

# 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. XXI.

HONOLULU, HAWAII, JULY, 1931

No. 5



THE GUILD OF CHRIST CHURCH, KEALAKEKUA, JUNE 3, 1931  
THE SIXTY-THIRD ANNIVERSARY OF MRS. E. C. GREENWELL'S ARRIVAL IN KONA.

Front row, beginning at left, the present officers: Miss Marguerite Bryant, Secretary and Treasurer; Mrs. Willie Weeks, Vice-President; Mrs. R. V. Woods, President; Mrs. Frank Greenwell, President of the Woman's Auxiliary; Mrs. E. C. Greenwell, Then former officers: Mrs. Robert Wallace, President 1908-1928; Mrs. E. C. Conant, Vice-President; Mrs. J. D. Paris, Secretary and Treasurer.

Back row, left: Miss Nancy R. Wallace, Mrs. Wallace Aungst, Miss Alice Hoapili, Miss Fujita, Miss Ellen Hall, (sister of Mrs. Greenwell), the Rev. Canon Wallace, Mrs. G. E. Bryant, Mrs. Luther S. Aungst, Mrs. Robert Paahau, Mrs. Shannon Walker, Mrs. Pauls, Mrs. U. G. Hinders, Miss Piilani Yates, Mrs. H. C. Dickson.

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# Hawaiian Church Chronicle

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

VOL. XXI.

HONOLULU, HAWAII, JULY, 1931

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## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

July, 1931

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

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

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

Advertising rates made known upon application.

### CALENDAR

July 5—5th Sunday after Trinity  
July 12—6th Sunday after Trinity  
July 19—7th Sunday after Trinity  
July 25—St. James  
July 26—8th Sunday after Trinity



### NOTES

The thanks of the Editors are given for the helpful and generous donations towards the support of the Chronicle from the Guilds of the Hawaiian Congregation, the Cathedral, and the Church of the Epiphany. Also from the Vestry of St. Clement's Parish and from the Committee of the Hawaiian Congregation.

Individual gifts and subscriptions have also been received. If all who receive the paper would send in a subscription the finances of the Hawaiian Church Chronicle would be in excellent shape. The policy of the paper is not to send bills, because we do not want anyone to whom it is sent to decline to take it. As the Bishop's means of reaching his people on the Islands and his friends on the Mainland with information about the work in Hawaii and its needs, he wants it to reach as many as possible, and that those who wish to have a part in its support may do so. Up to the present time the bills have been paid but as the summer is coming on and the paper is published every month, we hope that those who receive it will feel disposed to assist in maintaining this important part of the work of the Episcopal Church in Hawaii.

Extra copies of the Chronicle are sent when possible to the clergy and others when a request is made and when there are any special articles in which a Church, Guild, or person, is mentioned at length. The Bishop is often asked for back numbers and he is not always able to supply them.

The Bishop has requests for nine copies of the Hawaiian Church Chronicle for March, 1931. He will be glad if any one has a copy which he does not wish to preserve if such would be sent to him. He desires to thank those who have sent copies of certain issues to him and assures the donors that all have been used.

As illustrating the value of the Hawaiian Church Chronicle, we give the following: In response to an appeal for aid in educating three fatherless girls at St. Andrew's Priory, appearing in the May number, there was received the pledge of \$150 a year for three years. Additional gifts of \$10 and \$5 were made for the same object. A Churchwoman from the States took a copy of the May number from the rack at the Cathedral door and having read it, she gave to Mrs. Tom Wall \$10 for the Malihini Scholarship, \$10 for the Bishop's Discretionary Fund and a subscription for the Chronicle. She said she wanted to keep in touch with the work of the Church here. All these gifts came from readers of one number of the Chronicle. Such donations justify the request of the Editors for a generous support of the paper by gifts and subscriptions.

### Wanted

Keen young Christian men wanted for Church Army training, from 18 to 30. Must be confirmed members of the Episcopal Church, with a desire to devote their lives to the service of God and their fellow men. Full particulars will be given on application to one of the following: the Bishop, Archdeacon James Walker, Kohala; Captain George A. Benson or Captain Wm. A. Roberts, Paauilo, Hawaii.

## THOUGHTS FOR THE FOURTH OF JULY; THE COLONIAL CHURCH IN VIRGINIA

### *Gross Misstatements about it in Some Histories*

When we read in some books that the clergy of the Episcopal Church in Virginia in Colonial days were an immoral set of men, we must remember that those who wrote thus were Congregationalists, Methodists and Baptists who regarded dancing, card playing, horse racing and other sports, innocent in themselves as immoral, sinful and utterly incompatible with membership in any Christian body.

Because the clergy of the Established Church in Virginia countenanced such things, and even took part in them, they were denounced in the most violent terms as irreligious.

What are the facts as ascertained by the most patient investigation? The Established Church in Virginia was the spiritual mother of the families from whom came the galaxy of notable men who were distinguished leaders in the cause of public weal and in the patriotic cause during the revolution.

### *George Washington*

George Washington was one whose character had been developed under the care of the Church of Virginia. There are few names in all the long list of great men who are so honored by all the people of civilized lands as that of Washington. Men who were themselves great have borne testimony to the high character of him who is justly called the "Father of his Country."

Poultney Bigelow in his "Seventy Summers", tells how he had two hours conversation with Gladstone during which time they discussed men. Gladstone said: "Of all the great men of whom I know there is but one who satisfies me —George Washington. I recall Marshall's Life of him, it produced an enormous impression. Bismarck was a big man, Washington was great."

Dr. Goodwin in his "Colonial Church in Virginia" gives a list of 600 clergymen who came to Virginia during the Colonial period and of these only 35 were accused of any misconduct, and most of these were guilty of small offenses such as debt. In each of the 92 parishes in 1776 there were twelve vestrymen selected

because of prominence. It is most questionable whether these would have tolerated serious misconduct on the part of their ministers.

### *Were the Virginia Clergy Tories?*

Of the 92 listed clergy in Virginia at the time of the Revolution the records in the Congressional Library show that 69 were loyal to the American cause, and of these 20 were on the County Commissions of Safety, 10 were chaplains, 3 others saw active service, and three more were chaplains of Convention or of the House of Burgesses.

Only 16 were known to have been Tories and some of these returned to England after the Declaration of Independence and others were dismissed from their positions. It should be remembered that it is estimated that one-third of the people in New York and New England were loyalists.

In view of the fact that a Virginian had to go to England in order to be ordained and that most of the clergy had been born in England the showing of adherence to the American cause is remarkable.

The cause of the decadence of the Church in Virginia after the Revolution was largely due to the fact that the legislature in 1802 took away the glebe lands of the parishes on the cultivation of which the clergy in great degree depended for their livings. This led to the vacancy of many parishes and the decay of many of the old colonial churches. In the 97 parishes there had been 250 churches and eight out of ten of these were abandoned due to lack of support of the clergy.

In 1790 the Rev. James Madison was chosen Bishop of Virginia and went to England to be consecrated returning in 1791 in time to attend the Diocesan Convention.

Again and again in the 184 years since Jamestown was founded in 1607 requests had been made that a Bishop be consecrated for the Colonies, but the Church of England took no steps to send one. The same lack of vision which led the bishops to refuse John Wesley to preach in the churches which resulted in the separation of the Methodists, led them to decline to send a bishop to America because there was no precedent and they were hampered by law.

It is true that the Society for the Propagation of the Gospel in Foreign Parts was generous in aiding churches in the colonies, but the authorities neglected the crying need of the church and took no steps to relieve the situation. Due to red tape, Dr. Seabury had to go to the Episcopal Church in Scotland to be consecrated Bishop of Connecticut.

The revival of the Church of Virginia is an interesting story, but this can not be told here. The Rt. Rev. James Madi-

son, the first Bishop was the President of the College of William and Mary and could only make his visitations in vacation time. Bishop Moore who succeeded him in 1814 received a salary of \$300 a year and \$75 for traveling expenses. His assistant Bishop Meade received \$150 a year. Both received their support as Rectors of parishes.

In 1829 the Diocesan Missionary Society was formed and the receipts for the year were \$324.72 and in 1929 there were four dioceses in what had been the state of Virginia and the receipts of the Missionary Society of the Diocese of Virginia were \$70,000.



## THE BISHOP'S COLUMN

### *Welcome!*

This month is a time for rejoicing because it brings to the Church on three of our islands new and needed recruits. On the second, we welcome the Rev. and Mrs. Joseph Clarkson Mason, who will carry on the work at Hilo until the Coreys return. On the ninth, we look for Mr. Albert Stone and his family for Iolani; and on the seventeenth, Rev. and Mrs. C. Fletcher Howe, with their daughter Eleanor, are due in Honolulu on their way to the rectory at Wailuku. We extend our heartiest aloha to these new fellow workers in this part of the Kingdom of God.

### *The Proposed Museum*

Much interest has been expressed in various quarters regarding the collection of religious objects connected with life in the Islands which we propose to gather together in a permanent exhibit in or near the Cathedral, which may well become ultimately a valuable Church museum. I am particularly pleased at the promise of pictures, letters, books and other relics which belonged to former Hawaiian rulers, and especially of some connected with members of the royal family which belonged to our own Communion. Valuable articles of ecclesiastical

interest have also come in, some of them dating from Bishop Staley's time. Also there is a promise of some old pictures and other objects connected with the Armstrong family, which will add to the value of our collection. It seems to me that an ecclesiastical museum in Honolulu would be of great value not only as a source of information to our own people, but also as a place of interest and attraction to the great number of visitors who spend considerable time on the Islands, and of travellers, who stop off on their way to and from the Orient and Australia.—S. H. L.



## HERE AND THERE IN THE DIOCESE

### *A Word from Bishop Burleson*

At the farewell service held for our Church Army men at the Church Missions House, New York, in April, Bishop Burleson took part. He writes about it in this way:

"I had the pleasure of saying a word of greeting to your Church Army boys last Monday. I am tremendously interested to see this work really beginning. Walker and I talked over the possibility of it when I was occupying the easy berth of Bishop of Honolulu."

### *Two of Our Candidates Work with the Church Army This Summer*

Mr. John Mato, who is studying for Holy Orders under the direction of the Rev. H. A. Willey of Kapaa, will spend the month of August at the Church Army headquarters at Paauilo, learning and assisting in Church Army methods of work. Edward Littell has joined a Church Army group for the summer under Captain Atkinson, at Parkersburg, West Virginia. It might be well if all our Candidates for the ministry could have similar experiences in practical work under the trained evangelists of the Church Army.

### *News from Maunaloa, Molokai*

On June 1st, Mr. Andrew N. Otani, Postulant for Holy Orders at Maunaloa, Molokai, wrote:

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"Our Sunday School is still increasing in the number of children. Last Sunday, there were 55 children present, and there is great possibility of increasing the number. Now the schoolroom is too small. I am considering that in September the children should be separated into more classes."

Mr. Otani adds that he has another teacher and several bigger children in mind, who will help him in his growing mission work.

### *The Bishop Visits Kauai*

Several things of interest occurred during the Bishop's visit to East and West Kauai, June 11th to 17th. At Kapaa, Mr. Willey baptized 7 adults, (4 of whom are Japanese), and presented 12 persons of 4 races for Confirmation, 3 of whom are Chinese. The Bishop conferred with Mr. Mato in regard to his theological studies and active work in the parish, and was pleased at the steady progress shown in both directions. At Eleele, Waimea and Kekaha, the Bishop conferred with Mr. Martin and others in regard to developing the work, discussed designs for the proposed church at Kekaha, and made about 40 calls on sick and well people in that part of the island.

### *Laymen Surprise the Bishop*

Each of the two groups of laymen who spent week-ends in retreat at Kokokahi this spring have spontaneously thought of some needed and useful object to present to the Bishop for the Diocese as a thank offering for the spiritual refreshment gained in the retreats. One group is buying a portable altar with the necessary Sacred Vessels, for use in future retreats, young peoples' conferences and similar gatherings which are held out of reach of a church building. The other group has given a shelf of books to the Diocesan Circulating Theological and Devotional Library, leaving the choice of the volumes to the Bishop. Both of these gifts supply real needs and help up-build the spiritual life of the Diocese.

### **YOUNG PEOPLE'S WORK SUMMER, 1931**

The Bishop has appointed Newton Tenney Peck Diocesan Director of Young People's Work for the summer of 1931. Mr. Peck is a candidate for Holy Orders in the Diocese of New York.

All communications, suggestions and constructive criticisms regarding this work should be made by interview or mail directly with Mr. Peck who will be in Canon Ottmann's office on the Cathedral grounds from two to four Mondays through the week to Friday afternoons during the summer. The mail

address is 242 S. Beretania Street, Honolulu, the telephone is 4426.

The Bishop hopes that all young people of the Church will make united efforts for the Church of the future.

### *Young People's Organization*

The Rt. Rev. S. Harrington Littell, Bishop; The Rev. Canon Donald R. Ottmann, Dean of the Young People; The Rev. E. Tanner Brown, Dean of Young Men; Mrs. Walter R. Coombs, Dean of Young Women; Mr. Newton Tenney Peck, Diocesan Director.

### *The District Council*

Mrs. Robert E. White, Lay Adviser; Miss Betty M. Sauerman, President; Mr. William Chee Lin, Treasurer; Miss Elaine K. Untermann, Secretary.

### *Gathering at the Cathedral*

On Sunday, June 28, at 6:30 P. M., the young people interested in our work met in the Davies Memorial Hall at the request of the District Council. The Bishop delivered a short address on "Pulling Together", and Canon Ottmann spoke of the value of the work of young people. Mr. Peck then opened the discussion as to summer plans.

The Young People's Conference will be held at the Y. M. C. A. camp at Mokuleia on Labor Day week, September 5th to 7th. It is hoped that all our young people of the Diocese will make a special effort to attend this conference for their spiritual growth.

The Council suggests for the first discussion on July 5th: "Education in Hawaii." The speakers will be Dr. Arthur L. Dean, former President of the University of Hawaii, and the Rev. E. Tanner Brown, Rector of St. Clement's Church.

Other topics are suggested for later discussion such as, "What is right and what is wrong with the Church", "Compulsory Military Training", "Gandhi", "Capital Punishment", "Internationalism", "Has Christ Any Authority" and others.

### **THE REGISTRAR AND HIS ASSISTANT**

Bishop Littell made a wise choice when he appointed Penrose C. Morris as Registrar of the Missionary District, and

another wise choice was Mrs. Arthur G. Smith as his assistant.

Mr. Morris has taken the deepest interest in the work and has secured a nearly complete file of the Anglican Church Chronicle from 1881 onward. This was made possible by the gift of the Trustees of the Hawaiian Historical Society of duplicate copies in their possession. Colonel T. M. Spaulding was the one who found them and secured the gift.

Mr. Morris has a complete file of the Hawaiian Church Chronicle, the Journal of the District, the Annual Report of the Woman's Auxiliary, many of the journals of the Synod of the Anglican Church of Hawaii, a set of the Diocesan Magazine published by Bishop Willis, a number of pamphlets issued in old controversies, and many valuable papers.

Mrs. Smith has taken care of clippings from newspapers, programs, pictures and so on which she pasted in books and which will be added to from time to time.

Some of our Church people have notified the Bishop that they have in their possession many valuable pictures and letters which they are not only willing but anxious to place with the Registrar when there is a place where their safety would be assured.

Those who read this article and have any papers, pamphlets or pictures relating to the Church and its work from the time of Bishop Staley are requested to notify the Bishop.

Mr. Morris has had the papers and journals bound in stiff paper covers and the result is a neat appearance. This work has been done in his office.

### **ANNIVERSARY AT KEALAKEKUA, HAWAII By Mrs. R. V. Woods**

June 3rd, 1931. "Christ Church Guild met at the residence of Mrs. E. C. Greenwell." That sentence, with little variation except the date, has been written almost twice monthly for twenty years in the minutes of Christ Church Guild. On this occasion prayers having been said by the Rev. Canon D. Douglas Wallace, and the

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usual business transacted, the President Mrs. R. V. Woods, gave a very brief outline of the history of the Guild. It was organized by Canon and the late Mrs. D. Douglas Wallace in 1906 and Mrs. E. C. Greenwell was its first President, acting in that capacity for two years, the meetings being held alternately at the homes of the members. In 1908 Mrs. Greenwell declined re-election as an officer but has always continued a most active and generous member. Mrs. Robert Wallace was elected to succeed her and continued in the presidency till 1928. In 1911, the membership had increased and so had the distances between the houses making it difficult for some members to attend. Mrs. Greenwell then offered to have the Guild meet every first and third week of the month at her house, and for twenty years the members have enjoyed her hospitality from 2:30 to 5:00 P. M., a delicious tea being served at 4 o'clock.

Canon D. Douglas Wallace then proposed a rising vote of thanks to Mrs. E. C. Greenwell for her hospitality to the Guild during twenty years and for her liberal help in all matters concerning Christ Church, the record of the same to be inscribed on the minutes. The Members rose unanimously in silent greeting to their beloved hostess.

At Mrs. Robert Wallace's suggestion and with Mrs. Greenwell's consent it had been arranged to have a photograph taken that afternoon with past and present officers and members of the Guild around Mrs. Greenwell and when it was learned that June 3rd was also the 63rd anniversary of Mrs. Greenwell's arrival in Kona, it gave a double meaning to the commemoration.

Mrs. Greenwell was married in Montserrat, West Indies, and came with her husband to Kona in 1868, landing at the tiny wharf at Kaawaloa from a small vessel commanded by Captain Macgregor. She rode side saddle on a borrowed mare up the steep trail, there being no roads, to the home she has occupied ever since and where her fine family of six sons and four daughters were all born and

raised. Mrs. Greenwell celebrated her 90th birthday in May and the prayers of Kona is that she may be spared, a blessing to the community, for many years to come.

*Note by Bishop Restarick*

I first saw Mrs. Greenwell in 1902 and recognized that here was a remarkable woman. Becoming a widow, forty years ago at this writing, she not only had the care of her large family but also she had the management of the extensive estate left by her husband. Both of these tasks she accomplished in a way which demonstrated her unusually strong character and her business ability.

Her household showed the culture of the best traditions of an English gentlewoman, which made a great impression on me when I was the guest of the family.

She was the organist of Christ Church for many years until her eyesight failed. The choir was the whole congregation for every one sang. She was largely the means of keeping the Church at Kealahou alive through many vicissitudes.

In the community she has occupied a place which it is impossible to describe. She has been a mother in Israel to young and old, never failing to advise, help and comfort all in the district who needed her kindly ministrations.

All honor to this aged and beloved woman and may she have light at the eventide of her long, devoted and useful life.

Henry N. Greenwell, the husband and father, had been an officer in the British army. He came to Hawaii by way of Australia and at first engaged in business in Honolulu. Early in the fifties he went to Kona, where there were many orange trees descending from the trees Vancouver had given the chiefs in 1792. At that time oranges were shipped from Kona to San Francisco in schooners.

A blight attacked the trees and Mr. Greenwell went to the West Indies to find a remedy and to study the method of growing the fruit. On the island of

Montserrat famous for its lime juice, he met Miss Elizabeth C. Hall, whose father was engaged in citrus culture. He married this lady and returned to Kealahou and turned from growing oranges to raising sheep and cattle. By purchase and lease he obtained control of large tracts of land.

Bishop Staley sent the Rev. C. G. Williamson to Kealahou in 1867, and from the time when Mrs. Greenwell arrived the following year, the family has been the stay of the church there. Mr. Greenwell gave a piece of land to the Church and additional acreage was acquired. On this are the church, the parsonage and the churchyard.

Mr. Greenwell died on May 18, 1891, and is buried with the relatives of many others still living in the district in the beautiful God's acre surrounding the church.

The late Robert Hall, for many years the manager of Niulii plantation, was a brother of Mrs. Greenwell. Whenever there was no priest at St. Augustine's, Kohala, Mr. Hall served as lay-reader, and he and his sister, Miss Ellen Hall, who lived with him, were the staunchest supporters of the Church.

When Mr. Hall retired he went to live at Kealahou, where he died. Miss Hall survives her brother and she appears in the group on the front page.

**PROGRAM FOR TRIENNIAL  
MEETING OF THE WOMAN'S  
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The central theme of the program for the meetings of the Woman's Auxiliary in Denver, September 16 to 30 will be "The Kingdoms of our Lord." Under this heading five great topics are to be presented that reflect pressing problems before the world today.

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### 3. *Inter-racial Contacts.*

Japan—Mr. Takeuchi, Japanese student.  
Colored—Miss Charlotte Atwood (colored) 25 years public school teacher, Washington.

4. *International Relations.* Dr. McGregor, Western Theological Seminary, Chicago, missionary in India.

5. *Religious Thinking Today.* Dr. Angus Dunn, Cambridge Divinity School.

The addresses will be followed by sectional meetings on each subject under competent leaders. Each delegation is asked to divide its delegates among the five subjects. Findings Committees will be appointed to bring resolutions to the whole house at final meeting. This will be the first time that the modern conference method of group discussion and corporate thinking has been so largely used in the triennial meeting. In order that it may be valuable and effective, careful study and thought are necessary in advance as well as during the meetings. This program and new method of procedure is worthy of our keenest interest and prayers. Whether attending as delegates, alternates, visitors, or not at all, all Churchwomen will be glad to unite in study and prayer through the summer, in connection with one or more of the vital problems to be considered.



### DELEGATES TO THE TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY, AT DENVER, SEPTEMBER 16-30

The generous offer of a good friend of Hawaii to make it possible for a Chinese woman to go to General Convention from Hawaii, in memory of Sarah Chung and as a recognition of her life of devotion to St. Mary's and the Church in these Islands, was an inspiration for us to try and have other racial representatives. Mrs. J. F. Chalmers and Miss Grace Fukao have been chosen as delegates from the Hawaiian and the Japanese people and we feel sure that there will be many who will want to have a share in making it possible for them to go. The Hawaiian Congregation and

Iolani Guild and Auxiliary have undertaken to raise half of the expense for their delegate and the congregation of Holy Trinity are going to do all they can to help. The entertainment committee in Denver has promised to provide rooms and breakfast and transportation to and from the meetings. About \$350.00 more will be needed and anyone wishing to help may send a gift for this purpose to Bishop Littell or Mrs. Thos. E. Wall, Treasurer, Box 3407, Honolulu, marking it, "Triennial Travel."

Mrs. Jennie D. Marshall of Wailuku, Maui, and Deaconess Sarah Swinburne have been appointed alternates to the Triennial meeting of the Woman's Auxiliary at Denver.



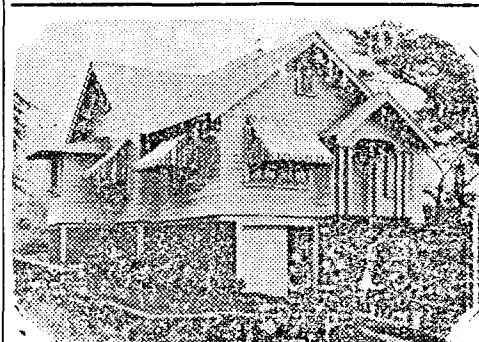
### INTERESTING EVENTS OF THE COMING TRIENNIAL

1. Great United Thank Offering Service, Thursday, September 17, 7:30 A. M.
2. Mass Meeting, Thursday, September 17, 8 P. M.  
Bishop Littell, speaker.  
United Thank Offering announced.  
Nationals introduced.
3. Day of Intercession, Friday, September 25, Noon to 4 P. M.  
Home Missions, Bishop Roberts of South Dakota.  
Foreign Missions, Bishop Reifsnider of Tokyo.  
Personal Application, Bishop Scarlett of St. Louis.



### UNITED THANK OFFERING STEADILY MOUNTING

The June meeting of the Executive Committee of the Honolulu Branch of the Woman's Auxiliary was held at Epiphany Church on the 3rd, opening with the communion service, conducted by the Rev. J. Lamb Doty, participated in by a number of the ladies of Epiphany



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Auxiliary, as well as the members of the Executive Committee. After the service, all adjourned to the Parish House. The day school which usually holds its sessions here took this occasion to have its annual picnic. Much routine business was handled, thus paving the way for the summer months when no meetings will be held. The Treasurer, Mrs. Thomas E. Wall, reported \$1,168.78 on hand for the United Thank Offering and we were reminded that there will be one more collection in all Parishes and Missions just before our offering is sent on to Denver. It is our aim that every woman in the Church in this Missionary District will have the privilege of a share in the United Thank Offering. Since the meeting we have been greatly cheered by the receipt of \$60.00 from a dear friend of the Auxiliary, now residing in England, and we are happy to think that even though so far away, she still feels so keen an interest in the United Thank Offering and the Auxiliary.

Perhaps it will be interesting to know that the total offering received on September 17th in Denver will be used as follows:

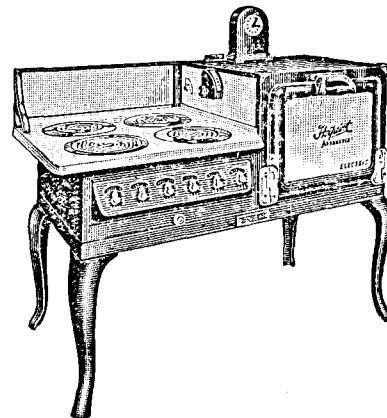
One-tenth to be added to the permanent trust fund, the income from which is to be used for retiring allowances of United Thank Offering workers.

A sum of not less than two hundred thousand dollars (\$200,000) to be appropriated for buildings to be erected in the mission field.

The remainder to be used for the training, equipping, sending and support of women in the missionary enterprises of the Church.

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BISHOP FURSE, OF ST. ALBANS, ENGLAND TO PREACH AT THE OPENING SERVICE OF THE GENERAL CONVENTION

Denver, Col.—The Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, will deliver the sermon at the opening service of the fiftieth General Convention of the Protestant Episcopal Church at Denver, Col., September 16 next, in connection with which elaborate preparations are being made. Bishop Furse is one of the outstanding leaders of the Anglican communion, and not unknown in the United States, having been a delegate to the Foreign Missions Conference which met in Washington in January, 1925.

A closer tie to the United States rests in the fact that his wife is the former Frances Josephine Redfield, daughter of an American Army officer. Of Irish lineage, massive in body, keen in intellect, vigorous in speech, he has been characterized as "one of the most stimulating and wholesome influences in English religious life today." He has a native wit and an attractive personality which, with his progressive and constructive thinking, have made him a force among the body of English bishops. He is particularly identified with the movement for world peace; and with an inbred hatred of sham, is a leader in the social reform movement in the British capital, of whose life he is a part, his diocese being located just over the border of North London. Born October 12, 1870, and educated at Eton, he was a conspicuous figure at Oxford in the early 90's. Following his

ordination he engaged in parochial work, later being appointed Archdeacon of Johannesburg, where he served from 1903 to 1909. In the latter year he was made Bishop of Pretoria, in which post he continued until 1920, when he was recalled to England and put in charge of the Diocese of St. Albans. Bishop Furse's acceptance of the invitation to cross the sea and travel half-way across the continent to address the convention is felt by church leaders to be further gratifying evidence of the close accord between the American church and the mother church of England. He will arrive in New York early in September.



#### PLEDGE FOR ADVANCE WORK

Bishop Burleson, whom we all love and to whom this Missionary District owes a debt of gratitude, is counting on us for \$3000.00, which amount we pledged at Convocation, 1930, as our share of the Advance Work program of the General Church. If we fail him, he must go without this money which he has been expecting to use for the restoration of Indian Chapels in South Dakota, some of which are over fifty years old. Do we realize, that putting aside this and other needs of his own Missionary District, he has been instrumental in procuring many thousands of dollars from Headquarters for us and that his interest in us and our work is still vital and effective?

The summer season in South Dakota is short and if the work is done this year the money must be forwarded during the next month or so. Fifteen hundred dollars is still needed. Mrs. Kenneth Day, Treasurer, P. O. Box 678, Honolulu, T. H.



#### MEMORIALS

*In loving memory of:*

Mrs. Theodore H. Hoffman (Nellie May Butterfield). Born, San Jose, California, May 12, 1870. Died, Honolulu, July 7, 1930. A generous hearted member of St. Andrew's Cathedral Parish and Woman's Guild. Confirmed by Bishop Nichols in 1902.

*"Even so, Father; for so it seemeth good in Thy sight."*

Mrs. Osmond, nee Penelope Frances Blyth. Born, London, England, June 29, 1849. Died, Brighton, England, July 13, 1927. A member of Epiphany Mission from its founding in 1910 to 1920. She will long be remembered for her unselfish labors and her kindly deeds to those who needed her loving ministrations.

*One thing have I desired of the Lord, even that I may dwell in the House of the Lord all the days of my life, to behold the fair beauty of the Lord and to visit His temple.—Ps. 27, 4.*

Mrs. Mary Alice Brown, (Mary Alice Smithies). Born 1861, died July 17, 1921. A faithful member of St. Clement's Parish and Woman's Guild and organist for 18 years.

*"His servants shall serve Him and His name shall be in their foreheads."*

Sister Albertina (Albertina Pollybank), Sisterhood of the Holy Trinity, Devonport, England. Born, England, September 30, 1840, died Honolulu, July 20, 1930. The last and youngest of the five English Sisters who came to Hawaii at the call of Queen Emma to establish the School for Hawaiian girls known as St. Andrew's Priory.

After teaching thirty-five years, she retired when Bishop Restarick took over the school in 1902, and, with Sister Beatrice passed the rest of her days in a cottage in the Priory grounds in peace and comfort. Large brass memorial tablets in the oratory of the school, and a pair of beautiful windows in the Cathedral, testify to the love and devotion of their former pupils and friends.

*"Lord, all-pitying, Jesu blest,  
Grant them Thine eternal rest."*

Mrs. Edmund Norrie (Fanny Richardson) died July 25, 1929. A faithful communicant of the Hawaiian Congregation at the Cathedral and an officer of

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Miss Eva Mary Stevens, born in Sacramento, California, April 6, 1868, died in San Francisco, July 29, 1918. For fifteen years an active member of St. Andrew's Guild and Auxiliary, a teacher in St. Andrew's and St. Peter's Sunday Schools, as she had been previously in St. Paul's, San Diego for years, and she was at one time organist of St. Paul's. A consistent Christian, a loyal and devout member of the Church, loving its ways, co-operating in all its efforts, and eager to uphold its honor, both in word and deed. She bequeathed one-third of her fortune to the Board of Missions for Hospital work in China.

*"And with the morn those angel faces smile,*

*Which I have loved long since, and lost awhile."*



#### 60th ANNIVERSARY OF THE WOMAN'S BOARD OF MISSIONS OF THE PACIFIC ISLANDS

On June 2nd a delegation from the Woman's Auxiliary attended the 60th annual meeting of the Woman's Board of Missions of the Pacific Islands, held at Central Union Church. This was a most interesting and inspiring day. It marked the retirement of Mrs. Theodore Richards after 21 years as President of the organization and 9 years as Vice-President, thus rounding out 30 years of consecrated and devoted leadership. Mrs. Richards gave a most interesting resume of her 21 years as President. After thanking the Woman's Auxiliary for the beautiful basket of flowers sent to them in expression of aloha and goodwill, she called attention to the increasing spirit of co-operation and understanding between the women's organizations of the various Churches in Honolulu and said what a real pleasure it had always been to her to attend the annual meetings of our Woman's Auxiliary. As a tangible result of the benefit of "going visiting", she pointed to their "Book of Remembrance" which had been prepared for this anniversary, the inspiration for which had been received at our annual meeting.

After a devotional program and a morning of most interesting reports, luncheon was served to about 175 people

Dean Ault made a brief address of welcome. Then followed a chorus, "The Rosary" admirably sung under the direction of R. R. Bode.

The Salutatory was given by Miss Clara Gilman entitled "American Libraries" which was followed by the address of the evening by the Rev. Edward Tanner Brown. He took as his subject "Vulcan and Venus", and elaborated his theme bringing out forcibly the need of strength and beauty in the formation of character, one was incomplete without the other.

After another chorus, Miss Katherine Clark read an essay on "Feather Kahilis". The Valedictory was given by Miss Frances Peacock, at the close of which Andrew Park played a violin solo "Once Upon a Time."

The diplomas were presented by Bishop Restarick who read a letter from Bishop Littell expressing his regret that he could not be present owing to another engagement. The diplomas were contained in beautiful leather cases, the work of Sister Clara, assisted by Miss Heist.

The graduates numbered sixteen, the largest class ever graduated from St. Andrew's Priory. Those who received the diplomas were: Alice Akana, Katherine Clark, Elizabeth Greig, Clara Gilman, Emma Harris, Lydia Kahala, Aileen Kam, Inez Leong, May Long, Daisy Miller, Sue Nishiona, Hilary Nelson, Frances Peacock, Irene Sylva, Caroline Tyau and Edwina Kreis.

Prizes were given as follows: For the best attitude, both in and out of School,

lanche Pawn; for the greatest all round improvement, Gladys Ralston; for the highest scholarship in the high school department, Mabel Chen; for highest scholarship in the grammar school, Gladys Long; for excellence in sewing, Clara Kuwamoto, Sarak Ahau and Marian Auen; for excellence in music, Yetta Aubey; pins for distinction in athletics, lanche Pawn, Phoebe Furtado and Elaine Spencer.

After the singing of the school song, the words composed by Miss Shaw, a former music teacher at the Priory, Bishop Restarick pronounced the benediction.



#### IOLANI COMMENCEMENT

On Wednesday evening, June 3, the commencement exercises of Iolani took place in the assembly hall of the school. Bishop Littell presided and after a part of the program had been carried out he introduced the Honorable E. K. Massee, Judge of the United States District Court, who delivered the address to the graduating class. The Judge spoke to the class words which showed he understood the aspirations of youth. He told them plainly they would have to work for what they got, that it was the one who was not afraid to do more than was expected of him who was marked by his employers as worthy of promotion. Above all character was a factor which made the services of any one valuable. Knowledge was power when it was put into practice and it must be used righteously.

The graduates were Paul Hirashiki, Tetsuya Hamada, Joo Lim Lum, Richard Wong, Stanley Sakai and Yuzuru Okawa.

The Hinckley gold medal was awarded to Paul Hirashiki for scholarship and the Philadelphia Academy medal to P. Hamada for his interest in all that concerned the activities of the school.

The Bishop spoke words of appreciation.

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tion of the work of the faculty during the past year, and the diplomas were given by the acting principal, J. P. Collins.

### ST. CLEMENT'S CHURCH

The work at St. Clement's Parish is developing rapidly, the summer being used by the newly arrived Rector, the Rev. Edward Tanner Brown, for the purpose of creating certain basic activities, which can be used as foundation stones for the Fall work.

A Boy Choir meets twice a week for rehearsals under the organist, Katherine Hill Rawls, and will be used for the worship of the Junior Church in months to come. Confirmation Classes are being organized in preparation for the visit of the Bishop on August 23rd. A group of Young People have met several times and will be organized into a Chapter of the Young People's Service League, the initial gatherings indicating a membership of over twenty. The Church School is gathering at nine o'clock each Sunday morning for a service in the Church and instruction by the Rector. The question of Religious Education is being studied carefully and a definite program will be presented for Fall work. The hour of the late morning service has been placed at ten o'clock and seems to meet with the approval of the congregation.

The Woman's Guild and Auxiliary, at a meeting in the Rectory on June 23rd, when, by the way, nine new members were added to the roll, voted to adopt the Chapter plan of organization. Definite duties were outlined by the Rector for each Chapter, chairmen appointed, and the members enrolled themselves under the Chapters in which they were interested. No one refused to accept responsibilities and the meeting was most enthusiastic. The Chapters and chairmen are as follows: Sewing Chapter, Chairmen, Mrs. Wm. McKay and Mrs. L. de Vis Norton; Altar Chapter, Chairman Mrs. Atkins Wight; Music Chapter, Chairman, Mrs. Harry Blackman; Young People's Chapter, Chairman Mrs. Burt Bacon; Auxiliary Chapter, Chairman, Mrs. George Buchholtz; Program Chapter, Chairman, Mrs. Minnie Churchill; Membership and Calling Chapter, Chairman Mrs. Cara Young; Church School Chapter, Chairmen, Mrs. Cuthbert Row, Mrs. Arthur Greenwell, Miss Josephine Soper; Social Chapter Chairmen, Mrs. Montague Cooke, Jr., Mrs. Donald Fischen, Mrs. W. L. Weible and Mrs. Robert Frazer; Social Service Chapter, Chairmen, Mrs. Winifred Bridgewater, Mrs. L. de Vis Norton, and Mrs. W. A. Wall; Ways and Means Chapter, All Chairmen.

The last Tuesday afternoon of the month will be the meeting day for the business and social gathering, the Sewing Chapter meeting each Tuesday as usual.

### ST. ELIZABETH'S NEWS

On Memorial Day, May 30th, in St. Elizabeth's Church, Bishop Littell confirmed a class of seven young girls from Kamehameha School. The class was presented by the Priest in Charge and the Bishop delivered a most interesting and helpful address on the True Memorial of the Blessed Christ. This class together with certain other communicant members from the school, to the number of 26, received Holy Communion in a body, the following day, Trinity Sunday. After the communion a breakfast was served to the entire group in the school hall of the Mission.

This class for confirmation and corporate communion is the result of efforts put forth by a sub-committee of the General Committee in charge of all Church boys and girls from the other Islands, attending the schools in Honolulu.

This Committee was organized by the Bishop some time ago and certain sub-committees were assigned to each of the leading schools of the city. Many excellent results have been accomplished by this committee, in that reports have been sent in from all our missionaries on the other islands telling of boys and girls from their respective missions, as attending certain schools in Honolulu. In this way we are able to get in touch with these young people and see that they are properly cared for.

On Trinity Sunday at the eleven

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o'clock Eucharist, Bishop Littell confirmed another class in St. Elizabeth's, made up of 14 young people from the congregation. Their first Holy Communion was given at the same time. The Bishop delivered a strong and instructive sermon on the Holy Trinity.

Bishop Littell has visited St. Elizabeth's for Confirmation three times in less than a year and has confirmed 33 members.

The regular May procession and flower service was held by the children of St. Elizabeth's Church School on the first Sunday in May. At this service each child brings an offering of flowers and places it in the Church. This year a large cross seven feet high was placed in the Chancel-screen and as the children brought their gifts, they were fastened on the cross, which had been covered with green and arranged to hold the flowers. The result was most satisfactory and devotional.

Prizes are always offered for the most beautiful and original gifts and there is no small rivalry among the members to see who can bring the best and most effective offerings. This year, the first prize went to Haulani Young, second, to Jennie Lee and third to Thomas Woo.

The day school of St. Elizabeth's Mission closed for the year on Wednesday, June 10th, with the usual religious services and entertainment. This year we have been blessed with great success in our work among the neighborhood children. Our school has 115 enrolled and three crowded rooms, with three devoted teachers on the job every school day. We are planning to add another lanai room for smaller children, this coming Fall, as we have the children, but not the room.

Procter Lodge, which is the Dormitory for men and boys, connected with St. Elizabeth's Tenements, is full to its capacity. This has not happened in several years and it goes to show, that more young men are seeking the quiet and comforts of more secluded quarters. In

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this building erected by Bishop Restarick, we now house Chinese, Japanese, Koreans, Filipinos and Hawaiians. We have several men living in the Lodge, who have been with the Mission for fifteen and eighteen years and we had one, who has gone back to China, who was there twenty years.

### PERSONALS

Graduating from Iolani High School in the Class of '31, is Stanley T. Sakai, a young Japanese Christian, born on the Island of Molokai, where he acquired his early education. He has spent the entire four years of his high school course at Iolani and has distinguished himself in study and intellectual development.

During the past four years Sakai has been connected with the Japanese Hospital, Honolulu, where he first worked as accounting clerk and later was advanced to work in the laboratory. Here was awakened in him a deep interest in the science of bacteriology and he has determined to continue his studies along these lines. Through the kindness and interest of certain Japanese medical men, Sakai is being sent to Japan, where, under Doctor Seo of the Chiba Medical College, he will take up work in bacteriology, specializing in tuberculosis, leprosy and kindred diseases. Sakai has been closely connected with the work of Holy Trinity Japanese Mission since his coming to Honolulu.

Word has been received, in the form of an invitation to the graduation exercises of the Jefferson Medical College, Philadelphia, that George Kau Fong Tyau, a devout Communicant member of St. Elizabeth's, has accomplished his work in the study of medicine and is now ready to take his place in the activities of the world.

Young Tyau is a member of the Tyau Ah King family, Honolulu, one of the leading families in St. Elizabeth's Church, although the father, Tyau Ah King is a vestryman of St. Peter's, Emma Street. George Tyau has always been active in the work of the young people in the Church and was for several years the head of the Light Seekers of St. Elizabeth's. It was during his administration, that this Church society made its most progressive advances.

We are glad to extend a welcome to the Rev. Thurston R. Hinckley, who has returned after spending a year at the Cambridge Theological School.

Among the interested Church people who have been spending a few weeks in Honolulu were Mrs. Thomas J. Stacey and two daughters of Evanston, Illinois. In 1928, at the General Convention at Washington, Mrs. Stacey sat next to

Mrs. Lawrence M. Judd at meetings of the Woman's Auxiliary. The visitors were shown all the missions in the city, Mrs. Tom Wall driving them in her car. Bishop Restarick accompanied them and explained all the work from St. Mark's to St. Elizabeth's.

Mr. and Mrs. H. L. Hoyt and their friend, Mrs. Johnson, have left Honolulu for New Orleans where they will reside. They have been in Honolulu for nearly a year and have been regular attendants at St. Clement's Church. Mrs. Hoyt and Mrs. Johnson have been most helpful in Guild work and all of them will be greatly missed.

From letters received it is learned that Miss Hilda Van Deerlin had a narrow escape from death in an automobile accident in Los Angeles on May 31. The car was overturned in a collision, but fortunately the seven who were in it all escaped serious injury. Miss Van Deerlin sails for home on July 11. Her father, the Rev. Erasmus Van Deerlin has lately had an operation for cataract and is recovering.

Mrs. James Walker of Kohala, who has been a patient in St. Francis Hospital for two weeks, returned home on June 27. It is hoped that she will be fully restored to health and strength.

Bishop Burleson recently ordained the Rev. Charles Lowry to the priesthood in the American Cathedral Church of the Holy Trinity in Paris. In Dresden, he met Mrs. Christina Greenwell Natscheff and talked about Honolulu and Kona.

### THE REV. WALTER EDMUND BENTLEY

Among the visitors to Honolulu in June was the Rev. Walter Edmund Bentley the founder and National secretary of the Actors Church Alliance of America. Mr. Bentley was born in Sheffield, England, in 1864, and was educated at Sheffield College.

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He came to the United States as an actor. He told the writer that a sermon which he heard Philips Brooks preach led him to determine to study for the ministry. When he wrote to Dr. Brooks he replied with a four page letter of advice. It was a great pleasure to the writer to talk with Mr. Bentley about the great actors whom we had both seen on the stage and most of whom he had known personally and some of them intimately. To talk of Booth, Barrett, James, Irving, Forbes Robertson, Beerbolm Tree, Warfield, McCullough, Ellen Terry, Janauschek, Mary Anderson and Bernhardt, brought back to both of us vivid recollections of great plays in which we had seen them.

On Kamehameha Day, he went round the Island as the guest of Mr. and Mrs. L. T. Peck and after luncheon at the house of Mrs. James Castle, he entertained the company with recitations from Shakespeare.

He preached at the Cathedral at the morning service on June 7th, and going to Hilo to see the Volcano, he officiated at the Church of the Holy Apostles at the Bishop's request. Returning to Honolulu on June 8th, he made an address at the Davies Memorial Hall giving a history of the drama and the Church and its development through the mystery plays to Shakespeare and so on to the modern theater.

In 1925, Mr. Bentley resigned from the rectorship of St. Stephen's Church, Port Washington, Long Island, and was made Rector Emeritus. He did this to devote his time to the holding of parochial missions and is one of the "Seventy" appointed for that purpose, though he is the only one who gives his whole time to this work.

Mr. Bentley is ex-President and lecturer of the National Shakespeare Federation, and President of the New York Overseas Club. He left Honolulu for the Orient on his way round the world.

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## STRANGE STATEMENTS

By the Rev. Canon James Kieb

In the Honolulu papers of May 17th and 23rd, under the caption of announcements for Sunday worship in St. Andrew's Cathedral, there have appeared several unreliable and misleading statements.

These statements by whomsoever made are serious and hurtful to the faithful and the public at large.

The first in the May 17th issue of the Honolulu Advertiser, states that the five great festivals of the Christian Church are, Christmas, Easter, Ascension Day, Whitsunday and Trinity Sunday. This statement is entirely erroneous. According to all ancient liturgical uses, the three great festivals of the Christian Church, which are called "Doubles of the first class", are Christmas, Easter and Pentecost and while Ascension is included in this group, it ranks with Epiphany, All Saints, seven others of lesser distinction, which we can in no case consider equal with Easter.

Trinity Sunday is a "Double of the second class" and ranks with the Circumcision, Purification, Annunciation and the Conversion of St. Paul along with a number of other festivals of like rank. Trinity Sunday does not claim antiquity for its authority. It was scarcely before the fourteenth century that this Sunday was kept as a Festival. It is almost entirely an English Church conception and therefore cannot be considered as one with the three great Holy-days of the Universal Church.

In the May 23rd issue of the Star-Bulletin we have this statement "Whitsunday is looked upon as the birth day of the Church but really the birthday of the Church was when the Apostles were chosen and separated from the disciples." This is, certainly, an ornate and novel idea and for it I find, absolutely, no authority. In fact I doubt if I ever heard such a theory advanced before.

Pentecost, commonly called Whitsunday in the Anglican Church, has always been considered the birthday of the Christian Church and of the fourteen authorities, ancient and modern, which I have consulted among my own books, I find nine speak of it as the birthday of the Church, while the other five infer the same, although they use other words to express it.

We, herewith, give the following from the Church Kalendar, 1931, "It is natural to believe that the Jewish festival of Pentecost passed automatically into the Christian Whitsunday, and, as might be expected, there is evidence of its observance from the first. The former feast was in all probability to commemorate the giving of the law, and was the birthday of the Church of Israel, and was also

the great harvest festival. Hence the day was chosen by God Himself as the birthday of the Holy Catholic Church, and the commencement, in the three thousand baptized, of the harvest of the Gospel. It is therefore a feast of Divine institution."

We feel that sufficient evidence has been given, that the weight of authority is on the side of the accepted tradition, that Pentecost is the birthday of the Church of Jesus Christ our Lord.

In both the press articles comment is made as to the laxity of Church observance of these Holy-days in the Episcopal Church in the United States of America and in the issue of May 23rd, Honolulu Advertiser, we find this statement, "Pentecost is observed in all the older countries and in the new countries, where the Church of England is working." Then comes this sweeping assertion, "In the Episcopal Church in the United States, Whitsunday seems not to be observed as Easter, etc., although there are signs that the festival is being kept to a greater degree every year." This statement, we feel, is either made through lack of observation or from misinformation.

I was born and reared in the eastern part of the United States and worked many years in the great Church centers of the East and middle west of the same country and I have a very different story to tell. I am acquainted with many of the largest Churches from Boston to Chicago and I have never noticed a lack of proper observance of any of the great festivals of our Church. In some of our Churches in the large centers a very special note is made of Pentecost and in some instances, the ceremonies out shine even the Christmas celebrations. In many of the large Churches choir festivals are held in connection with Ascension and Trinity and on these occasions beautiful musical programs are given and festival suppers are served. In the smaller country Parishes, Ascension and Trinity are often celebrated with a Parish picnic after the proper religious observance of the feast.

It might be of interest to know how I found things abroad with regard to these disputed festivals. I was, on Ascension Day, 1910, in the city of Naples, Italy, and desiring to attend Divine service, I went to the English Church and it was closed. In Pentecost of the same year, I was in Rome. I attended the chief service of the day, nine o'clock, at the English Embassy Church, All Saints in the Via Jesu a

Maria. Beautiful service, good sermon, fine music, about forty present. I then hurried over to St. Paul's American Church on the Corso. I found the large building crowded to the very doors and I was compelled to stand during the entire service. I recall vividly, the ringing of all the bells in the tower at the singing of the Holy Gospel.

Another year on the Sunday after Ascension I was in Cologne, Germany, and I attended service in the English Chapel. The elderly Clergyman announced that this service had to answer for the Ascension service as the Chapel had been closed on that day. Matins was said, followed by Holy Communion. The Clergyman sat down after the Prayer for the Church and the whole crowd filed out, except a dear old lady from Albany, N. Y., an old man, a Mr. Hart from Detroit, Mich., and myself from Wisconsin.

In York Minster on the feast of the Holy Trinity, 1912, the choir was well filled for Matins at 11 o'clock. The service fully choral, sermon fair. After this glorified man made service, the choir left, so did all the people, except seven. An old tottering Priest climbed that great flight of steps to the High Altar and offered the only fitting service to God after all had gone home to dinner.

Such conditions may be cited in the United States, but it has never been my misfortune to meet with the same on any of these disputed festivals of Holy Church.



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might be worded somewhat like this: "I give, devise and bequeath to the Protestant Episcopal Church in the Hawaiian Islands, a corporation . . ." In case it is desired to remember specific objects, there might be added, "for theological training at the discretion of the Bishop", or "for the endowment of Iolani School", or "for the endowment of St. Andrew's Priory School", or "for missions in the District of Honolulu", or "for use at the Bishop's discretion."



## CHURCH SCHOOLS IN CALIFORNIA

Forty and fifty years ago, many boys from Honolulu attended the Church schools near San Francisco. But these schools and several for girls are no longer in existence.

In Southern California there are two Church Schools, one for boys and one for girls, which are the equal of any institutions of the kind. The Harvard School for boys in Los Angeles, with its spacious grounds, its buildings and staff, is modeled after the best institutions in the eastern states. Address 1601 S. Western Avenue, Los Angeles for information.

The Bishop's School for Girls at La Jolla, near San Diego, is all that can be desired in refinement, culture and scholarship.

Both schools prepare girls for eastern and western colleges.



## SAINT COLUMBA

The Mission at Paauilo is named after St. Columba. This seems to be appropriate because so many Scots live on the Hamakua coast.

Saint Columba was born in Ireland in the part now called Donegal. In his youth he became a monk and was ordained priest when he was thirty. His principal occupation was copying manuscripts and it is said that he transcribed 300 copies of the Gospels with his own hand.

In 563, having got into trouble because he espoused the cause of his kinsmen in a conflict in which many were killed he left Ireland with a band of twelve monks for north Britain. They settled on the small island of Iona and there built a chapel and huts of wattle in which to live.

As soon as this was accomplished he began his great work of conversion of the heathen Picts who lived north of the firths of the Clyde and Forth. He established at Iona a training school for missionaries. He and his followers traveled all over northern Britain and were most successful in converting the people. Before Columba's death all the country was Christian and churches and monasteries were very numerous.

Iona was the mother house and though

Columba was a priest he had as abbot a certain authority over the Bishops when they had been consecrated for this part of Caledonia.

What time he had from his missionary travels he shared the manual labor of the monks, received the visits of those who came to him for counsel and studied and transcribed the Holy Scriptures.

On June 8, 597, he was employed in writing the 34th psalm, according to the number in the authorized English version. When he came to the words: "But they who seek the Lord shall want no manner of thing that is good", he said, "Here is the end of the page, I must stop, let Baithen write what follows."

He went to his cell and gave his last commands to his disciples: "My children have charity among yourselves and peace." At midnight, when the chapel bell rung for the office, he rose and went into the church and knelt before the altar. He was found there and although past speech he raised his hands in blessing and in a few moments his spirit had fled.

Many interested people visit Iona as a spot made sacred by its history. The ruins there are of much later date than the days of Columba. It is said that forty-eight kings of Scotland and eight of Norway were buried there, among them Duncan, made famous by Shakespeare. About the year 1900, the Duke of Argyle conveyed the entire island to the Church of Scotland under certain conditions of restoration and preservation.

The Celtic or Runic cross was commonly used on Iona, or the Holy Isle, and this form of a cross is sometimes called Ionic because of that. The Celtic cross is often seen in cemeteries.



## WHEN OPTIMISM IS A DEADLY VIRTUE

By Dr. Halford E. Luccock

At first glance, optimism may seem to resemble the high Christian virtue of faith. But this "boom-town" optimism has been an ample cloak for a multitude of sins. It has contributed to the worship of meaningless bigness; to the substitution of quantity for quality, to the toleration of many social wrongs as long as they are good for business. It ministers to complacency, to the vicious regimentation of ideas; it has been an effective drug to civic conscience and has helped to promulgate the doctrine of infallibility of business. In other words, it has been a fruitful source of characteristic moral diseases of American cities.

## LINCOLN AND THE CHURCH

To the Editor of

The Churchman:

After reading an article in your paper of March 7 stating that Abraham Lincoln had never attained an ecclesiastical faith, I was reminded that in the year 1896-7 my husband had charge of Trinity Church in Mattoon, Ill. At one time there was a convocation of the clergy of the Diocese of Springfield. One who came was Dr. Dresser of Champaign. He spent an evening with us, and related that he had been the first rector of Christ Church, in Springfield—his first parish; that he and Mr. Lincoln were very friendly; also, that he had married the Lincolns. Mr. Lincoln at one time decided to come into the Episcopal Church, and was all ready to be confirmed, when at the last moment Mrs. Lincoln very much objected. Mr. Lincoln was much disappointed.

AUGUSTA M. MILLER.

Mattoon, Ill.



## HUMOROUS

A Sunday School teacher in New York was teaching her class about the Good Shepherd, and went over with them the 23rd Psalm and tried to explain to the children what a shepherd does and the care he exercises over his sheep. As none of them knew anything about shepherds and sheep she sought to illustrate it by referring to something which they knew.

She said: "Now children I will tell you what a shepherd does for his sheep. You all know that nice policeman who is so much of his time at the corner. You know how he watches the people and cares for them, warning them of danger and helping them. If he sees old people he often helps them across the

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street, and sometimes takes little children by the hand and leads them to the other side. If he sees a woman with a baby he sometimes goes and takes the little one in his arms and carries it over. This is what the Good Shepherd does for us. He watches over us, cares for us, helps us and protects us from harm and danger, and is kind to old and young.

Next Sunday she asked the class what the lesson was about last week. One little boy waved his hand frantically and the teacher said: "Well Johnnie you may tell us." The little fellow at once said: "The Lord is my Cop."

The answer was funny but the cop to whom the teacher referred was the friend of the children and the little boy had gained the idea of protection and help though he knew nothing about sheep or a shepherd.



### THE TWO KINDS OF SHEPHERDS

"The success of the meeting at the Queen's Hall in connection with the 45 new churches fund for the London Diocese was the story told by Lady Bridgeman.

"The Bishop of London, Lady Bridgeman explained, recently met a shepherd in the West Country. When the shepherd told Dr. Ingram that his flock was 500, the Bishop replied, 'But I, too, am a shepherd, and my flock is 5,000,000.' To this the shepherd retorted, 'By gum, Bishop, what on earth do you do at lambing time?'

"There was not an episcopal dry eye when the meeting had recovered its decorum. Lady Bridgeman appeared to be surprised at the laughter created by her story."—*The Evening Standard*.



### AN OLD FRIEND OF JAPAN

George Gershwin played his Rhapsody in Blue at one of the New York symphony concerts in the City College stadium last summer. The stadium holds fifteen thousand people, and the concert program is a literary production with various articles of special interest. The night that Mr. Gershwin packed the place, the program included a charming little biography of Townsend Harris, who was largely responsible for founding City College more than eighty years ago.

"He was a scion of a strict old New York family", says the biographer, "and a rigidly devout Episcopalian . . . He occupied for many years an impressive place in the affairs of Manhattan. Yet today the largest number of visitors to his grave in old Greenwood Cemetery in Brooklyn are Japanese who go there to pay homage for the great good that Harris did as the first Christian Minister to the Mikado of Japan. In those islands,

monuments have been erected, ceremonies have been held, and plays have been written to testify to the gratitude in Japanese hearts for Townsend Harris, the first American to befriend their nation."

Commodore Perry had stopped at Japan in his warship and suggested the desirability of treaty relations. Mr. Harris was sent in 1856 to negotiate a commercial treaty. He weathered tremendous difficulties but success finally came in good measure before ill health drove him home. He raised the first bunting of stars and stripes ever to fly in Japan; this flag is preserved on exhibition at City College.

"The Story is told", said the stadium program, "that despite the fact that Harris knew well that no Christian service should be performed in Japan by those who hoped to keep on living, still he would shut himself up in his thin-walled temple, and with righteous devoutness say aloud his Episcopalian prayers."



### THE KUSATSU LEPER COLONY JAPAN

The Woman's Auxiliary of the District has been giving \$100.00 a year to the mission to lepers under Bishop McKim. Mrs. H. McK. Harrison is the Diocesan Secretary for Oriental Work, and she writes saying that though this sum, which is given by individual members of the Woman's Auxiliary, is the amount pledged, further gifts will be welcomed.

The work of the American Church Mission at Kusatsu was commenced through the efforts of a young Japanese who was baptized at Trinity Mission, Honolulu. The story has been told in the Chronicle and all that needs to be said now is that, having been found to be afflicted with leprosy, his friends got him to Japan. There he was so depressed that he thought of suicide. Then his Christian teaching came to mind and he sought comfort in the Bible.

He went to the leper colony and he had a wonderful influence on the unfortunate people living there. Bishop McKim said the work was the most remarkable he had seen in Japan. He told of the needs while here on one occasion and the pledge was made and has been kept up to the present time.

Mrs. Harrison will be glad to receive gifts that more than \$100.00 may be sent. According to a report, Bishop McKim gave for this work 1433 Yen for St. Margaret's Home and 1200 Yen towards the doctor's salary.

Any gifts may be sent to Mrs. H. McK. Harrison, 2601 Pamoia Road, Honolulu, or may be handed to the treasurer of the parish branch of the Auxiliary.



### A LETTER TO BISHOP RESTARICK

The Associate Editor has had some correspondence with J. S. Bishop, M.D., of Forest Grove, Oregon, in relation to

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a family who went to Oregon from the Islands early in the 1840s.

Dr. J. S. Bishop is the son of the late Rev. Sereno E. Bishop, who was born at Kaawaloa, Hawaii, in 1827, being the son of the Rev. Artemas Bishop who arrived in Honolulu in 1823.

In appreciation for information received, a copy of "Hawaii from the Viewpoint of a Bishop" was sent to Dr. J. S. Bishop. In acknowledging it he wrote:

Dear Bishop Restarick:

I have found your book very interesting and enlightening. I am glad to know the other side of Bishop Staley's experiences.

In the summer of 1892, while going from Paris to London via Dieppe and Newhaven, we stopped at some town for meals and a gentleman in Bishop's garb attracted my attention as the train was about to start. He was much perturbed because he could not locate his compartment. Later, on the train from Newhaven to London, I found myself in the same compartment with him and his wife and noted the name Staley on their baggage. She, knowing I was an American, asked if perchance I had friends in Philadelphia, stating that they had friends there.

I said I was from Hawaii and asked if her husband had been Bishop of Honolulu. She said he had, and on learning my name and connections, she said that the Bishop had had trouble with many of the American missionaries, but had always gotten along with my father, that he, (my father) was a gentleman. The Bishop apparently had experienced a bad night while crossing and slept all the way to London. But Mrs. Staley and I had a very pleasant talk and before reaching the city she invited me to visit them.

I have always somewhat regretted that I did not avail myself of the opportunity. But perhaps it was just as well that I did not do so for I doubt if I should have fitted very well in to the household of an English bishop. I should very likely have addressed him as Mr. Staley, instead of my Lord.

I was familiar as a boy with Mr. Mason and his school for boys at Lahaina and the school for girls conducted by the English Sisters there. I used to peddle fresh vegetables on horseback to the residents of Lahaina and was puzzled somewhat that at neither place would they buy, except very occasionally and sparingly. I came to the conclusion that they did not wish to deal with an American. I realize now that it was probably from lack of funds.

But these things will hardly interest you. Your book has stirred up many memories of my boyhood and I thank you for it.

Very sincerely yours,

(Signed) J. S. BISHOP.

## THE ENCHANTED ISLANDS

By Clarence H. Wilson, D.D.  
in "The Friend"

Mark Twain said of the Hawaiian Islands that they are "the loveliest fleet of islands anchored in any ocean." Their charm casts its spell over all visitors. Tourists come for a fortnight and remain for six months. There is a story of a man who stopped off on his way from Japan to have his laundry done. That was twenty-seven years ago, and he is there yet. The missionaries came from 1820 on, and their children and grandchildren remain. Is there another missionary field in the world of which that is true? One is constrained to envy them their heritage. Whatever Hawaii was in the old days, it is now the "Paradise of the Pacific", as they like to call it. Honolulu is a city of homes and of gardens—wonderful gardens.

"Everlasting spring abides, and never with'ring flowers"—or if they do wither, it is no matter; there will be plenty of fresh ones next day.

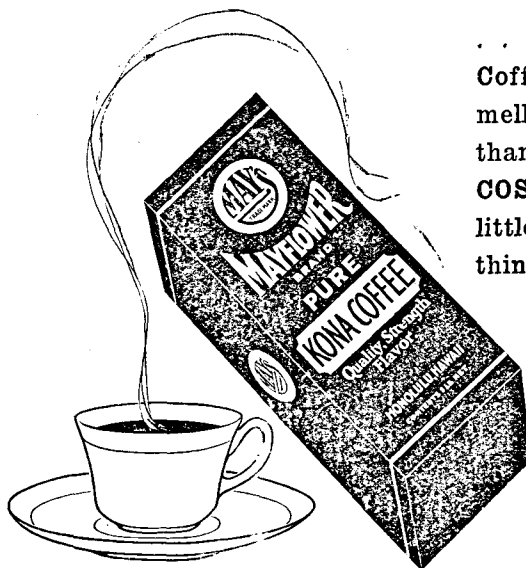
The last reigning monarch, Queen Liliuokalani, wrote the words and music of *Aloha Oe*, the sweetest and saddest farewell song in the world. When the departing traveler hears it sung from the pier by a native Hawaiian woman, sorrow fills his heart.

Geographically the most isolated group of islands on the globe, Hawaii teems with the life of all the races except the

African. Whatever Kipling said and sung, here East and West meet, and on terms of mutual respect. Nowhere else is there so little of race prejudice. Perhaps nowhere else has that ignoble passion such obstacles in its way. When one wades, as the visitor to Honolulu often must, through the throngs of clean, pretty, bright-faced oriental children on their way to or from school, any prejudice he may have is disarmed. The other day a tourist was talking with a group of little Japanese girls near Hilo. He asked them if they could speak English. Surprised at the question, they said they could. He asked them to sing for him in Japanese. They said they could not. Then he asked them to sing for him in English. After some whispering consultation among themselves they did sing for him in English. And what did they sing? "My Country, 'Tis of Thee." That incident is revealing.

Nevertheless, they have brought their religions with them. Shintoism is there, and Buddhism—the strangest Buddhism ever was seen, with its services of public worship, consisting of hymns, prayers and sermons, its ministers, who are called "Reverend", its bishops, and the conducting of some missionary work. This imitation of Christian forms is a remarkable tribute to the religion which the American missionaries took to the islands. The task of the Hawaiian Board of Missions grows with this influx of non-Christians from the Orient. Here we have the missionary process reversed.

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Instead of the missionaries going to a foreign land, here the "heathen" (to use an offensive but necessary word) are coming to the missionaries. Is it home missions or is it foreign missions? Whichever it is, it is big, and it is supported by the Christian people of Hawaii with splendid generosity.

The interest in education is keen. The territory has an excellent system of public schools, including high school and normal school, and capped with the University of Hawaii. There are also independent institutions with ample endowments. The Chinese and Japanese are eager students. Kamehameha School was founded by Mrs. Bishop, a native princess, especially for members of the native race, and endowed with her entire estate, now worth many millions of dollars. A Samoan was asked why his people had moved from one island group to another. He said it was for the sake of the educational advantages to be enjoyed in Hawaii.

Pray for the peace of the Pacific. In the Hawaiian Islands, under the American flag, that vexing problem of the future is being worked out as nowhere else. Circumstances unforeseen have made of Hawaii an experiment station in inter-racial understanding. Wisdom and patience are called for in more than common measure.



### PRAYER CHANGES THINGS

Lord, what a change within us one short hour

Spent in thy presence will avail to make!

What heavy burdens from our bosoms take!

What parched grounds refresh as with a shower!

We kneel and all around us seems to lower,

We rise, and all, the distant and the near,

Stands forth in snappy outline, brave and clear.

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong,  
That we should ever weak or heartless be,

We kneel, how weak! We rise, how full of power!

Anxious or troubled—when with us in prayer,

And joy, and strength, and courage are with thee?

—Archbishop Trench.

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