

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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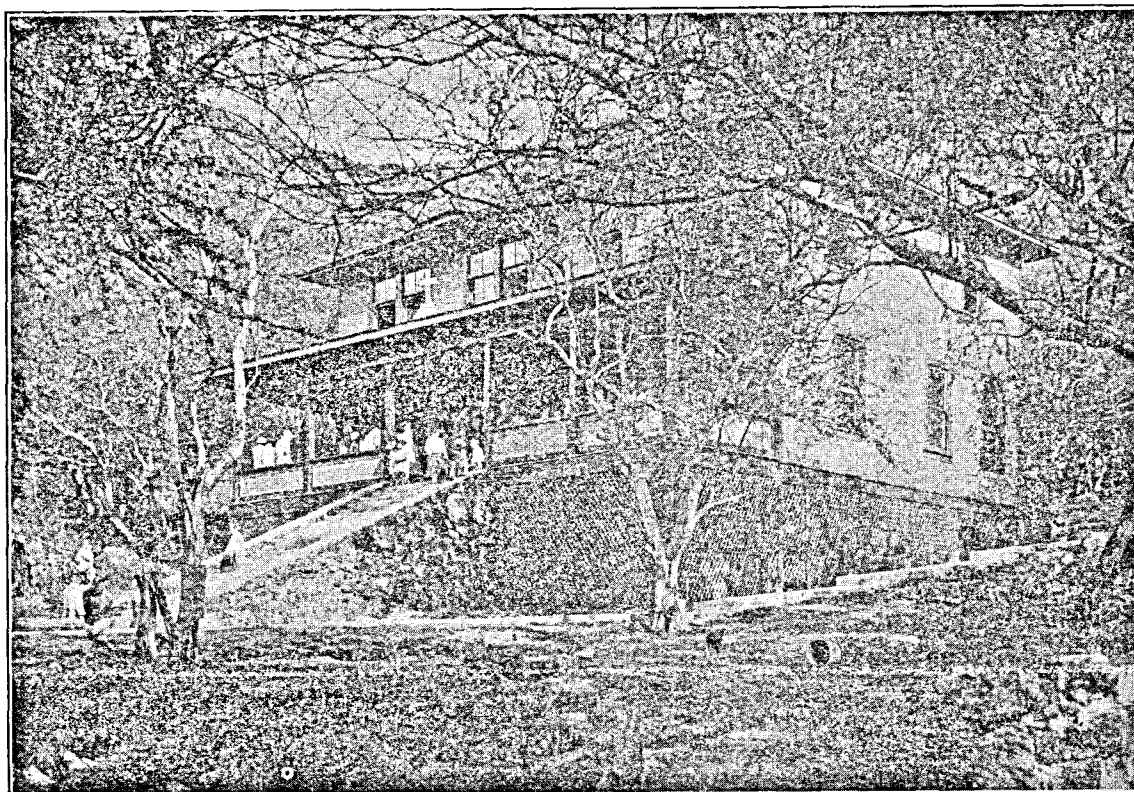
THE RT. REV. S. HARRINGTON, LITTELL, S.T.D., *Editor.*

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

VOL. XX.

HONOLULU, HAWAII, FEBRUARY, 1931

No. 12



THE GOOD SAMARITAN MISSION  
PALOLO, HONOLULU

### CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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THE REV. J. L. MARTIN, Waimea,  
Kauai.

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ment's, Honolulu.

The last two are officiating by per-  
mission.



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teen new Bishops consecrated during 1930.

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in charge of each.

There is a list of the Bishops and the  
date of their consecration from the first  
Bishop in 1787 until Bishop Spencer of  
West Missouri, consecrated on October 28,  
1930.

The price is one dollar and the publishers  
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Chronicle would send for copies for those  
who would like them.



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# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XX.

HONOLULU, HAWAII, FEBRUARY, 1931

No. 12

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

February, 1931

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.

Advertising rates made known upon application.

### CALENDAR

February 1—Septuagesima  
February 2—Purification of the B. V. M.  
February 8—Sexagesima  
February 15—Quinquagesima  
February 18—Ash Wednesday  
February 22—First Sunday in Lent  
February 24—St. Matthias  
February 25, 27, 28—Ember Days

### NOTES

The picture on the front page is the Mission of the Good Samaritan which was dedicated on January 4, the First Sunday after the Epiphany. An account of the dedication will be found elsewhere in this paper. It was a neighborhood affair for among the many present were men, women and children of many races. We are the only Christian organization working in that vicinity and the intention is to make it a gathering place for religious services and teaching, for instruction in the prevention of disease, for conducting a clinic for young children and for such other uses as may be deemed desirable. We all hope and pray that the work may be blessed and prosper and be of spiritual and physical benefit to the people in the Palolo district.

Up to December 31, 1930, all bills of the Hawaiian Church Chronicle were paid. If all to whom the Chronicle is sent would help in its support our way would be easy. In some Dioceses there is an assessment on the parishes and missions for the support of the Diocesan papers, they are considered a valuable asset for the districts. We want the cooperation of all our people that the standard we have adopted for the Chronicle may not be lowered.

### THE BISHOP'S COLUMN

#### *My First Christmas in Honolulu*

How to start to express the joy of my first Christmas in the islands is not easy. It has been so overwhelmingly cordial on the part of our Church people and others; it has been so inspiring in the Church services and in the various parish and mission festivities; it has been so full of work and play, with perfect Hawaiian weather, that Mrs. Littell and I have at times felt quite overcome. We were able to visit almost every congregation and school of the Mission in Honolulu, and only missed one or two Christmas parties, because we could not visit more than five such Christmas celebrations in one evening! We shall never forget our first Christmas in Honolulu.

#### *The Four New Missions*

The month of January has been a happy and busy one. Much has happened throughout the islands in the Church. The news from our scattered missions in this number of the "Hawaiian Church Chronicle" shows how vigorous the Church life is in many ways, but I think that the greatest satisfaction to us all is the starting of four new missions during the month. On January 4th, while the Good Samaritan Mission building was being dedicated in the Palolo Valley in the city of Honolulu, the Kahaluu mission across the Island, described in this number by Mr. Henshaw, was being organized, or rather received bodily into the Church. On the following Thursday, two new mission centers were opened on the island of Molokai, where our Church has never worked before, one at Hoolehua, where the ceremony took place, (which Mrs. Coombs describes on another page), and where the Church will find large opportunity for service through the Memorial Hospital, and the other at Maunaloa, also called Libbyville, where a mission particularly for Japanese was started, with a postulant for Holy Orders who is teaching in the Japanese language school, in charge. I hope that many of our readers will add these new missions to their list of regular intercessions.

#### *The Convocation*

I am looking forward eagerly to the meeting of Convocation this month. Great

interest is being manifested throughout the islands and we shall watch carefully how the early date in the year for Convocation, and the enlarged program, will work out. It is particularly gratifying that some missions which have not sent delegates to Honolulu for Convocation for years, if ever, but have depended upon Honolulu residents to act for them, are to be represented this year by delegates who are actually coming over for the occasion. I am sure that many Church people are praying earnestly for the Convocation, as well as for the general work of this missionary field. —S. H. L.

### HERE AND THERE IN THE DIOCESE

#### *Arrival of Rev. B. S. Ikezawa*

On January 16th, the Rev. Benjamin Shuntaro Ikezawa of the Diocese of Osaka, Japan, arrived in Honolulu to join the staff of this District for at least a year, to assist in particular in the growing work among people of Japanese ancestry.

Mr. Ikezawa graduated from St. Paul's College, Tokyo, in 1895 and after two years of post graduate study, entered Trinity Divinity School from which he was graduated in 1901. After some years of actual work he entered the Episcopal Theological School, Cambridge, Mass., and after two years study received the degree of B. D. He has served at Christ Church, Osaka, at Nara, and at Wakayama as assistant; and at St. John's Church, Kyoto, and at Christ Church, Osaka, as rector. He is examining chaplain to the Bishop of Osaka; Secretary of the Board of Missions of the Nippon Sei Kokwai; is on the Committee to Revise the Children's Hymnal of the Japanese Church, after having completed work on the revision of the official hymnal authorized by our Church in Japan.

Our welcome to Mr. Ikezawa is hearty and sincere and we wish for him every success in his life and work among us.

#### *Departure of the Shermans*

On the day before Mr. Ikezawa came, Rev. Dr. Arthur M. Sherman, with Mrs. Sherman and their two sons sailed away for the mainland, where Dr. Sherman will take up at once his new duties at the Church Missions House, New

York. We cannot adequately express our indebtedness to Dr. and Mrs. Sherman for what they have done to inspire and uplift many congregations in the islands. They have left a deep mark upon the lives of many of our people and will ever remain in our hearts and minds as friends who have made a real place in the Church life here in the few months they lived in our midst.

#### *The Bishop on Maui*

After the trip to Molokai, when the ceremonies of Ground Breaking for the new Memorial Hospital, and the starting of the new mission for Japanese at Libbyville had taken place, the Bishop went at once to Maui, where he held the first Confirmation of the new year, at Wailuku (eight persons confirmed), and at Lahaina (six persons). There is much that is encouraging in both of these places. The parish at Wailuku held its annual meeting while the Bishop was there, and showed a real awakening of the Church life in several directions. It was especially gratifying to the Bishop to know the intention of both the Vestry and Woman's Guild to see that live delegates are sent to Convocation.

#### *Coming Departure of Rev. and Mrs. Aaron B. Clark*

During the meeting, the resignation of Mr. Clark, who has ministered faithfully and effectively at Wailuku and Kula for over two years as *locum tenens*, was read by the Secretary of the Vestry. Mr. and Mrs. Clark plan to remain, we are glad to say, through Lent and Easter, and will then visit relatives on the East coast of the mainland, and after that visit their sons and grandchildren in South Dakota. They plan to return to Honolulu for next winter. We shall miss them greatly when they go, and shall not forget the good which their sojourn among us has brought.

#### *A New Postulant*

The Bishop received Mr. Andrew N. Otani of Maunaloa, Molokai, as a postulant for Holy Orders on January 8th. Mr. Otani has been a Layreader for some years in connection with Holy Trinity Mission, Honolulu.

#### *Bishop Tsen*

Bishop Tsen sailed for China on January 8th to take up his duties again in the disturbed province of Honan. His three weeks with us were well filled with useful work, and he has stimulated our Chinese congregations by personal contact as well as by earnest preaching. He spoke in most of our Honolulu churches, and impressed the congregations by his able and sincere presentation of the Church's progress in China. It is a cause of thankfulness that the Chinese Church has such leaders as Bishop Tsen.

#### *Layreader Licensed*

On January 16th, the Bishop licensed Mr. Wong Sing Loy of St. Elizabeth's Mission as a Layreader.

#### *Return of Rev. and Mrs. James Walker*

The Walkers reached Honolulu, after their six months' leave, on January 9th, and proceeded at once to their home in Kohala. They seem greatly refreshed after their leave in spite of much work and travelling for the Church. On their way to and from England, they visited their son Donald, who is taking pre-medical courses at Evanston, Illinois. We welcome Mr. and Mrs. Walker back to their work, which has missed them during these months.

#### *Ice Cream for Everybody*

Mrs. R. W. Shingle was determined not to allow the people of Molokai to do all the entertaining on the day when ground was broken on the new hospital given in memory of her son. She provided ice cream and cake, not only for the 400 school children at Hoolehua, but for nearly 1000 people who attended the ceremonies, sending many tens of gallons over from Honolulu. As ice cream is a rare treat on Molokai, this thoughtfulness on Mrs. Shingle's part was gratefully appreciated.

#### *Cemetery at Lahaina*

When visiting the old cemetery at Lahaina, which belongs to the Church, the Bishop learned from Mr. Cockcroft that there is no provision for the permanent upkeep of this sacred ground. Among the graves are two of former Priests who served the Lahaina Mission, namely the Rev. A. B. Weymouth and the Rev. Cooper Searle. Something should be done to insure the permanent care of this cemetery, and the Bishop proposes that the methods in operation for creating or increasing funds for the endowment of our four cemeteries on Hawaii should be used at Lahaina also. The Church cannot allow its cemeteries to run down, and may rightly call upon the relatives and friends of those who rest in these consecrated places to assist in maintaining and caring for the burying grounds.

#### GOOD SAMARITAN MISSION

Church work has started without delay in the mission building, which was dedicated on January 4th in Palolo Valley, Honolulu. The Rev. B. S. Ikezawa has moved in, as the necessary furniture for his rooms has been supplied by the generosity of Mrs. F. J. Lowrey. The Palama Settlement has furnished its room, and started child welfare work with a good attendance on January 13th. The Sunday School has also started, and when the Bishop visited it, on the second Sunday after it opened, there were 51 children present, representing no less than eight nationalities by descent, although they are all Americans now. There were Portuguese, Koreans, Spanish and Porto Ricans as well as representatives of the larger groups of the population of these islands.

The building, which is valued at \$6,000, has cost us a little over half that sum. It had been previously located on ground needed by the city for opening a new road, was put up at auction, and was bought very cheaply. The contract price for purchase, for moving it to its present location, about four miles from its original site, and for a new roof, painting throughout, etc., was \$2,750. Preparing the grounds, building, walks and steps, and adding improvements, especially for the kindergarten and the chapel, have added another \$1,000 and now we have a remarkably suitable and commodious mission house at surprisingly small cost. The Palolo Valley community has shown great interest in this new religious and medical center of the community in many ways.

#### IMMEDIATE NEEDS IN THE MISSIONARY DISTRICT OF HONOLULU, AS THE BISHOP SEES THEM

1. Gifts for assisting worthy theological students, who are preparing for the ministry in the islands. At the present time, there are five such students, two of whom especially will require financial assistance for several years. We have three men also looking forward to the ministry, who are not in need of such assistance.

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2. Salaries for five years for two Church Army workers at \$1,200.00 each a year. We are able to support three such men, but may have two others if we can support them.

3. Six young, unmarried clergymen to live in two Associate Missions to minister to scattered populations and rural communities over fairly large areas.

4. Three Deaconesses, or other trained Parish workers.

5. Gifts to the Bishop's Discretionary Fund for unexpected, as well as regular calls, from all over this missionary field. (A necessary automobile for two of the clergy engaged in Japanese work is the latest call, and the Bishop has advanced \$590.00, which he hopes will be supplied by some one, or some ones, whom it may interest to restore this amount to the Discretionary Fund.)

There are other obvious needs in the staff, and in equipment, but these, especially the first four, are the pressing ones this year.



#### GROUND BREAKING CEREMONY

ROBERT W. SHINGLE, JR.

MEMORIAL HOSPITAL

HOOLEHUA, MOLOKAI

JANUARY 8, 1931

By Mrs. Geneva E. Coombs

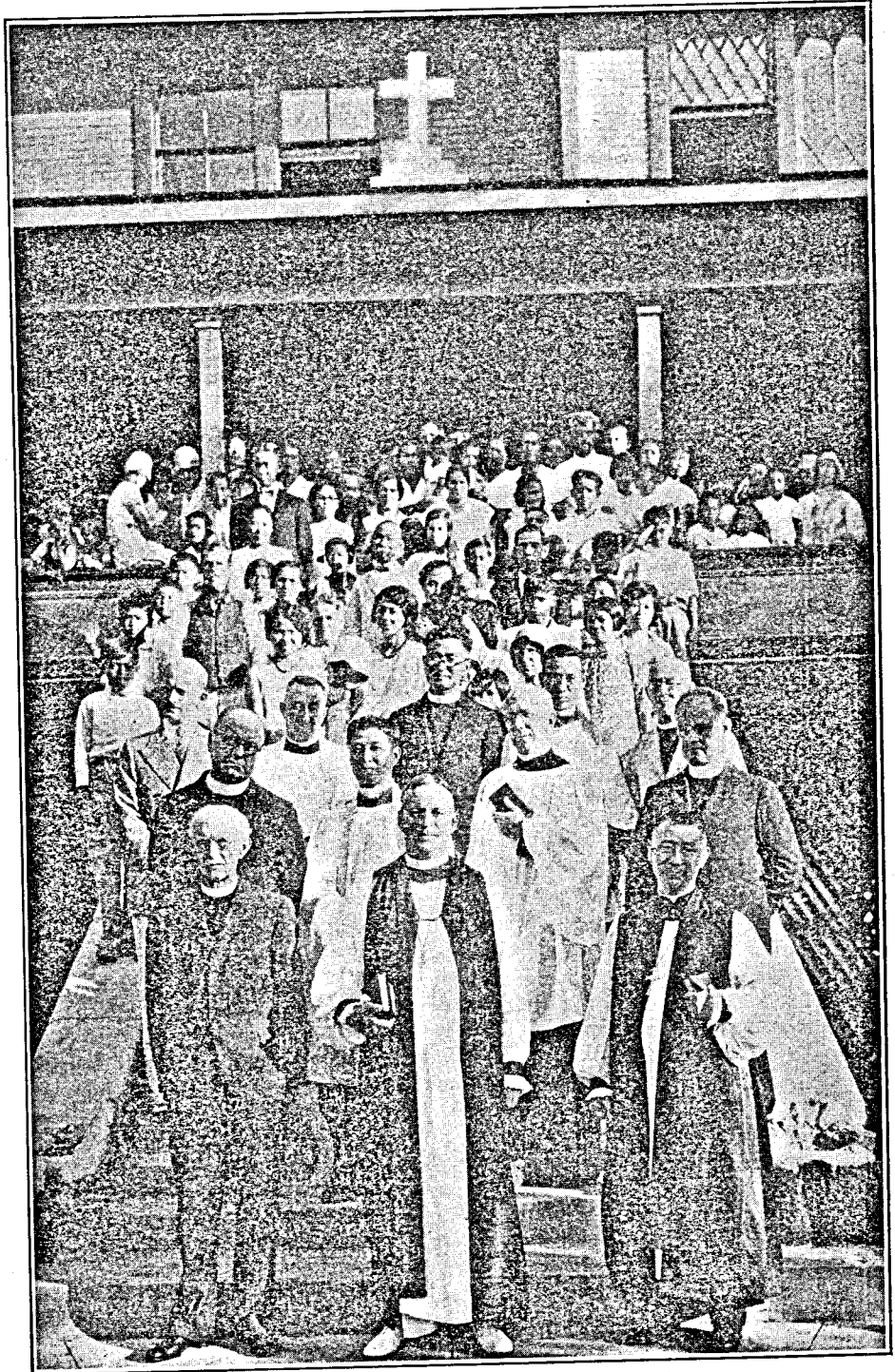
At the request of Mrs. Robert W. Shingle, the Board of Managers of the Robert W. Shingle, Junior Memorial Hospital decided upon January 8, 1931 as the date for the ceremony of breaking ground for the new institution; that being the twentieth birthday of Robert W. Shingle, Jr.

So that all arrangements might be perfected, Bishop Littell and Mr. Rudolph M. Duncan, preceded by one day the party which left for Molokai on the evening of January the 7th, consisting of the hospital board and a few personal friends of Senator and Mrs. Shingle.

Arriving at Kaunakakai wharf at about 1 A. M., they were met by Mr. Duncan, who had arranged comfortable housing in the different homes of the residents of Hoo'ehua for the members of the party, and a few hours rest was had before the celebration took place, a celebration which proved to be an occasion which stirred all Molokai.

The beautiful five acre plot of ground belonging to the Church had been partially cleared, benches, and a chapel-organ placed on the ground, and hundreds of people who were to witness the ceremony began to arrive early in the morning.

The processional led by Bishop Littell started from the garden of Mr. and Mrs. Manuel Spencer, promptly on the minute of 10:00 and marched two by two to the designated place on the grounds.



AT THE DEDICATION OF  
THE GOOD SAMARITAN MISSION  
PALOLO, HONOLULU

The stirring old hymn "Onward Christian Soldiers" was first on the program, with Mrs. Julia Pauoli at the organ. The rich, deep Hawaiian voices echoed against the hills, and not a sound but the song of the wild birds came to interrupt the solemn service which followed. Far away shimmered the sea under the golden sky of a perfect day, to the left rose the high green mountains, cloud-shadowed in blue, from the crest of the hill to the blue waters, the rolling sweep of land was covered with a wild white-blossoming

plant. One could think of nothing so much as the almost immortal poem: "In Flander's Field." That line—"the larks still bravely sing and fly"—came into a living reality as myriads of sky larks rose from the earth pouring out their poignantly sweet melodies. The similarity of the very thing which made this occasion possible—the young life sacrificed on the threshold of usefulness, as were so many of our finest and our best, who gave their all that Good might live.



*"We are the dead, short days ago we lived  
Were loved, saw sunsets glow;  
And now we lie in Flander's Field,  
With falling hands we lift the torch,  
'Tis yours to bear aloft."*

And here the torch of kindness, and love, and healing was born aloft in the gift of a hospital to the people of Molokai by Senator and Mrs. Shingle in memory of the young life so suddenly flashed out.

Short appropriate speeches were made by Mr. Shingle, Mr. Duncan, Dr. F. E. Trotter, the Rev. Frank Archer, and the Hon. Manase Makekau, the last two and Mr. Duncan speaking in Hawaiian.

Senator Shingle, in telling of the origin of the hospital, said:

"It was a happy day when Bishop Littell suggested that we commemorate the name of Robert by erecting here a hospital that will serve all of Molokai . . .

"We felt such service," he continued, "would be what our boy would want us to do, and we felt we should locate the hospital here among his people."

Senator Shingle spoke of the aims and ambitions of his son, who died as the result of an automobile accident on September 14th; of his plans when, after two years at the University of Hawaii, he would have entered Stanford. Then a two-year business course at Harvard and return at the age of 23 to enter business in Hawaii.

"We feel that Robert, or 'Buz' as most of you called him, was an exceptional boy," Shingle said.

"We felt that it would be appropriate to hold these services today, his twentieth birthday. And on each successive birthday we and his sisters and brothers will do something for this little hospital."

The earnest prayers, the Scripture reading, the addresses, the breaking of the consecrated earth by Mrs. Shingle, the glorious voices of the three local choirs present, and the singing of the well-loved hymn: "My Faith Looks Up to Thee" and "Jesus Lover of My Soul" by the entire audience made the occasion one of deep spiritual importance.

At the close, a reception to Mr. and Mrs. Shingle followed. The party then was conveyed by motor to the Community Center, where the school of about four hundred children, which had been dismissed for the day, was given an ice cream and cake treat by Mrs. Shingle, the older people sitting down later to a beautifully prepared poi luncheon in the school Social Hall. This was just another occasion where the true genuine Hawaiian hospitality was shown. All the delicacies of the island were offered in the greatest abundance, and much enjoyed by the fortunate guests. Leis of roses, with happy words of welcome were given to the visitors.

After the luncheon, addresses and music rounded out a perfect occasion. Bishop Littell spoke, and the Rev. Frank Archer went back fifty years in reminiscence, to the delight of all present. About 3:30 the guests scattered to different points of interest on the island. The Bishop and Mrs. Coombs drove to Libbyville where a short service was held at the Maunaloa School with Mr. Andrew Otani and his pupils. Later the Bishop completed arrangements for the opening work of an Episcopal Mission at Libbyville, Molokai, with Mr. Otani in charge of the few families who are church people living about him. Mr. Otani is a Postulant for Holy Orders; and has gathered together 45 children in a Sunday School.

Returning to Hoolehua about 6:30, the entire party assembled at Mr. Spencer's home for the evening of conversation and music which followed the dinner hour.

At 11:00 p. m. began the long drive back to Kaunakakai wharf to sail for Honolulu. The hour of the steamer's arrival being uncertain, and the waiting period tiresome, sweet singers had arranged an entertainment to reduce time to nothingness. There, under a silver moon, lovely old Hawaiian melodies floated out over the water, and graceful young girls danced old fashioned hulas, until the boat was sighted shortly after midnight.

As the small boat pulled away from the pier, taking the visitors to the large steamer anchored in the stream, the much loved strains of "Aloha Oe" and the waving hands of hundreds of friends left on the pier made a touching and never-to-be-forgotten farewell by the members of the party.

Personnel of the party:

Hon. and Mrs. R. W. Shingle  
Bishop S. Harrington Littell  
The Rev. Canon D. R. Ottmann

Dr. and Mrs. F. E. Trotter  
Mr. Rudolph M. Duncan  
Mrs. Walter R. Coombs  
Mr. and Mrs. William Lucas  
Mr. Robert Lucas  
Mr. and Mrs. Henry Nye  
Mr. Chad Penhallow  
Mr. Walter MacFarlane  
Mr. David T. Fleming, of Maui, a member of the Board of Directors, also attended.



A PRAYER IN REMEMBRANCE  
OF DEPARTED FRIENDS  
OFFERED BY THE BISHOP  
DURING THE CEREMONIES

Lord of all spirits in all worlds! We remember before Thee our loved ones who have passed into Thy perfect rest, particularly this day, Thy child Robert W. Shingle, Junior. We thank Thee that their night of sorrow has been followed by the joy of Thy everlasting morning. We believe that they are safe in Thee and in Thee we find them "worthier to be loved." We would not, even if we could, bring them back from Thy Holy Heaven to our sinful earth, from Thy sweet repose to our sad unrest. It is joy to know that death has not stayed their spiritual progress; that they are advancing to heights not yet attained. They follow the Lamb from fountain to fountain of living waters. Behind the veil whither they have gone our hearts would also go, and through Thee would hold communion with them for a space. As we contemplate their bliss and think of all the blessing they have wrought us, may our sorrows grow less and our hope grow brighter until Thou dost give them back to us, and us to them, in the land where Thy glory dwelleth. We ask all this through Jesus Christ our Lord and Saviour. Amen.

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The Dean and the various organizations made their reports and showed active work. The report of the Treasurer, Herman V. von Holt was an interesting and able one and was well received. In addition to the report for the year ending December 31, 1930, he read the budget for this year which showed the necessary expenditures would be \$20,000 of which \$4,200 would be for the quota for general and diocesan missions.

L. Tenney Peck and Robbins B. Anderson were re-elected Wardens and the members of the Vestry are as follows: Mrs. Lawrence M. Judd, Mrs. Yates Stirling, Dr. James A. Morgan, Kenneth Day, Herman V. von Holt, Gordon Wakefield, Roy Banks, Mrs. F. J. Lowrey and William H. Soper.

The only report before us is that of Mrs. L. T. Peck, the Treasurer of St. Andrew's Guild and Woman's Auxiliary, a summary of which is here given.

*Receipts*

Dues .....	\$ 181.00
Donations, general .....	115.00
Donations for 20 specified objects .....	897.43
Proceeds Thanksgiving Sale.....	776.11
Proceeds Play, April 30.....	735.50
Proceeds Garden Fete, Oct. 4....	1,707.83
Additional from 1929 sale.....	12.00
Sale of donated lily bulbs.....	17.50
<b>Total.....</b>	<b>\$5,272.41</b>

*Disbursements*

The disbursements include 58 items and embrace a large variety of objects. Among these are the following:

To objects connected with Parish work .....	\$1,433.42
Special donations from special receipts .....	700.43
This includes \$200 to Bishop Burleson	
Objects connected with the Woman's Auxiliary and charities .....	459.00
Sunday School Christmas tree and Christmas cheer.....	100.00
Partial payment Vicarage debt..	500.00
Stone House repair fund.....	1,500.00
	\$4,692.85
December 31, balance on hand	579.56
<b>Total.....</b>	<b>\$5,272.41</b>

ST. PETER'S CHURCH  
HONOLULU  
By Rev. Y. Sang Mark

*Confirmations*

On the 9th of December, Bishop Littell confirmed a class of 12 young people consisting of 5 boys and 7 girls. They all received their first Communion on Christmas Day.

*Christmas Play*

Under the supervision of Miss Shay Yun Zen assisted by the Sunday School teachers, a creditable play was performed on the 23rd of December. The children of the Chinese School under Mrs. S. W. Chang also took part in the singing and reciting in Chinese to the great delight of their parents. An impromptu singing of the *songs that father used to sing* was given by 3 old boys which added much to the merriment of the children; but to the older folks it meant something more, for it brought back tender memories of their younger days, because what they sang were hymns that they had learnt in China when they first became Christians.

It was a successful gathering, the Parish Hall was filled to overflowing, and many stood on the lanai. The evening ended with the usual distribution of Sunday School prizes and gifts of apples and candies, made possible by donations of many kind friends.

*Christmas Day*

This year we had a really happy Christmas. Something quite different, in that we had a Chinese Bishop in the person of Philip Lindel Tsen of Honan with us. The day began with Holy Communion (in English) at 7 a. m. The Bishop took charge of the service, assisted by the Priest-in-Charge. He preached an inspiring sermon, emphasizing the fact that Christ was the revealer of God, and we Christians today must also be revealers of God if we are to be worthy of that name.

At the 11 o'clock Service, the Priest-in-Charge being the celebrant, was assisted by the Rev. Ernest Kau. At both services the choir turned out in full force. And beautiful anthems were sung under the direction of our organist Mr. Joseph Yap. The communicants who received communion on that day were 152 as against 126 the year before. The offertory was the largest we have received for some time, over \$460. This amount included many paid up pledges which were handed in on that day.

*The Visit of Bishop Tsen*

Honolulu has received many distinguished visitors, but one may safely say that it has never before received a Chinese Bishop. Those of us who have had the privilege of hearing Bishop Tsen speak and the scholarly way he presents his message, it makes us wonder, and reflects great credit to those who taught him.

A dinner was given on January 7th, by the Priest-in-Charge to the staff and workers of St. Peter's Church, at which Bishop Tsen and Dr. Sherman, were the guests of honor. After the dinner, the Pastor stated that Bishop Tsen came to us as a stranger but left us as a member of a family. As a matter of fact Tsen as spelt in Honan is Chang in Canton, so Bishop Tsen has found many of his clansmen here. According to Mr. Chang Chau his family emigrated from the interior of China to Canton about 500 years ago. So according to the Chinese Bishop Tsen (Chang) is a cousin of Mr. Chang Chau, although many generations removed.

We, as members of the Chinese Church are proud of the fact that China has now produced men who are willing to assume the responsibility of a bishop. Which fact indicates that Christianity has taken root in Chinese soil, with the proper care and guidance, it will grow and

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become as great an influence for the good of China as it has done for other countries.

*Endowing A Chinese Bishop*

Space will not permit me to say much of what Bishop Tsen said, but there is one thing I wish to remind you, that he has spoken of raising \$20,000 mex. as an Episcopate Endowment Fund for the future diocese of Shensi, from the overseas Chinese Christians. At the present rate of exchange this is the modest sum of between five or six thousand dollars American currency. St. Peter's Church has given all the offertories of the evening services at which Bishop Tsen was present for this object. With the gift \$10 from the Woman's Auxiliary, a total of \$368.60 mex. has been given to him to form the nucleus of the Endowment. The Vestry of St. Elizabeth's Mission with the consent of their Priest-in-Charge has already signified their willingness to help. It is understood that Bishop Littell will do what is within his power to assist, but the main support must come from the Chinese. So may I hope that when the time comes for the organizing of a committee you will not fail to give it your hearty support.

**SEAMEN'S CHURCH INSTITUTE  
FROM THE CHAIRMAN'S  
ANNUAL REPORT**  
By William H. Popert

The Seamen's Church Institute of Honolulu presents to the public today its Annual Report for the year 1930. In many ways it is a report of greater activities for the Institute than during any single year of its existence. More men made it their home, and more money was spent for the general work of the Institute than ever before.

The Seamen's Church Institute is the only real home in Honolulu for those men who are citizens of the world, who travel continuously and who have no other place which they might call home. The Institute is fulfilling a need in the community by keeping some seamen off the streets and by caring for certain seamen in distress which no other Institution is doing today in Honolulu. The Seamen's Church Institute is the only Institute in Honolulu, with the exception of Church organizations, where religious services are held weekly and oftener.

The management of the Seamen's Institute is not an easy one. It requires the patience, thought and counsel of not only the Staff and Committee of Management, but also of the representative citizens of Hawaii and all firms and organizations interested in the work.

Statistics for 1930

Services held .....	56
Attendance at Services.....	1,002

Entertainments and Socials held	112
Attendance at Entertainments....	3,654
Visits to ships.....	1,381
Individual men visited on ships	16,379
Visitors at Office.....	10,700
Meals provided for destitute sailors.. ..	975
Beds provided for destitute sailors .. ..	769
Shipped by Institute.....	674
Placed in work ashore.....	80
Bundles of magazines given to ships .....	4,849
Bound books placed on ships....	1,092
Visits to hospitals.....	41
Letters received for sailors....	582
Money deposited for temporary safe-keeping .. ..	\$4,373.40
Total approx. attendance at Institute .. ..	23,898

Officers and men of the following nationalities have quartered at the Sailors' Home or used the Institute during the year:

American, Austrian, British, Belgian, Brazilian, Chilian, Chinese, Czechoslovakian, Danish, Dutch, Finnish, French, German, Greek, Italian, Japanese, Mexican, Norwegian, Peruvian, Portuguese, Russian, Spanish and Swedish.

Income from all sources, 1930, was \$14,780.05, which is a record.

Our Needs

- A good Radio equipment
- An optical Lantern
- Games, such as Billiards and Pool
- Large supplies of magazines and bound books, to be given to sailors on ships.
- Large paintings and pictures.
- Committee of Management

Year 1931

Honorary President.....	Bishop Littell
Chairman.....	William H. Popert
Vice-Chairman.....	James L. Cockburn
Treasurer.....	Carl E. Maser
Secretary.....	George Bustard
Superintendent.....	Chas. F. Mant
Other Members: George H. Angus, Arthur H. Armitage, Charles A. Drew, H. W. Deas, Captain W. R. Foster, James L. Friel, Stanley W. Good, R. S. B. MacKenzie, Naoji Ohoka, H. L. Spain and Ed Towse.	

HOLY INNOCENTS, LAHAINA

We were grateful for just a hurried visit from Bishop Littell on the night of the first Sunday after the Epiphany. The Church was full, we had hearty singing, and there was shortened Evening Prayer and the Confirmation Service, when six adults—four Hawaiians, one Chinese, one Caucasian—were presented for Confirmation.

The Bishop strongly urged electing delegates from our own Church to represent us at Convocation, and Mrs. Catherine Hayselden and Wm. D. Kaluakini were elected to represent the Mission; while Mrs. Mary Ann Richardson, Mrs. Thelma Ladd, and Mrs. Catherine Hayselden were elected to be our delegates at the annual meeting of the Woman's Auxiliary.

CHRISTMAS AT HILO  
AND KEALAKEKUA

Delayed notices of Christmas services deserve a brief mention. We abridge the accounts kindly sent.

Fifty people gathered at Christ Church, Kealakekua, for the service on Christmas morning. The old familiar hymns were heartily sung by the congregation with Mrs. Frank R. Greenwell at the organ.

The sermon by Canon Wallace emphasized the spiritual meaning of Christmas. The long drought made flowers scarce, but the graves in the beautiful Church yard were decorated by the loved ones of those who have passed into Paradise.

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On Sunday, December 21, Canon Wallace motored to Waiohinu and at the service sixteen made their Christmas Communion. When the new road is completed the long ride from Christ Church to Waiohinu will be much less trying.

On Monday, December 29, the children of Christ Church presented a pageant entitled "Bethlehem", under the direction of Miss Piilani Yates and Miss Betty Bennett. The children did well and the parents and friends were delighted. At the close, Canon Wallace presented the children with gifts from the Christmas tree.

A congregation of 84 persons gathered in the Church of the Holy Apostles, Hilo, on the evening of Holy Innocents. The children of the Church School enacted in four tableaux scenes from the nativity.

At the close of the tableaux the Rev. H. H. Corey spoke to the children for seven minutes on "The Love of Jesus." After this the one who impersonated the Blessed Virgin presented gifts to all the children present.

All the above was conducted reverently in the church. Mr. Corey thanks those who assisted in making the service a success. They were Mr. B. D. Chilson, Mrs. Herman Ludloff, Mrs. O. A. Pickerill, Mrs. George Lycurgus, W. H. Beers, Jack Ricard and the members of the choir.



### IN RE STOLES AND SCARFS

The Rt. Rev. H. Bond Restarick  
Associate Editor  
Hawaiian Church Chronicle

My dear Bishop:

For the sake of correctness and in order that people will not get a wrong impression I would like to state, in reply to your article on "Stoles and Scarves" in the January number of the Hawaiian Church Chronicle in which article you state that "No doubt colored stoles were discarded at St. Andrew's Cathedral because in English Cathedrals the black scarf is worn at the Choir offices, etc." That this statement is not correct for, although most Cathedrals in England use scarves, yet there are some which do not. In fact, to come home to ourselves, the last English Bishop of Honolulu always wore a stole while Bishop La Mothe, the second American Bishop always wore a scarf. Bishop Littell, the only American-born Bishop of Honolulu wears a scarf.

The real reason why the change was made was not because of anything that is done in England, but because so very many have made the change already in the United States and more are doing so; and chiefly because our next door neighbor, Grace Cathedral, San Francisco, where most of our people attend when

they are in San Francisco, has *always* used black scarves at the Choir Services.

I quite agree with you that were we to adopt the Rev. Percy Dearmer's directions we should have to revise much in American usage of today. He is a remarkable man and has given us a wonderful book which is used for reference a great deal and has become more or less an authority in America. Also, he is referred to somewhat in England but he is not an authority there for all the Cathedrals and Parish Churches have their own usages and customs and are their own authority. It was chiefly from them that Dearmer derived his information.

With regard to Scarves and Tippets being the same thing as Dearmer assumes they are—I very much doubt this. The old English word 'tippet' meant a cape, which was worn around the shoulder and there are many who think that 'tippet' refers to the hood and not the scarf. Only last July I saw one of the minor Canons of Canterbury wearing his Oxford M. A. hood in this manner, which, by the way, is not in the least attractive.

Thanking you for the space which I hope you will give to this in your next issue.

Yours very faithfully,  
W. AULT,  
Dean of St. Andrew's Cathedral.

### COMMENT ON THE LETTER

(Note by the Associate Editor: An innovation of any kind in the services of the Church always causes comment. The article in the Chronicle which drew out the Dean's letter was an endeavor to reply to questions raised by the change, in the Cathedral, from stoles and scarfs. We prefer this plural of scarf as given by Webster.)

In the minds of many the use of black scarfs was reactionary, that is, they thought it was going back to practices which had generally been abandoned in parish churches. The article was an attempt at an explanation and was not a criticism of any person, though it was an expression of individual preference.

The Dean says it was not correct to say that the stole was discarded at the choir offices in the Cathedral because the

black scarf is the general usage in English Cathedrals. The article plainly stated that in some American Cathedrals and parish churches the black scarf had recently come into use. But it is undeniably true that, where this is the case, it has been done in imitation of the English practice, so that if the Cathedral here follows the example of Grace Cathedral, San Francisco, that church has followed the general English precedent. There is no objection to adopting an English custom if it is a good one.

It is not generally understood that the 11 o'clock service is not a Cathedral service. Connected with St. Andrew's Cathedral there are two organizations, each one having certain rights to the use of the building as defined in the Cathedral Statutes. St. Andrew's Parish has the use of the Cathedral for the 11 o'clock service on Sundays, except on such special occasions as the Bishop appoints and for the celebrations of the Holy Communion the first and fourth Sundays at 7 A. M., and on great festivals.

The Cathedral services are at 7:30 P. M. on Sundays and week day services. These complicated arrangements were necessary at the time the Statutes were adopted. It may be that Bishop Littell may want at some time to have St. Andrew's a real Diocesan Cathedral, which it is not at present. The parish dominates the whole system as it exists at present. Grace, San Francisco, is a real Diocesan Cathedral, as are most American Cathedrals.

As to Bishops wearing the black scarf. That is beside the question under consideration, for the scarf has always been

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worn by Bishops in the American Church, though some Bishops wore a stole at all Episcopal offices. In case the stole is worn by a Bishop it should not be placed outside the chimere, (the black gown) it should be used over the rochet, which is really an alb.

The question is whether it is advisable for priests and deacons to wear the black scarf instead of the stole. At the service at St. Andrew's Cathedral on Thanksgiving Day, to which all our clergy in Honolulu were invited, the Dean by letter requested each one to bring a black scarf. As most of the clergy had no such article the result was some wore black scarfs and some white stoles and the procession lacked harmony.

As to the word tippet meaning a cape. Dearmer has a paragraph headed "The Tippet or Scarf." He says the tippet is defined as a scarf in Bailey's dictionary and that, "it is a foreign idea which reads into the word tippet the idea of a cape." Webster defines tippet as a scarf.

The whole subject is unimportant to the writer and a calm discussion of a subject should not be taken as reflecting on any one who holds a different opinion.

\* \* \*

#### IN MEMORIAM

In loving memory of:

Ann, Lady Herron, born August 27, 1853, died February 3, 1925. A loyal member of St. Andrew's Parish for whom memorial windows were placed on the north side of the Cathedral by her family.

*"And when the day is ended  
And the shadows flee away,  
We shall still be in God's keeping  
Forever and for aye."*

Mrs. Edward Davies Tenny, nee Rose Williams Makee, entered into the life beyond February 10, 1927. Actively associated with the Cathedral choir and guild for many years. With artistic skill, she gave valuable service in chancel and altar decorations. The chancel candelabra were given by her in memory of her father with a permanent endowment for candles. These are only two of her many gifts to beautify the Cathedral.

*"May the Lord remember all thy offerings and accept thy burnt sacrifice. May He grant thee thy heart's desire and fulfill all thy mind."*—Ps. 20:3-4.

Miss Maria Chapman, born 1839, died February 15, 1913. A devout member of St. Andrew's parish. Killed by an automobile accident.

*"It may not be in our way,  
But His wisdom is the best,  
And truly He will lead us  
Ever onward to our rest."*

Sister Beatrice, (Mary Ann Rogers), born November 2, 1829, died February 20, 1921. Accompanied Miss Sellon, the Foundress of the Sisterhood of the Holy Trinity, Devonport, England, to found St. Andrew's Priory, where she worked from 1867 to 1902, and resided until her death. A humble and saintly character who died as she had lived, strong in the Faith and in unswerving loyalty to her vows.

*"Precious in the sight of the Lord is the death of His Saints."*—Ps. 116:15.

Mrs. James Boyd, nee Rose Kepuala Cleghorn. Born 1859, died February 27, 1911. A daughter of a former governor of Oahu in the days of the monarchy. A member of the Hawaiian Congregation of St. Andrew's Cathedral.

*"The Lord is risen! We hear the  
watchers say,  
From every grave the stone is rolled  
away."*



#### PERSONAL NOTES

From many quarters on the mainland as well as from China and England, people who have received the Chronicle have written in regard to the articles appearing in the paper about Sara Chung.

Mrs. Lucy F. Blue, who was the first matron at the Cluett House wrote of her sorrow when she read of her death. She wrote: "I took the two Chronicles telling about Miss Chung to the meeting of our Woman's Auxiliary and the story was of great interest to the members."

Mrs. Blue is now living in Eugene, Oregon, but she will soon go to Washington, D. C., where her son, Verne, has a position in the department of historical research under the Government. Mr. Blue was once a teacher at Iolani and later at the University of Hawaii.

Mrs. Blue resided long at Ashland, Oregon, and among those who came from Ashland to teach in our Church Schools in Honolulu are Mrs. Kenneth Day and Jan Mowat.

One of the Sisters of the Transfiguration at Wuhu, China, writes: "With all the troubles in China, we, at Wuhu, keep

remarkably quiet and have little fear of any trouble. We are all hoping that the Baptism of Chiang Kai-shek will check the anti-Christian movement. Also the anti-Christian director of education has resigned which makes a brighter prospect for the schools.

We are happy in the completion of our little Church of St. Lioba. The building was completed some years ago, but lacked proper furnishings. This summer the architect's plans were carried out in the altar, reredos, choir stalls, pulpit, etc., and all looks very lovely.

Our industrial work goes on most successfully and with it and by its help our little hospital ward continues its work of mercy.

We all keep wonderfully well, both foreign and Chinese Sisters, and have a wealth of blessings for which to be thankful."

The fact that the Rev. Dr. Sherman felt it his duty to accept the call of the National Council to serve as the head of the Department of adult education at the Church Missions House, the center of activities, has been the cause of his leaving Honolulu. He sailed on January 15 to the extreme regret of the Church people of Honolulu and the Islands generally. Dr. Sherman is a preacher of rare power, his sermons showing ripe scholarship and rich spirituality. At the request of many, Dr. Sherman left with the Associate Editor a typed copy of a sermon which he preached at the Cathedral which we hope to publish soon. Our best wishes go with him and Mrs. Sherman with prayers that he may be blessed in the work to which he has been called.

On Friday, January 16, on the President Fillmore the Rev. John W. Nichols, D.D., and Mrs. Nichols passed through Honolulu on their way to China. Dr. Nichols is a son of the late Bishop of California, and has been in China since

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1902. He is now the Dean of the Theological Department of St. John's University, Shanghai. In May, 1902, the writer, the Bishop-Elect of Honolulu, went to San Francisco to consult Bishop Nichols who had just returned from Hawaii. At the meeting of the Woman's Auxiliary held in St. Paul's Church, Oakland, the Rev. John Nichols and the writer made addresses. Mr. Nichols said in England individuals or societies had their own missionaries and he wanted to be the missionary of the Woman's Auxiliary of California. This gave the bishop-elect an idea and he wrote to the late W. A. Procter of Cincinnati suggesting that he send out Deaconess Drant as his own missionary. The idea struck him favorably and the result was the Deaconess came and St. Elizabeth's, Honolulu, has grown out of that idea which Mr. Nichols gave the writer.



#### MISS MERCER'S SUCCESS

The many friends of Miss Ruby Gladys Mercer, formerly a member of the staff of St. Andrew's Priory, will be happy to learn that she is meeting with splendid success in the musical world.

She was chosen to sing the leading part in the graduation opera presented by the Cincinnati Conservatory of Music. In New York, she was one of the thirteen chosen from three hundred for a scholarship in the Juillard Graduate School. She asks to be remembered to all Honolulu friends. In New York, she had the pleasure of meeting Bishop Burleson, who sends through her, greetings and Aloha to all Hawaiian friends.



#### GENERAL PERSHING AND THE LORD'S DAY

The Very Rev. Halsey Werlein, Jr., the Dean of the Cathedral at Ancon, in the Panama Canal Zone has the following anecdote of General Pershing. It is related in an interesting article written by Dean Werlein in the Spirit of Missions for January.

"When General Pershing spent a week in the Canal Zone about ten years ago . . . I was called to the phone by the Adjutant of the Division, who asked me in behalf of the distinguished visitor if I could reserve a pew in the Chapel of St. Luke for the General and his party on Sunday morning at half-past ten, since it was impossible for him to reach the church before the hour of service, by which time every seat would be occupied. I was of course glad to do so, and at the moment the processional hymn began General Pershing entered and was ushered into his place.

In the meantime a group of business men in Panama, noting that nothing had been announced for the General on Sun-

day, had arranged for a crocodile hunt, and sent a committee to wait on him and inform him they would call at ten o'clock on Sunday morning to conduct him to the launch. General Pershing courteously thanked the committee, and then added, simply: 'But Gentlemen it is my custom always to attend church on Sunday morning and I shall not depart from that custom here'."

This reminds the writer of the late Major Hooper, so well known to many in Hawaii as the host at the old Occidental Hotel, San Francisco. When he was the head of the Grand Army of the Republic in California he came to San Diego on business connected with that organization. Local men arranged for a trip of some kind on Sunday, the start to be made early. In declining he said: 'Gentlemen I have a prior engagement. Every Sunday morning I have an engagement to worship God in church and I must decline your invitation.' The Major was at St. Paul's Church that Sunday morning and the writer was Rector. The Major did not tell him the story, but a G. A. R. man did.



#### AN EXCITING INCIDENT

To have an audience with the Pope and be blessed by him is not in the ordinary experiences of an American boy. Nevertheless, that is what happened to me while I was in Rome in April, 1928. This is how it came about. Living in the same hotel with us was a nice American art student who knew the official who issued the permits to see the Pope. A few days later, we were going through the Eternal City towards the Vatican.

When we got there, a man with a gorgeous red cloak on, led us through the magnificent apartments of the Vatican, forbidden to the public. I was greatly awed by the rich tapestries, gilded ceilings, crystal candelabra, and fine paintings that decorated the enormous halls. After traversing bewildering and seemingly endless corridors, we finally stopped at a room which was much more beautiful than the rest.

Many people were sitting there, all lined along the walls, and we took our places among them. Suddenly a bell rang and everybody fell on his knees, as Pope Pius XI entered, with a gilded cross in

his hand, and a bishop on either side. Slowly he walked around the room, giving everyone a chance to kiss his diamond. When he came to me, I started trembling violently, and feverishly clutching his hand, I kissed it as hard as I could. His Holiness asked his attendants if I was American, and on being told I was, he put his hand on my head and mumbled a prayer in Latin. Then he continued on, and after blessing all present and our belongings, he went to the next room where he repeated the performance. I later found that he had blessed me because I *looked* American—and he is especially partial to Americans. We were the only Americans there, but I was the only one in my family who had a light enough complexion to tell me apart from the Italians.

Never will I forget as long as I live this incident in my life, or the venerable, kind, 72-year old man who once gave me his blessing.

—By Morris Littell, in  
"Ka Etele", Punahou School Paper.



#### CHURCH NEWS

The boys' and girls' schools at Sagada, Philippine Islands, have over 200 enrolled, of whom about 140 are boarding pupils.

Easter School, for Igorot boys and girls, at Baguio, celebrates its twenty-fifth anniversary next Eastertide.

A Young People's Fellowship has been organized here. The first president is Mr. Rudolfo K. Hidalgo, a young man of Bontoc, a graduate of the University of Michigan.

Church people in America are by no means the sole financial resource of the Philippine Mission. In three months the mission received: in contribution, 9,925 pesos; in fees from day and boarding schools (including Brent), 44,221 pesos; from hospital and dispensary, 49,942 pesos; a total of 104,088 pesos, or something over \$50,000 gold.

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This is the tenth year of the school for Moro (Moslem) children at Zamboanga, in the Philippines. There are 110 children enrolled and for the first time the majority are boys. Eleven former mission school girls are going on to the government normal school, eight to prepare to be teachers, three to take the general course and a nurse's training later. Five of the mission boys are also attending the normal school.

African proverbs, sent from Liberia by the Rev. W. J. Reed: A snake can run, but he cannot get ahead of his head. A little rain each day will fill the rivers full. The frog says, "I possess nothing, but I have my jump."

When the diocese of Long Island began its series of radio talks in November, the announcement was made that a limited number of copies of the Prayer Book would be sent on request to those whose interest was awakened by the talks. By the time two talks had been given, requests for Prayer Books totalled eight hundred. Two came as far west as Arkansas.

This story of a demand for Prayer Books reminds the writer that we do not know what the gift of a Prayer Book may do.

Forty years ago, I was told this story by an old lady, a granddaughter of Bishop Philander Chase, consecrated the first Bishop of Ohio in 1819. When Chase was a boy, a man who had been a British soldier spent a short time at his home. When he went away he left an English Prayer Book the study of which led Philander Chase and others of the family to enter the Episcopal Church.

A Prayer Book which I presented to a young man who was a Baptist preacher in San Diego county, California, led him to confirmation and then to a divinity school. He is now the Rector of a growing parish in San Francisco.

Dr. T. Z. Koo of Shanghai has summarized the special needs of China as follows:

When a people loses its contact with the vital personality of God, a God greater than anything the human mind and heart can conceive, that people soon begins to lose its vision. And when a people loses its vision, its creative capacity steadily dies out.

There was a time when the Chinese were a creative people. In art, literature, industry, philosophy, government and science, we have been discoverers and pioneers. But for the last thousand years or so, we seem to have lost our creative capacity and have been living merely on our past. I attribute this

malady of arrested growth to our losing contact with the idea and personality of a great spiritual being, a Heaven, or God.

Through the teaching of Confucius, God as a spiritual personality gradually receded into the background and finally became only an abstract principle. We have let our mind wander away from Him and have been content to deal only on the human plane. When we deal only on that plane we are pledging allegiance to a code of morals. The man who does that is like the man who is sitting on a chair trying to raise himself by lifting the seat of the chair; he remains where he is.

But when man is in contact with the great Spirit personality of God, then he is owing allegiance to a personality outside of himself. This man is also sitting on the chair, but his hands are holding on to something outside of and greater than himself, and so he rises.

Therefore, in modern China our need is not only for scientific or material development. These things are not going to help us fundamentally. To me the far greater need is for our people to regain our contact with God. Only through this contact can a great people regenerate itself. Without re-establishing this spiritual contact with God we can at best be but imitators of other people.

West Africa bishops had a meeting during the Lambeth conference, attended by the bishops of Lagos, Sierra Leone, Accra, Niger and Liberia. (One needs a map!) Bishop Campbell says, "One of the outstanding things that emerged is the enormous amount of missionary work being carried on by the African Christians themselves in Nigeria. The Bishop of Lagos said that one of his African priests has sixty stations to look after—nearly as many as we have in all Liberia! When will we in Liberia ever wake up to our duty to our heathen neighbors?"

"The great need and the wonderful opportunity for the growth of our Church in Porto Rico is in the rural districts", says Bishop Colmore. "Here, there are more than a million people unchurched

and unshepherded, and they welcome us wherever we go and importune us to establish our work in other places. We are unable to answer their call because of lack of Porto Rican clergy to do the work. The only answer to the problem is to train Porto Rican young men, in Porto Rico, for the work among their own people. These already know the language, are familiar with the climatic and food conditions, and above all, know the point of view of the people.

"I am most anxious to begin this year the work of a training school for candidates for Holy Orders. During the past year I took advantage of a good offer and bought a dwelling-house of concrete construction in the same block with St. John's Church, San Juan, which is very suitable for this training school for young men. Two thousand dollars in cash was paid on this purchase and ten thousand, loaned by a friend, stand as a mortgage on the building.

"Five Porto Rican men are now ready to enter, in various degrees of preparation. It will be necessary to pay the mortgage; and the cost of operation, including a warden, will be approximately five thousand dollars annually. The most encouraging feature of this district is the development of the rural work, and the enthusiasm of the people should not be allowed to wane."

Bishop Colmore now has eight native priests at work, almost equalling in number his nine foreign priests.

DEVOTION

Two hundred and seventy-two Seventh Day Nevada Adventists gave \$9,957.98 last year to "foreign" missions, which is 70.4 cents a week. Someone may retort that such giving would kill our churches. But as the colored preacher said, "Churches don't die dat way."

—Bishop Jenkins.

ITEMS OF INTEREST

It is not the peace of the graveyard that we need, but the peace of a well kept garden. Roosevelt once said that

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much talk of peace reminded him of a long Sunday afternoon walk, that is to say it meanders around without going anywhere.

ST. CLEMENT'S PARISH ANNUAL MEETING

St. Clement's Parish held its annual parish meeting at the Rectory on Tuesday evening, January 20. The Woman's Guild provided the supper, after which the meeting was called to order by Chaplain Webster, the Priest-in-Charge.

Mrs. W. A. Wall read the report of the Guild, and Mrs. Herbert Mist reported as Treasurer of the Woman's Auxiliary. Both showed that in the past year the women of St. Clement's have done much work. The all-day meetings on the Tuesdays of most of the weeks of the year have been attended by the faithful workers who have made garments most of which have been sold to the local branch of the Woman's Needle Work Guild of America.

John Hay Wilson presented an excellent printed report. The total receipts from pledges, offerings and donations amounted to \$4,585.25.

The disbursements for salaries and expenses were \$4,750.24. As there was a balance on hand on January 1, 1930 of \$519.25, there was a balance on December 31, of \$354.26.

The apportionment for Missions for St. Clement's in 1928, was \$300. In 1929 it was \$400, and in 1930 it was raised to \$700. Mr. Wilson points out that the vestry was not notified, as the canon directs, what the apportionment was to be and the small parish of St. Clement's has not been able to meet it but has done what it could and has paid in to the District Treasurer \$493.02. This sum was made up by the pledges, the Sunday School offering, the Woman's Auxiliary and the offering on Thanksgiving Day.

The Wardens elected are George Buchholtz and W. A. Wall. The Vestrymen are Mrs. C. M. Cooke, Mrs. C. R. Hemenway, Mrs. Minnie Churchill, H. W. M. Mist, H. C. Tennent, J. Hay Wilson, R. Frazer, H. Blackman.

At the annual meeting of St. Clement's Guild and Auxiliary the two organizations were amalgamated and the following officers were elected. President, Mrs. Minnie Churchill; Vice-President, Mrs. George Buchholtz; Second Vice-President, Mrs. Atkins Wight; Secretary, Mrs. Wm. A. Wall; Treasurer, Mrs. Herbert Mist; United Thank Offering Treasurer, Mrs. Wm. A. Wall.

DEATH OF REV. WILLIAM A. MACCLEAN

Early in January, the Bishop received a letter from Bishop Parsons, telling of

the death of the Rev. William A. MacClean, who was in charge of our missions in Paauilo and Papaaloo, until last summer when he moved with his family to California. Bishop Parsons wrote: "It seems that he has been suffering from intestinal ulcers, went to the hospital, pneumonia set in and he died quite suddenly very early Christmas morning." The MacCleans have been living in Berkeley since they returned to the mainland from the islands.

Our deepest sympathy goes out to Mrs. MacClean, and her son Charles, in their bereavement. We have not heard yet what their plans are for the future, but we pray for them strength and courage in whatever way they may be guided to walk after this unexpected and grievous loss.

CHURCH CHOIRS

By the Late Bishop Slattery

As I go about the Diocese I am constantly struck with the beauty of the services and the high quality of the music, especially the music led by voluntary choristers. The whole Diocese owes a debt of gratitude to these earnest singers who give their services for the glory of God.

There are one or two suggestions which I should like to make to all singers who sit in the choirs of our churches, towards making the services of the whole Diocese even more beautiful.

When a cross is carried in the procession, the cross-bearer should place the cross in its position of rest before the hymn is finished. It is disturbing to have the cross-bearer moving about after the rector has begun to say the words of the service. One knows that the cross-bearer is giving no heed to the service itself. When the service begins he should be in his stall, giving full and reverent attention.

Reverent and attentive choristers help to make a reverent and attentive congregation. Since part of the Confirmation Service is said facing the people, I cannot help seeing the choristers during the

prayers; and I am astonished to notice that many choristers simply sit in their stalls, bowing their heads, without attempting to kneel. I think it would be better for choristers not to come into the chancel if they cannot kneel down religiously in the prayers. However beautiful their voices may be, they do not contribute to the worship of the Church unless they share fully in that worship.

In a few churches where a member of the choir sings a solo, only that chorister stands, the others remain seated. I think that always, even if the full choir is not singing, all should stand and show thereby that, though they do not open their lips, they share silently in the praise which is being offered. I am glad to say that I cannot remember ever having seen in this Diocese a singer turn towards the congregation during the solo. The praise which is offered is, of course, offered to God, not to the congregation. We all feel that.

It is the duty as well as the privilege of a rector to select all the hymns. Since his interest is in both the choristers and the congregation he should select such hymns as he thinks the congregation can sing.

It hardly seems necessary to speak of the behavior of choristers. Every chorister must try to be reverent. But there are slight misdemeanors which mar a service, of some of which choristers are probably quite unconscious. One is the turning of pages or the studying of the anthem during the Lessons or sermon. When all the Church is silent, the turning of leaves may be distracting. Since the choristers sit where all can see them, any lack of attention on their part becomes more serious than inattention in the body of the church. Most serious of all is the turning of leaves during the prayers, and in the silent moments after the benediction. Every chorister should have the places found and his music so arranged that he can turn instantly to it when he stands for the praise of the service. It is better to have the first line of a hymn or canticle go lamely than to have the other parts of the service ruined by lack of preparation, by in-

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attention, and by noise.

In a word, the choristers are the rector's chief assistants. They lead not only the praise of the service but they lead in all its other parts: in the responses, in the saying of *Amens*, in devout silence during the prayers, and in keen attention at all times. A good and earnest rector with an attentive choir, worshipping throughout the service, can make everyone who enters the church know that he is worshipping the Lord in the beauty of holiness, and he himself will know that he is in the presence of God.

I DID NOT KNOW

I did not know the sky displayed  
Such colors wondrous fair;  
One day I gave an upward glance  
And saw a rainbow there.

I did not know that man could be  
So gentle and so kind;  
I spent a peaceful afternoon  
In company of the blind.

I did not know what flowers hid  
Within their cloistered cell;  
A friend brought heliotrope to me  
And helped to make me well.

I did not know that common things  
Were much approved of God;  
I watched a man with saintly face  
A-working in the sod.

I did not know a little child  
Could show the way to live;  
One taught me how to pray aright,  
Another how to give.

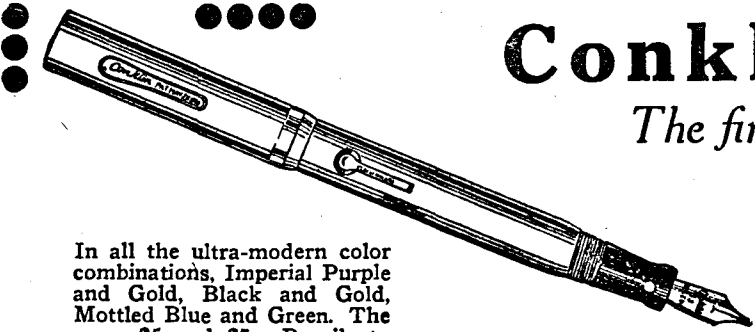
I did not know a beggar man  
Did anything worth while;  
I gave to one a silver coin,  
He gave me back a smile.

I did not know that any book  
Could mean so much to me;  
I read: "And ye shall know the truth  
And the truth shall make you free."  
—Grenville Kleiser.

THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS—DEC. 31, 1930

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$5,240.00	\$4,400.00	\$350.00	\$350.00	\$47.92
St. Andrew's Haw'n Congregation.	700.00	902.41	52.50	52.50	5.11
St. Peter's (Chinese), Honolulu....	660.00	690.01	29.25	29.25	8.75
St. Clement's, Honolulu.....	700.00	536.52	52.50	52.50	6.65
St. Elizabeth's (Chinese), Honolulu.	300.00	330.00	17.50	17.50	10.00
Epiphany, Honolulu.....	350.00	371.51	17.50	17.50	4.16
St. Mary's Mission, Honolulu.....	125.00	142.29	7.00	7.00	3.00
St. Mark's Mission, Honolulu.....	125.00	152.95	6.00	6.00	11.53
St. Luke's (Korean), Honolulu....	135.00	135.00	11.75	11.75	2.00
Holy Trinity (Japanese), Honolulu..	150.00	157.02	11.75	11.75	1.00
Good Shepherd, Wailuku.....	255.00	280.00	29.25	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	1.00
Holy Apostles', Hilo.....	200.00	200.00	22.25	22.50	15.00
St. Augustine's, Kohala, Hawaii....	160.00	160.00	11.75	11.75	25.00
St. Augustine's (Korean), Kohala..	50.00	50.00	6.00	6.00	5.00
St. Paul's, Makapala, Hawaii.....	125.00	126.79	6.00	6.00	3.38
St. James', Kamuela, Hawaii.....	50.00	50.00	6.00	6.00	3.35
Paaulo District, Hawaii.....	35.00	35.00	6.00	6.00	8.00
Christ Church, Kona, Hawaii.....	280.00	280.00	17.50	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	80.00	6.00	6.00	11.25

This is the final report of the Treasurer to the end of 1930. All monies for Missions from any source should be sent by Treasurers of Parishes and Missions to Jan F. Mowat, Treasurer, Bishop First National Bank as soon as possible.



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