got up a play calling it Robinson Crusoe. When he reached Honolulu he would sit in the Cathedral for an hour at a time. He said to Bishop Restarick, "You do not know what a

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gem you have here, I hope you will not spoil its simplicity."

While the Manchuria and the Mongolia were ashore the transport Sherman went on a reef not far from Barber's Point. After delay in getting suitable tackle from San Francisco, they were all pulled off without serious damage, and were brought to Honolulu where the three were in the harbor at one time. They remained there until they were permitted to go to San Francisco for a thorough overhauling.

We welcome Dr. and Mrs. Sherman to Honolulu and hope that he will be led to see that there is work for him in this portion of the Lord's Vineyard.



### THE MEMORIAL TO SUN YAT-SEN AT IOLANI SCHOOL

On September 4, at the residence of C. K. Ai, a preliminary meeting was held to discuss the building of a memorial hall at Iolani in honor of Sun Yat-sen. There were present Bishops Littell and Restarick, C. K. Ai, Yap See Young, William Yap and Chang Chau.

Bishop Littell stated the object of the meeting and a general discussion of the question followed. All present were in favor of the erection of the memorial, if it were possible, and various plans were suggested. Bishop Restarick was asked to prepare a letter for friends in China stating the points he mentioned. These were that the Chinese and their friends in Hawaii had contributed generously to the needs of China when there was a famine or flood. This had been done on several occasions and large amounts had been sent to China.

In addition, the Chinese had given to Sun Yat-sen or sent to his treasurer large sums of money at various times to assist him in his work of propaganda and revolt.

Further the Chinese have had opportunities here for education equal to those of Caucasians or other races and many young men and women received part of their education here who were now prominent in China in the government and the professions.

For these reasons, and others mentioned, it was hoped that the friends of Sun Yat-sen in China would contribute to the memorial in Honolulu, where he attended school for about six years and where his mother, wife and children lived in peace, while he went about the world arousing interest in the movement of which he was the leader.

The meeting adjourned until Thursday, September 18 and as Bishop Littell had a staff meeting that night he asked Bishop Restarick to attend and report to him.

Those present on September 18, Bishop Restarick, C. K. Ai, Chang Chau, Luke

Chan, Tong Phong, Charles Wong, Dr. Kalfred D. Lum and Lum Chee.

Bishop Restarick was asked to preside and Chang Chau was appointed Secretary. The letter prepared for friends in China was read paragraph by paragraph and copies which Chang Chau had typed were distributed. It was unanimously adopted, after due consideration, and Chang Chau was deputed to send a copy to Sun Fo, the son of Dr. Sun, with the hope that he would be interested in the plan.

The sense of those present on matters which were discussed was as follows:

1. All were heartily in favor of the erection of the memorial.

2. The question was considered whether the Chinese community here could raise the whole sum required for the memorial. It was said that this community consisted of many races and in the Welfare Drive, for example, all worked together. The race question should be ignored and all friends should be asked to contribute, for the Chinese have contributed greatly to the upbuilding of the chief industry of Hawaii.

3. It was the opinion that at this time the Chinese in the Islands were not in a financial condition to contribute the whole amount necessary.

4. It was the unanimous opinion that this was not the time to solicit subscriptions as the Welfare Drive was soon coming on and all would have to work for that object.

5. Methods of soliciting funds were discussed and the Committee on the whole Memorial must be asked for a list of names of those who could be approached.

6. The Committee on the Memorial was asked to appoint a committee of Chinese, so that its members could act with authority, and not as a self-appointed body.

There was perfect harmony at the

meeting and all were interested in devising the best way to go to work.

Four present had attended Iolani at some time. These were C. K. Ai, who entered Iolani at the same time as Sun Yat-sen; Tong Phong, who was baptized at the same time as Sun Yat-sen in Hong Kong, after Sun had returned to China; Chang Chau, who was the sworn brother of Dr. Sun and was with him in two insurrections and in two narrow escapes. Charles Wong, who, after leaving Iolani, graduated at Punahou and later at Harvard, taking the business course.

C. K. Ai is a well known business man, the President of the City Mill Company; Tong Phong is President of the Chinese-American Bank; Charles Wong is assistant Manager of the Chinese-American Bank; Chang Chau is Business Agent and Notary Public.



### ST. ELIZABETH'S NEWS

On the Twelfth Sunday after Trinity, September 7th, at the eleven o'clock Eucharist, the members and friends of St. Elizabeth's congregation filled the Church to its capacity, to witness the re-consecration of their restored Altar and the dedication of certain other memorials, which had been placed in the Church.

The choir, under the direction of Miss Laura E. Brown of Kamehameha Schools, sang Stainer's Festal setting and the service was, in all, a most solemn and dignified ceremony. Some of the

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prayers used by the Priest in Charge, for the blessing of the memorials, date back to the time of the Norman Conquest and have been used in the Church through the ages.

St. Elizabeth's Altar had been, for years, so badly riddled by the borers that it was not fit for the service of the Church and was a distinct menace to the rest of the wood work and carving of the Sanctuary. In the hands of a competent craftsman, parts of the old Altar were salvaged and the reconstruction of the entire Altar accomplished. The wall behind the Altar has been beamed in oak and a frame oak has been placed around the beautiful Tiffany window of the Visitation, which is over the Altar. The walls of sanctuary and choir have been done in rubbed gold by Gerard Burger, mural decorator of Honolulu, and the choir stalls remodeled and re-finished.

At the conclusion of the Creed, the priest, properly vested, blessed the Altar, then proceeded to the new communion rail, which is of mahogany, in Chinese design, teak finish and is dedicated to the memory of the Rev. Woo Yee Bew, late Assistant Priest of the Mission, who died last January in Hong Kong. Then took place the blessing of the Litany-desk, which is the same design and finish as the rail and is placed in memory of the Rt. Rev. John Dominique La Mothe, D.D., second American Bishop of Honolulu, this was followed by the dedication of the beautiful screen, lectern and shrine of Our Lady in the Children's Corner, which are placed in the Church in loving memory to Jessie Leola Kieb Russell, who died at Oceanport, N. J., last August. The blue and gold silk dossals, which have been placed at either side of the Altar are also in memory of Mrs. Russell. The Communion rail, Litany-desk and screen were designed by W. F. Anderson of the Sterling Furniture Co., Honolulu and executed by the same firm.

The service of dedication was closed by the blessing of a large memorial tablet placed on the dyptych for the Rev. Woo Yee Bew, Assistant Priest of this Mission, 1921-1930. This was presented to the Church by the family of the late Priest. A tablet was also dedicated to the memory of Goo Pfyang Shee, Mrs. Lum Hee, who was a devoted member of St. Elizabeth's and departed this life last August.

In the short sermon, which followed the dedication service, the Pastor pointed out the fact, that St. Elizabeth's Church was a memorial to the late Charlotte Elizabeth Procter, wife of the late William A. Procter, the founders and benefactors of the Mission and that the official name of the Church was St. Elizabeth's Memorial Church, also, that during the years of its existence there had gathered about this central memorial

some sixty-eight other memorials, which have been given to beautify and adorn the Sanctuary.

The entire cost of beautifying the Church and placing the memorials in the Sanctuary was met by the Vestry and members of St. Elizabeth's. After the service the congregation and many friends partook of a typical Chinese luncheon in the School Hall and the day's rejoicing closed with the blessing of the new school room at 2 o'clock.

During the summer, St. Elizabeth's has been quite in the hands of the carpenters and painters and many necessary repairs and improvements have been made. Chief among these may be counted the addition of the new school room, which gives us space for forty new scholars. We now have room for 108 pupils and we are booked to the limit with an enrollment at this date of 110. We now have three rooms and three competent teachers and a fair equipment to carry on for the new school year. We have been properly inspected by the City authorities and found satisfactory.

St. Elizabeth's Church School opened on the first Sunday of September with an enrollment of 60 and a staff of trained teachers numbering seven. We are urging, more and more, the children of the day school to attend the Church school and we are glad to note, that the urging is beginning to tell.

There have been five baptisms this past month in St. Elizabeth's, Herman Tam Choy Kam, Frances Ah Lew Ching, Mary Rose Medina, Willfred Tung Choy Tyau and Florence Tau Yap Tyau.

On August 16th, Frank Kin Fung Tyau a Vestryman of St. Peter's was married to Ellen Lin Fung Tong of Hilo, a member of St. Elizabeth's, in St. Andrew's Cathedral by Canon Kieb.

Word has come to us that, Miss Edith Ing a devoted member of St. Elizabeth's, now studying at the University of Boston, has won a complete scholarship in journalism for the coming year. Miss Ing is one of our finest young women and we are sure she will acquit herself with all credit. She is attending the Church of the Advent while in Boston.

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During the past summer, one of our most loyal and devoted helpers, Miss Helen Chung, made a complete circuit of the United States, visiting many of the largest cities on the mainland. She returns to us with renewed inspiration and vigor for the work, having seen the Church at work in some of the great centers. Miss Chung is most enthusiastic over the great Churches of New York, chiefly the Cathedral of St. John the Divine and the "Little Church Around the Corner." Getting outside of our smallness makes us realize our greatness.



#### THE ALOHA STONES

The matter of the Aloha Stones, which are to be sent to the great Cathedrals of New York and Washington as memorials from the children of Hawaii, is still unfinished business. May the Committee not ask that this matter be brought to the attention of each of Church School at the opening of the new school year and that the names of the children and their subscriptions be sent to the Bishop as soon as possible. Let us take this up at once and get the stones off to their respective places before Christmas.



#### ST. LUKE'S KOREAN MISSION

By The Rev. Noah K. Cho

1. Painting. Our Mission Building was built in 1925. We needed paint for the building. The Women's Guild of St. Luke's kindly donated \$123.75 for painting. So we painted the building in the early part of August.

2. Sunday School. 9:00 A. M. We had Sunday School during the summer vacation. The average attendance was twenty-nine each Sunday. We re-organized our Sunday School on the 7th of September. We have five teachers and forty-nine children enrolled. These are Mrs. C. N. Wilson, who is our

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Organist and Matron of our young girls; Wm. Y. S. Choi, our faithful helper; C. Y. Park who studies at Iolani School; Miss Violet K. Sung, who is a Junior of McKinley High School and Miss Elsie S. Chee, who is a Sophomore of McKinley High School. Those teachers are very good leaders among our Sunday School children.

3. Children's Service. 9:40 A. M. Most of the children have attended the 10:00 A. M. Service. It is very tiresome for children, so we divided into two parts. After Sunday School, we have Children's Service for Children.

4. Adults' Service. 10:00 A. M. The pineapple factories run during the summer day and night, but now the season is over so they are coming back to Church service again.

5. Language School. Our Language School is well known in this town. We opened our school on September 2. Last year we had fifty-five pupils and three teachers, but this year we have an increased number of pupils. Now three teachers and sixty pupils are enrolled.



#### ST. MARY'S CHURCH AND CHILDREN'S HOME

Few except those who visit St. Mary's know of its large work. On Sunday, September 20, there were 135 children in the Sunday School out of an enrollment of 149. Three of the teachers are girls who come from Kamehameha School. Two of these are daughters of graduates of the Priory. One is Helen Yonge, the daughter of Lani (Cathcart) Yonge, the other is Frances Townsend, the daughter of the late Fanny (Kaleikoa) Townsend.

In the week day kindergarten there are 70 little ones, one of the teachers came to St. Mary's when she was a small child.

There are now 38 children in the Home, and it is a home for little brothers and sisters who are not separated, the boys remaining until about 12, when they are sent to Iolani if money can be found to pay the charges.

On the Fourteenth Sunday after Trinity, Bishop Restarick, who holds service and gives an instruction every Sunday at 9 A. M., baptized a Chinese young woman who has been an attendant at the Sunday School for many years and who now assists at the kindergarten Sunday School. Her sister was baptized some time ago.

In looking over the register it is seen that since the founding of St. Mary's, 243 children and adults have been baptized and 95 have been confirmed. There are 59 communicants on the register.

On Sunday, September 13, Bishop Littell visited St. Mary's. The Rev. Dr. Arthur Sherman and the Rev. J. Lamb Doty assisted in the service and Dr. Sherman made an address.

This work has no priest to give pastoral supervision to the children and young people at St. Mary's. Provision is made for a celebration of the Holy Communion twice a month at 7 A. M., and there are services every Sunday at 9 A. M. and 7 P. M., but what is sadly needed is pastoral care. Here is a fine plant with a church, a Children's Home, a kindergarten building, the Bishop Restarick House in which the large lanai is used for a division of the kindergarten, a dispensary with a nurse from Palama settlement in charge, a baby clinic attended by doctors and nurse, and in addition this house has quarters for the Japanese servants.

There is no work of this Church in the Islands which needs a priest in charge more than this. The Bishop feels this need and is seeking to remedy it. We have in the neighborhood a large field and if we do not work it as it should be worked some one else will come in. The women workers are faithful, earnest and capable, but they feel keenly that there must be a priest in charge of St. Mary's who can devote his time to it. The organization of young people into groups is most necessary if the Church is to retain her hold on those who are baptized and confirmed. There is a troop of Girls' Scouts, but what is needed is societies for spiritual culture and Christian work in charge of a man in Holy Orders. It is a most important field with foundations laid on which might be built a very strong work.



#### IOLANI SCHOOL NOTES

Iolani's prospects for a splendid year are very good despite the absence of the principal, the Rev. Thurston R. Hinckley. Already two hundred and twelve (212) students have enrolled, and every week sees an increase in enrollment. The faculty, a large part of whom are new this year, are following the very capable leadership of the acting-principal, Mr.

James Philmore Collins and with harmony already apparent in the organization great things are anticipated.

Besides the many minor changes that have been made in the boarding department such as hall supervision by the teacher-in-charge and a front row location for the boys in the Cathedral, Mr. Collins has instituted many changes in the day school. Chapel discipline is to be maintained not only by the faculty as heretofore but also by responsible students. The school day is divided into six periods during each of which all the teachers have classes, thereby eliminating an over-burdened schedule for some. Assembly meetings are assured of regularity in occurrence, and student activities are given added encouragement. Instead of three days a week of chapel talks, the Rev. Francis N. Cullen has set aside one chapel period a week for hymn singing and the response of the students is astonishing. Already the Hi-Y club has organized a choir under the leadership of Mr. Muth and Miss O'Connor, two new faculty members. With the hymn books kindly contributed by the Cathedral, this choir plans to lead chapel singing and give new selections on occasion.

Mr. Geoffrey Osler is very enthusiastically working with the Iolani football team which, thanks to the reconstruction the field has received bids fair to do well in the current season.

As a result of the LaMothe Memorial Drive students are taking a more responsible part in school. Visitors cannot help being impressed with the serious-minded spirit of the majority of the students at Iolani this year.

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## IMPRESSIONS OF THE LAMBETH CONFERENCE

The Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor of Chicago, enjoys the distinction of being the "baby bishop" of the American Church, having been consecrated just prior to the Lambeth Conference. As such, the Editor of *The Living Church* thought him admirably suited for the role of "unofficial observer" of the Conference, and so asked him to contribute one or two articles which should not attempt to report the routine maltus of the Conference, but rather to catch something of the spirit and life of that assembly. The first of these articles appears in the August thirtieth issue of *The Living Church* from which the following excerpts are taken.

"Your number! You see you really must have your number!" Thus the Bishop of Dover greeted me as I entered the west door of the Cathedral at Canterbury on the morning of July fifth. The bishops were assembling, some in gaiters and enormous Gothic top hats carrying flying buttresses of ribbons, some in cassocks, and some—our American bishops—in trousers and in coats of various lengths and styles—all of them eager to put down their bags and get off across the close to St. Augustine's College where luncheon was to be served before the reception service at half past two.

I had no number—at least I knew of none, except that I was certain it would be the last one on the list, for I had been consecrated on June 18th, and had taken a fast boat on June 28th. The good Bishop of Dover (Suffragan to the Archbishop) finally secured the latest list and there I was—number 306 with two other bishops, the Bishop of Nyasaland, and an English Suffragan, respectively numbered 307 and 308. When we arrived in the afternoon to vest, it was pleasant to discover that my good friends Bishop Scarlet, Coadjutor of Missouri, and Bishop Hobson, Coadjutor of Southern Ohio, were just next to me.

The luncheon at St. Augustine's College was very pleasant. At the speaker's table sat the Archbishop of Canterbury with His Beatitude and Holiness the Patriarch of Alexandria on his right, and the warden of the college on his left. Other guests at this table were the Archbishops of York, Armagh, Dublin, Wales and Sydney, together with the Bishops of Brechin (Scotland), and Calcutta, and

a number of Oriental prelates including the Archbishop of Jordan, the Archbishop of Warsaw, the Metropolitans of Thyatira and of Novi Sad, and the Archbishop of Epiphaneia.

Then was served one of those cold lunches for which the English are famous, generous in its abundance, but—how shall we say it—lacking in any subtle appreciation of gustatory delights. An extended experience of them, as of all English food, only deepens my amazement at the hardihood of the Anglo-Saxon race. His Grace the Archbishop of Canterbury, who has a gift for felicitous phrasing, made a pleasant speech which included en passant the ancient but delightful joke upon the title of our American Church, which the Chinese could translate only as the "Church of the Contradicting Overseers." Lord Cecil—the Bishop of Exeter, affectionately known as "Love is a Mist" because of his heathery whiskers and blue eyes—chuckled in his beard, and the whole company laughed uproariously. His Beatitude and Holiness, the Pope and Patriarch of Alexandria, the venerable Meletius, formerly Ecumenical Patriarch of Constantinople, read a short but significant speech in English invoking the prayers of Saint George and Saint Aidan and Saint Chad, as well as of Saint Mark of Alexandria and Saint Athanasius, in the Cause of unity between the Orthodox and Anglican communions. Bishop Perry spoke, and spoke well; the warden offered a toast of friendship in the silver cup used by the last Abbot of St. Augustine's Monastery; and the sub-warden, who had introduced each guest in sonorous Latin, began the post prandial thanksgiving....

Then we all rushed off to get into our vestments and form the procession for the afternoon service.

Now I am bound to say that this service, like the one next day at St. Paul's Cathedral, was an immense disappointment to me. To be quite candid, it was not very well done. The singing was not hearty, the Te Deum (Stanford in C) sung by the boy-choir in the loft, was dull, and the whole service lacked inspiration, uplift, the note of gladness and of glory. From his throne, the ancient chair of Augustine, His Grace the Archbishop, clad in rochet and scarlet chimere, with a long train, read his address of welcome. "The greeting," he said, "comes from my own full heart.

It comes also—surely in no mere figure of speech—from the Mother-heart of this venerable and beautiful Church. For today she receives you, who bring to her the love and reverence of her children in a great family and Churches in all parts of the world—the gift and heritage she has so wondrously received of the Lord." It was a noble address, carefully phrased and clearly uttered with great dignity and tenderness....

It was just this high note of spiritual reality, quietly sounded by His Grace throughout the whole Conference which gave it a dominant note of humble waiting upon God. Every morning throughout the Conference Lambeth parish church, at the very gates of the Palace, was filled at ten-thirty with bishops sharing the "fellowship of silence" and "humbly dedicating" themselves afresh to God. Every session of the Conference found the members standing quietly by their chairs while the silent prayers went up from all for the gracious guidance of the Holy Spirit. Cosmo Gordon Lang, Archbishop of Canterbury, has many excellent gifts, and his contributions to the Conference as host and presiding officer were many and various, but perhaps his supreme service was the creation of an atmosphere of quiet consciousness of the Presence of God, achieved not only by his frequent reminders of our solemn responsibility when not engaged in debate to let our prayers ascend, but also, and even more, by his own serene and patient attitude which was the very reflection of meditation and prayer.

I have already expressed, and I hope not ungraciously, my disappointment at the opening service at St. Paul's. The English can never quite let themselves go. Emerson once said that the Gospel of the Church of England was "By taste are ye saved." In the interests of good taste an altogether excellent restraint is frequently overdone, with dullness as a result. "Grave comme un morgue" was a Frenchman's description to me once of the English, and I think one can understand what he meant when attending a service in St. Paul's.

But the sermon by the Archbishop of York—ah, that was different! William Temple, "aged forty-eight and weighing sixteen stone" as I heard him once describe himself, Lord Archbishop of York and son of an Archbishop of Canterbury, is unquestionably the strong man of the Church of England today. A trained

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philosopher and theologian, he is also a most excellent presiding officer and a great preacher. His sermon at the opening service was a masterpiece. It was on God not only as both Ultimate Reality and Supreme Value but also as Sovereign Ruler of the Universe. Never shall I forget the noble, ringing words of his conclusion, chiming like a bell:

'While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we serve Him in humble loyalty, He reigns; when we serve Him selfassertively, He reigns; when we revel and seek to withhold our services, He reigns, the Alpha and the Omega, which is and which was and which is to come, the Almighty!'

If you would picture the Conference in session, image an immense and ancient dining hall converted long ago into a great library, its walls lined with open book-cases filled with precious tomes. The windows with their grey stone mullions are high in the wall; and up in the beamed ceiling opens the lantern. Into this room are crowded three hundred chairs, stoutly built with comfortable arms and rush bottoms. Attached to the back of each chair is a black leather case for papers of various sorts. Each bishop enters the opening session of the Conference equipped with his number printed plainly on a small slip of paper and a thumbtack; this number he may affix to any chair he chooses, and this place is his throughout the Conference. The arrangement is thoroughly democratic. A Metropolitan may be seated next to a humble Suffragan (of which there are many in England), and a black bishop from Nigeria may be the neighbor of his white brother from Alabama or Alaska.

The final two weeks were devoted to the reception of the committee reports, and fascinating sessions these were, involving high debate. Since I am writing this before the reports are finally released for publication it would be improper for me to speak of the matter of these debates; that will come later. I may, however, present a few quick pen pictures of prominent figures in these debates.

Bishop Craig Stewart mentions several English Bishops, what he says of some of these is here given.—*Editor.*

The Bishop of Bombay, Dr. Palmer, now Suffragan Bishop of Gloucester: the protagonist of the South India Scheme, and indefatigable writer and worker in the cause of Church Unity, "a veritable Santa Claus with snow white beard; he has an inimitable stutter. Those of us who were with him at Lausanne remember the delightful story of his reply to a young man who asked him whether priests ought to marry. "My wife," replied the Bishop, "has been a perfect ha-ba-ba-boon to me!"

The Bishop of Saint Albans, known as

"Mike" Furse: a big man built on powerful lines who uses a bludgeon where Hensley Henson uses a rapier. The story is told of him that some laboring men, seeing him enter a bus, tried to "pull the parson's leg." "Don't know wot I'll do Bill," said one, "w'en I get to the next world. I won't be able to get me coat over me bloomin' wings!"—"No," interrupted "Mike" Furse. "That won't be your problem. It will be how to get your trousers on over your tail!"

None of the bishops—and they are, all in all, a magnificent group of men—are more interesting or more delightful than the Irish bishops. Armagh and Dublin, Ossory and Derry, and Meath and the others. And Irish they are, which are witnessed in the following announcement handed to the secretary and read by him to the great amusement of all:

'The Irish bishops are asked to meet at 2 o'clock at the entrance to the library to have their group photograph taken. Any Irish bishops who do not hear this announcement are asked to come to the secretary's desk.' . . .

But I shall never leave behind the memories of the great Conference at Lambeth. 'It is no exaggeration' (I quote the London Times) 'to say that the Lambeth Conference is the most momentous of its kind in the history of the Church of England. It has met at a time when much that the world used to accept without question is in the melting pot. Science, social life, international relationships, are witnessing profound changes which have their inevitable reactions on religious belief, and on which religion is called upon to give a lead. If the Church is to be a living thing it must be ready to offer guidance and leadership in the affairs of daily life.'

The Conference, I believe, offers such real guidance and leadership. It was not a group of old men muttering in their sleep the well-worn shibboleths of days that are past. The bishops of the Anglican communion impressed me as a group of men who, whether young or old, are keenly, sensitively alive to the problems of the new day, and courageously resolved to face the facts. That they can do so with a good heart and quiet confidence

arises from the faith which they hold, a faith based upon experience, a faith tested on the battle-fields of life, a faith which in its essence is the confidence that Jesus Christ, and Jesus Christ alone, can save a world from despair, and through His Body the Church bring in the Kingdom of God."

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## RESOLUTIONS OF THE LAMBETH CONFERENCE, 1930

The Lambeth Conference, composed of the Bishop of the Anglican Communion throughout the world, is not a legislative body. Its resolutions have great weight as coming from the conference of the Bishops of the whole Anglican Communion. Some of the other resolutions will be printed in later issues.

### I

#### *The Christian Doctrine of God*

We believe that the Christian Church is the repository and trustee of a Revelation of God, given by Himself, which all members of the Church are bound to transmit to others, and that every member of the Church both clerical and lay, is called to be a channel through which the Divine Life flows for the quickening of all mankind.

1. We believe that, in view of the enlarged knowledge gained in modern times of God's ordering of the world and the clearer apprehension of the creative process by which He prepared the way for the coming of Jesus Christ, there is urgent need in the face of many erroneous conceptions for a fresh presentation of the Christian doctrine of God and commend the Report of our Committee to the Church in the hope that it may help towards meeting this need.

2. We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, both throughout the Old Testament and in the New. It is no part of the purpose of the Scriptures to give information on these themes which are the proper subject matter of scientific enquiry, nor is the Bible a collection of separate oracles, each containing a final declara-

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tion of truth. The doctrine of God is the centre of its teaching, set forth in its books "by divers portions and in divers manners." As Jesus Christ is the Crown, so also is He the criterion of all revelation. We would impress upon Christian people the necessity of banishing from their minds ideas concerning the character of God which are inconsistent with the character of Jesus Christ. We believe that the work of our Lord Jesus Christ is continued by the Holy Spirit, Who not only interprets Him to the Apostles, but has in every generation been the source of truth and the guide of those who seek it.

2a. We recognize in the modern discoveries of science—whereby the boundaries of knowledge are extended, the needs of men are satisfied and their sufferings alleviated—veritable gifts of God, to be used with thankfulness to Him, and with that sense of responsibility which such thankfulness must create.

3. The Revelation of Christ was presented to the world under the forms of Jewish life and thought. It has found fuller expression, not without some admixture of misunderstanding, through the thought of Greece and Rome, and the sentiment of the Teutonic and Slavonic races. We anticipate that when this same revelation possesses the minds of the Asiatic and African races, these nations will still further enrich the Church of Christ by characteristic statements of the permanent Gospel, and by characteristic examples of Christian virtue and types of Christian worship.

We welcome such unfolding of the truth of the Gospel as one of the ways by which the nations may bring their riches into the service of Christ and His Church.

4. For the reasons set forth in Resolutions 1 and 2, there is need for the Church to renew and redirect its teaching office:

(a) By a fresh insistence upon the duty of thinking and learning as essential elements in the Christian life:

(b) By recalling the clergy to one of their primary functions, namely, that of teacher, and, with a view to function as well as for their own spiritual growth, by encouraging among them individual and corporate study and prayer on subjects bearing directly on the self-revelation of God in Jesus Christ, and the manifestations of His Presence in the modern world:

(c) By the provision of similar opportunities for the laity; and

(d) By a new emphasis upon the appeal to the mind as well as to the heart in the preaching of the Word as an element in Christian worship.

5. We welcome an increased readiness in many educational quarters to accept the influence and assistance of the

Church in its teaching capacity, and we urge that every effort should be made throughout the Church to seek more such opportunities and to use them with sympathy and discretion.

6. Believing as we do that it is through the devotional life that men have advanced in their knowledge of God's nature and may hope to penetrate further into His mysteries, we urge upon the Church the absolute obligation of Corporate worship; and we believe that a fuller study of the Christian Doctrine of God will both strengthen this obligation in the Church and also commend it to the world.



## CHURCH NEWS

As so often happens, the death of a worker, in spite of the very great loss of his presence, seems to release new forces of work. Mr. Sam Nash of Tarboro, North Carolina, who died last May, was a lay missionary who for more than fifty years had given himself wholly to the Church's work in eastern North Carolina. The sketch of his life and work, by the Rev. Bertram Brown of Tarboro, which appeared in the Southern Churchman for June 21, is worth keeping as a biography of a modern Christian hero.

Bishop Restarick knew Mr. Nash, having met him several times at Conventions of the Brotherhood of St. Andrew.

Now we learn that since Mr. Nash's death one of his missions has been taken over by the manager of the local telephone company, who never did any such work before. He goes out every Sunday, and has developed a gift for making addresses, much to his delight and surprise.

Another of the missions cared for by Mr. Nash has been taken over by a young farmer, Mr. Nash's godson. (Mr. Nash was godfather to 347 persons.) This young man went off to college and studied agriculture; then, strange to say, came back to his father's plantation, applied scientific knowledge to farm problems, and revolutionized the industry in his community. Now he has combined Christian work with his farm work, all because Mr. Nash wanted him to carry on his mission.

Newspaper reports say that farm crops in the states of Sonora and Sinola, Mexico, are being devastated by millions of grasshoppers, moving toward Jalisco

where some of our missions are. And hordes of rats are said to have destroyed eighty-five per cent of the crops in northern and central Jalisco. This may make it difficult for some of our Mexican missions.

The Rev. Leo Gay McAfee of St. Francis Mission, Upi, Philippine Islands, when recently heard from was sleeping in the hen house with an axe under his pillow, so to speak, lying in wait for the python which had been killing his chickens. Such is primitive life in the Cotabato province. He writes, however:

"Conditions in Upi are rapidly becoming anything but primitive. Actual construction of the new \$5,000 government school building begins today . . . Within a month or two the school will have an electric light plant and a gasoline tractor which will break, in a miraculously short time, deep and long furrows in land which for untold generations has been in tall cogon grass.

"Our obligation is tremendous to help these people retain their simple primitive virtues in the face of such an inrush of modern civilization as is coming about here. The agricultural school will result in a few decades in a prosperous modern farming community. The Church's task is to see to it that the individuals composing the community will be wholesomely and intelligently religious, sturdily honest, sober and incorruptible."

The new residence for the Rev. Robert F. Wilner and family, at Easter School, Baguio, to replace the one that was falling to pieces, was started in May and completion was promised in ninety days.

Students for Brent School, Baguio, have been received from Sumatra, Singapore, Kuala Lumpur (a Malay city near Singapore), Hongkong, Shanghai, Canton, Java, Penang (another Malay Peninsula city), and Guam.

The new and long awaited church of the Resurrection at Baguio is taking form. Dean Edward R. Hyde of the College of Engineering in the University of the Philippines has been of the greatest assistance in adapting the tentative plans

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to the site and the climate, freely giving much time and professional skill to the project.

Ambassador Page wrote from London to President Wilson in January 1918: "There is going on a visit to the United States . . . the Most Reverend and Rt. Honourable His Grace the Lord Archbishop of York whose name (which is never used) is Cosmo Gordon Lang, DD., LL.D., D.C.L., D.Litt., etc., etc., etc.—and he signs his name Cosmo Ebor. He comes of Scotch Irish stock. He is the best representative of the best English clerical life—a simple, humble, learned, right-minded man of charm and fine manners and fine feeling."

Such a man, now Archbishop of Canterbury, was host to the Lambeth Conference.

King George and Queen Mary received the bishops in Buckingham Palace. His Majesty said, in part: "I learn that the main subjects for your consideration are summed up in the general head, the faith and witness of the Church in this generation. The subject has been well chosen and with keen insight into the needs of the present day . . . The fathers of the Church do well to take counsel together how best to bring home to the world of today, in ways most appropriate to the difficulties which beset it, the truths of the everlasting Gospel. God reigns, and I pray that His blessing may rest upon your deliberations."

They had a memorial service of course, in St. George's Cathedral, Jerusalem, after the death of Archbishop Davidson. It happened that Bishop Matsui of Tokyo, en route to England, was the only Anglican bishop present. He gave the blessing, both in English and Japanese.

The new and long awaited building for

St. Margaret's School for Girls, in Tokyo, was opened in May, replacing part of the buildings destroyed in the great earthquake and fire of 1923, and the temporary buildings used since then. The "gold and silver offering" of recent years provided a large part of the cost. St. Margaret's alumnae collected more than \$15,000.

The new building contains all the best modern features of fire-proof and earthquake-proof construction. The architect J. Van Wie Bergamini, was assisted by Professor Naito of the engineering department of the Imperial University, Tokyo, one of the world's authorities on earthquake-proof building.

The old building, according to present plans, will house a primary school, to be opened in April, 1931, filling an aching void in the Church's educational work, between kindergartens and high school. A new chapel, for which the United Thank Offering provided \$50,000 in 1928, is yet to be built.

More adequate quarters for the faculty are still needed, and another dormitory. At present less than a fifth of the girls can live in the school, and the boarding department should be the strong center in a mission school.

Dr. J. H. Kobayashi is principal of the school and Miss C. Gertrude Heywood is director. There are nearly 450 pupils and a faculty of 29.

Bishop Gore's little book, "Jesus of Nazareth", has been translated into Chinese.

### STILL ALIVE BUT SLIPPING A BIT

By the narrow margin of \$4,192.03 we are ahead of last year as of September first. This means that our collections for July and August were \$30,803.10 less than in the same months last year.

We are glad that rates on loans are

lower than last year as we have been forced to sign two notes, one for \$10,000 on August 2nd and one for \$100,000 on September 3rd, and if some of you don't send us some substantial checks in the few days we will have to pay another visit to the "bone-yard." Please do your best.

The dioceses on the 100% list on September first were: New Hampshire, Porto Rico, Erie, Southwestern Virginia, Kentucky, Lexington, Montana, Alaska, Honolulu, Idaho, Nevada, Philippines, Cuba and Liberia.

We hope you all had a good summer.

Faithfully yours,

LEWIS B. FRANKLIN,  
Treasurer.

LETTER FROM REV. JAMES  
WALKER OF KOHALA  
Dated Manchester, England, Aug. 12

A Competition has just closed—Manchester Guardian—the prize winning lines being:

A lifetime packing up my grip  
Has left me feeling tired,  
Thank God, the last and longest trip  
No luggage is required.

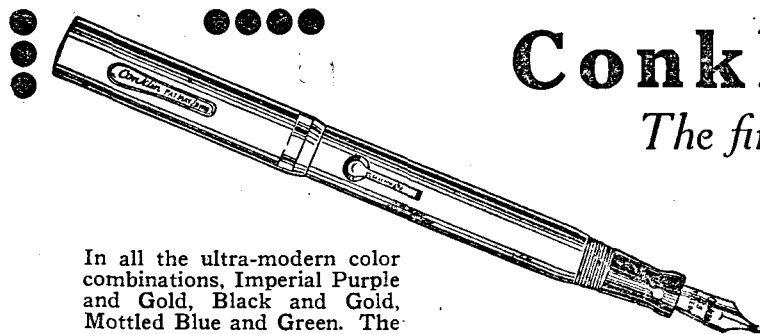
We are now settled on terra firma, and after five weeks of living in suit cases, such a verse, as above, appeals strongly to a traveller.

We had a pleasant trip, smooth on both oceans.

Stowaways have followed us all along the line.

We had hardly left Honolulu when the news was broadcasted amongst the passengers that a youth had attempted a free ride to San Francisco; unfortunately for him the S. S. Manoa passed us on Sunday, and he was transferred and taken back to Honolulu.

I do not know if the young man in question was a local youth or not, but it caused a little excitement amongst the



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passengers to see him climb down the rope ladder, into the rowing boat and his luggage and camera thrown after him.

I have wondered if his camera was in working order after the jolt it received.

He was an unusual stowaway, in that he came prepared like a tourist.

These stowaways cause a great deal of trouble, and if the rumor is true, that this particular young man did it for a small wager, then he deserves all that is coming to him.

Let me go on with this matter of stowaways.

On the train from San Francisco to Salt Lake City, the train stopped in one of the most deserted spots on the Great American desert, and we learned later that a stowaway had been put off the train there. Now to my mind that conductor was inhuman.

We travelled for miles and miles without seeing a home in sight. All day long we rode over that dreary desert—and it turned out to be one of those terribly hot days—I could not get rid of the thought of how that youth was faring, and needless to say it marred my trip.

It would have been kinder to have handed him over to the police, or if they did not want the trouble of Court proceedings, to have kicked him off near some village and not in the wilds.

On the Atlantic we again encountered a stowaway, a man of 28 years of age. The story regarding this man was that he could not obtain work in America, and rather than beg, he preferred to get to his home in England, but had no money, nor were his relations in the position to pay his passage.

A collection was taken up amongst the passengers in this case and his passage paid.

It is quite a problem what to do in such cases and I doubt if it will ever be solved.

Each case should be judged according to its merits.

In Chicago I visited the Aquarium and I saw the same thing there. In one of the tanks there were a number of fishes and a turtle, most of the fishes were swimming about, but a certain kind, three in all, just clung to the turtle, and had a ride at the turtle's expense.

The stowaway on the S. S. Malolo interfered with the Sunday morning service, the result being that I preached to a smaller congregation than usual, the hour of the service having been altered to ten o'clock, instead of eleven.

I knew very few passengers on board.

At San Francisco, we were met by Mrs. Luhr, the daughter of Professor Krauss of Honolulu.

During our short stay there we met several old friends from the islands, and

a Chinese boy from Kohala came to see me.

I also went to the Cathedral, walked there; and "What a climb!" We spent a week-end at Salt Lake City at the home of Mr. and Mrs. Heist, whose daughter is a teacher at the Priory.

There we saw the Passion Play, and as we are not likely to get to Oberammergau we are thankful that we had the opportunity to see this one. It lasted four hours.

The Freiburg Passion Play—all in German—was very well done. It would take too long to tell of all the people we met at Salt Lake City, many of whom were from England, and some from the County of Lancashire.

The Bishop of Utah was away, but I saw all of the schools and institutions connected with the church.

Our institutions compare most favourably with those I have seen on the mainland.

Our stay at Salt Lake City was far too short; we had a good time, thanks to our delightful host and hostess.

Our next stop was at Chicago. Donald, (our son), was there to meet us, and we were the house guests of his friends, Dr. and Mrs. Corbett. Our stay there was all that could be desired, and we are looking forward to our return visit there about Christmas time.

Unfortunately all the people the Bishop of Honolulu wished me to interview in New York, were away; some on Holidays, others at some conference or other.

There was no one to see us off from New York, but on reaching our cabin on the S. S. Cedric, we found a nice basket of fruit from a New York lady—Miss Hall—who has for several years taken a great interest in our work at Kohala.

We reached Liverpool on Tuesday, August 12th, after being nearly eleven days on the Atlantic ocean.

Our boat called at every port she possibly could, Boston, Galway and Queenstown.

The summer this year in England has been a wet one, and we have had rain, with the exception of one day, since arriving, and that day I had a very amusing experience, I went into one of the stores in Manchester, wearing a top-coat, and feeling cold, when the young lady serving me said, "It is a lovely day,

isn't it?" and before I had time to reply she added, "I think it must be the beginning of the heat wave that is expected."

In my next letter I will tell of our visit to the Manchester Cathedral.



## DEATH OF BISHOP LEONARD OF OHIO

The Honolulu newspapers on September 22, conveyed the information that, on Sunday the 21st, the Rt. Rev. William Andrew Leonard had entered into Rest at Gambier, Ohio.

Bishop Leonard was born at Southport, Conn., on July 15, 1848, so that he was 82 years, 2 months and 6 days old at the time of his death. He was educated at Phillips Academy, Andover, Mass.; St. Stephen's College, Annandale, N. Y.; and the Berkeley Divinity School, Middletown, Conn. He married Susan L. Sullivan of Brookline, N. Y., in 1873.

He was assistant at Holy Trinity, Brooklyn 1871-72; Rector of the Church of the Redeemer, Brooklyn, 1872-80; Rector of St. John's Church, Washington, D. C., 1880-89. He was consecrated Bishop of Ohio, October 12, 1890. He was Chaplain of the 23rd Regiment of N. G. S. N. Y. 1876-80; Chaplain General of the Society of Colonial Wars. He was the author of several books.

Bishop and Mrs. Leonard lived on Euclid Avenue, Cleveland, Ohio, next to the beautiful Cathedral which was built during his Episcopate. There it was the great pleasure of the writer (Bishop Restarick) to be entertained during a short stay in Cleveland in 1907, when he made several addresses. Mrs. Leonard, who passed to her reward some years ago, was a beautiful personality and no one could be a guest at Bishop Leonard's house without being impressed with the culture and nobility of their Christian character. Mrs. Leonard presented the Chapter House to the Cathedral. She gave me a substantial gift for the Honolulu work when I left.

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## A CHINESE CHRISTIAN WOMAN ON THE PRESENT SITUATION

Dr. Ida Kahn, of Kiukiang

"After the troublous times of last year, when the whole nation seemed to have turned anti-Christian and anti-foreign, I was profoundly moved, and tried to tell my people through the Press, and at all times, that our troubles were due to our own shortcomings and not due to the oppression of the foreigners and Christians. For thinking thus I was branded as a traitor and for a time feeling against me was rather high. Even the returned students and Christians thought I was siding too much with the foreigners and was not patriotic enough in my heart. This in turn made me realize that we Christians had not lived a strong enough life, for if as a class we were thoroughly imbued with the spirit of Christ, then we would not have turned so un-Christian in our thoughts but would have regarded all people as our brothers and sisters, irrespective of class and race. And also we would have moved the people around us so that they could see more clearly that we were following in the footsteps of our Master's, against whom even they had nothing to say. The result was that I resolved to deepen my own spiritual life by living closer to my Saviour, and I think that many of our Christians made the same resolve. So now our Bibles are read more regularly and family prayers are held in more homes, and we are endeavoring to do more personal work by winning souls for Christ. How I wish our people were willing to receive Christ as Stanley Jones has pictured the Indians as doing in "The Christ of the Indian Road", but our people as yet are so materialistic. We seem to be seeking the things of this kingdom, so that is probably why we have to suffer more in order to make us realize our spiritual shortcomings. Just now we are facing our third year of famine as the result of a widespread flood, and we will be brought to our knees by our dire distress. May our people find their Saviour in their time of needs is our constant prayer."

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St. Andrew's Haw'n Congregation.....	700.00	852.41	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	337.07	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	155.51	17.50	17.50	4.16
St. Mary's Mission, Honolulu.....	125.00	142.29	7.00	7.00	.....
St. Mark's Mission, Honolulu.....	125.00	152.95	6.00	.....	11.53
St. Luke's (Korean), Honolulu....	135.00	135.00	11.75	11.75	.....
Holy Trinity (Japanese), Honolulu..	150.00	152.02	11.75	.....	.....
Good Shepherd, Wailuku.....	255.00	27.16	29.25	.....	30.20
Holy Innocents, Lahaina.....	110.00	160.00	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	25.34	6.00	6.00	8.00
Christ Church, Kona, Hawaii.....	280.00	256.47	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

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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