

Hawaiian Church Chronicle

"For Christ and His Church"

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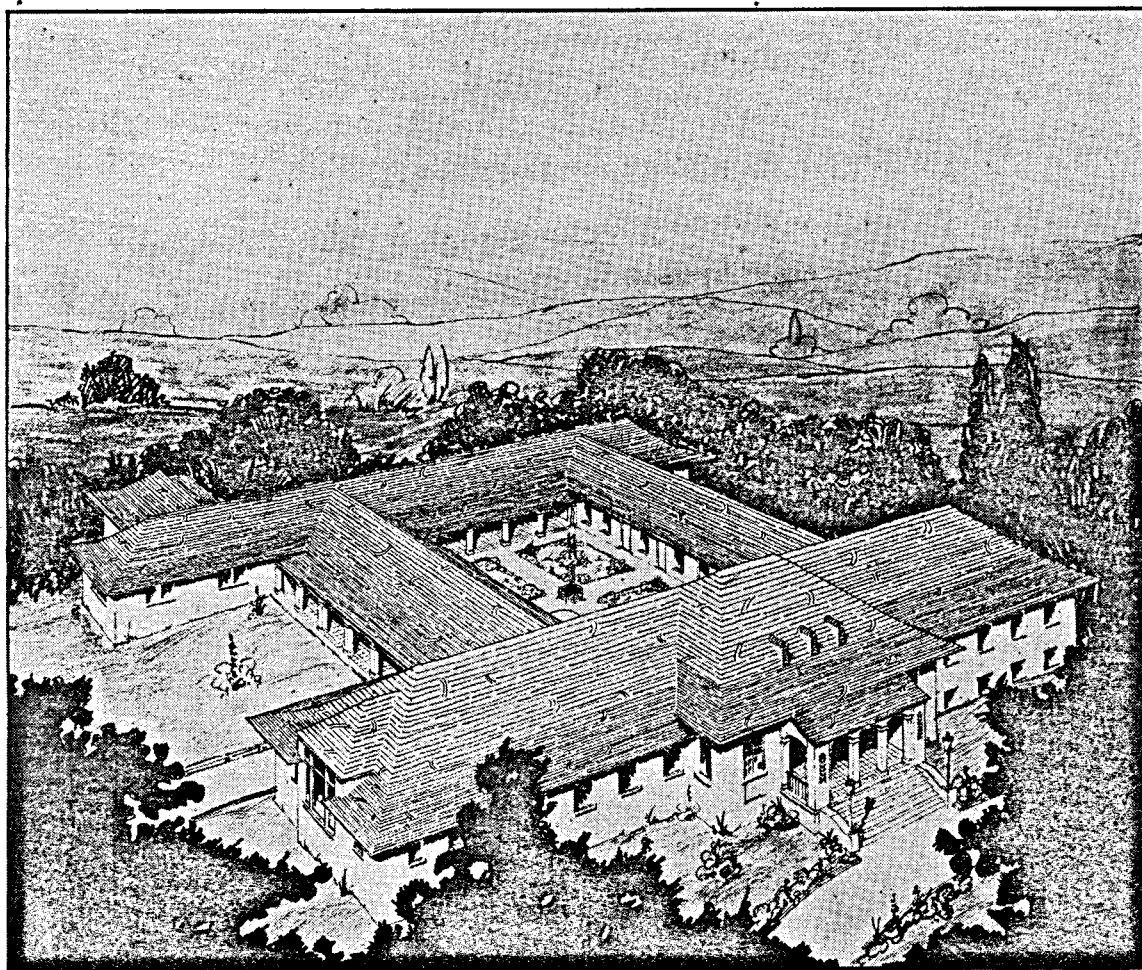
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

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

VOL. XXI.

HONOLULU, HAWAII, OCTOBER, 1931

No. 8



THE ROBERT SHINGLE, JR. MEMORIAL HOSPITAL, HOOLEHUA, MOLOKAI

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXI.

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Successor to the Anglican Church Chronicle

October, 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

October 4—18th Sunday after Trinity.

October 11—19th Sunday after Trinity.

October 18—St. Luke, Evangelist.

20th Sunday after Trinity.

October 25—21st Sunday after Trinity.

October 28—Saints Simon and Jude.



NOTES

It has been remarked that the Hawaiian Church Chronicle has been remarkably free from typographical errors. This has been due to the very careful reading of the proof at The Printshop and its final reading by the wife of the Associate Editor. In the September number there was an error and an omission. On page 4, column 2, "Lumiere du Monde" of course should have read "Lumiere du Monde." On page 8, column 1, the name Coombs should have appeared after the words "Mrs. Walter Roland." It is not usual for a paper to correct typographical errors, but in these instances the first was annoying and the second was most misleading and we were asked who Mrs. Walter Roland was. It looked as if some malihini was here taking an active interest in Church work and people wanted to know who she was.

A generous gift has enabled us to pay the Church Chronicle bills to the end of September. We hope those who can pay their subscriptions or make gifts will do so as soon as convenient.

The Friend, the monthly journal still published, was established by the Rev. Samuel C. Damon in 1843. It depended

for support upon subscriptions and donations as the Hawaiian Church Chronicle does now. In old copies of The Friend, Mr. Damon explains why donations were necessary by stating that a large number of copies each month were distributed free. It is for the same reason that the Chronicle needs gifts for its support. Bishop Littell each month sends numerous copies to friends who are interested in his work in Hawaii.

Mrs. H. K. Hill of Oakland, California, recently sent the associate editor a bound volume containing a complete file of The Friend from 1855 to 1863 inclusive. This is for the Historical Society, but as the Society has a complete file from 1843 to the present, the volume is for sale. A complete file is worth \$2,500, for this publication is invaluable to the historian and for those who seek information about persons and shipping from 1843 onward.

Again we ask those who have not contributed towards the support of the Hawaiian Church Chronicle for the year 1931 to do so. Notices of needs, as published in the Chronicle each month, bring gifts for special objects and the Bishop confidently asks friends to assist in the support of the paper.

Much space has been given in this number of the Chronicle to the Young People's Service League. We have not been able to use all that has been contributed as impressions of the Conference. These were from young people of different races, and some of them may be printed in another issue of the paper.



PRELIMINARY NOTICE REGARDING THE NEXT CONVOCATION

I propose to ask the canonical consent of the Council of Advice to call the next Convocation of the Missionary District of Honolulu to assemble on Friday, January 29, 1932, and to continue its session through Sunday, January 31st. Ash Wednesday, next year will fall on February 10. If the annual meeting of the Woman's Auxiliary is held on February 2, all delegates and visitors to Convocation from other Islands may easily be back in their churches for the Sunday before Lent.

S. HARRINGTON LITTELL,
Bishop of Honolulu.

ST. ELIZABETH

There are two Saints named Elizabeth commemorated by the Church. One is St. Elizabeth the mother of St. John the Baptist, and the other is St. Elizabeth of Hungary, who was noted for her devotion to the poor and afflicted.

The St. Elizabeth after whom the church in Honolulu is named is the mother of St. John the Baptist, and the kinswoman of the Blessed Virgin Mary. The Authorized Version of the New Testament gives the relationship as cousin but the Greek word in the original really means kinswoman and is so given in the Revised Version.

The word Elizabeth was an old one among the Hebrews. In Exodus 6: verse 23, we find that Elisheba was the name of Aaron's wife. The meaning of the name is "God is an oath." Elizabeth the mother of John the Baptist "was of the daughters of Aaron" St. Luke 1: vs. 5. She and her husband "were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless."

Deprived of the blessings of motherhood until at an advanced age, a son was promised her when the Angel Gabriel appeared to Zachariah, her husband.

The visitation of the Virgin Mary to Elizabeth in the house of Zachariah has been the subject of many paintings, one of the most famous of which is that by Titian in the Royal Academy at Venice.

After the visitation there is no further mention of Elizabeth in the Gospels.

The name St. Elizabeth, for the mission at Palama, of Honolulu, was suggested by the fact that the wife of the late W. A. Procter of Cincinnati bore that name. It was due to Mr. Procter that the mission was started and supported by him until his death in 1907. Deaconess Drant who came to Honolulu in 1902 was Mr. Procter's own missionary, that is, he provided her stipend.

He was kept informed of the progress of the work and in May, 1904, knowing that it had outgrown the rented quarters, he sent the money for the purchase of a half block of land and soon afterward provided means for the erection of the mission house and the church. Later the five children of Mr. Procter gave the beautiful east window which represents the visit of Elizabeth and her son to

Mary and the boy Jesus. They also gave the other half block on which the church stands.

Since the death of Mr. Procter, his son and daughters have borne the cost of the constantly expanding work. In 1904, the Rev. W. E. Potwine came to take charge of St. Elizabeth's and for eleven years gave it his devoted care.

There is not space here to tell of its growth and its many sided work. It is enough to say that under the Rev. Canon James F. Kieb it continues its great work. There are 178 communicants most of whom are Chinese. The Koreans for many years worshipped in St. Elizabeth's church but now have a chapel, St. Luke's, on the property of the mission connected with which are 61 communicants.

Besides the buildings mentioned, there are on the premises: a parsonage, a lodging house for single men accommodating twenty and sixteen houses rented to families connected with the missions. These were built to provide good dwellings at a reasonable rental for those who were living in tenements where there was little privacy and poor surroundings.

There are largely attended day schools connected with both St. Elizabeth's and St. Luke's congregations.



ANOTHER FRENCH PROVERB

In the last issue of the Chronicle there was an article on the French proverb, "One does not try to find proof that there is light." We came across another proverb which brought on a train of thought. It is, "Le coeur a ses raisons, que la raison ne connait pas." Or in English, "The heart has its reasons which reason does not know," or, since the word raison also means proof, the translation may rightly be, "The heart has its proofs which reason does not know," and we might add, can not know.

How true this is in our relations with human beings, and in our relation with God! We can not prove by logic or mathematics or by any rational process that another loves us, yet upon such love the really great things in life depend.

A man may know that his wife loves him, but it is by proofs which reason can not demonstrate. He may be positive that the little child who looks up into his eyes with affection loves him. His heart has its reasons which reason does not and can not know.

All that is deepest, truest, and best in our human relationships, love and confidence and trust, upon which depend

all that makes life worth living, have their roots in and have been built upon a faith in others. That faith is above and beyond reason but is not contrary to it. Reason may reinforce that faith, may make it reasonable, but it does not depend on reason.

I do not mean that we can not be deceived as to affection and trust, I do not mean that one may not love an unworthy object, but such failures do not touch the fact which we have stated.

Turn now to the Love of God made manifest in the Person of Jesus Christ. Think for a moment of the transforming power which that love, poured out and returned, has wrought in the hearts and lives of untold millions of men, women and children. But it is not only in the past, but in the present. That love is the power today which is the inspiration of all that makes for the real progress of the race.

We can not dwell upon this, but we can say that this divine love has its proofs which pure reason does not and can not know. It can only be known by those who have experienced it.

*"The love of Jesus, what it is,
None but His loved ones know."*

To those who receive and return His love, it is the most real knowledge, and the greatest power in life. No man gave it and thank God no man can take it away.

It is well that we bring reason to play in showing the reasonableness of this love. But when we have studied higher criticism, and examined evidences, what are they but helps? Volumes are written on the philosophy and doctrine of love, human and divine. They may be interesting and instructive but that is all. Love has its proofs. Reason may argue against them or scoff at them, but that does not change the fact that human love and trust lift our related life above that of the beasts and makes social life possible. Divine love leads us to realize our life as sons of God and is the "power not of ourselves that makes for righteousness."

Imperfect as we are in our human and divine loves, failures as many lives are,

we must remember that underneath the scum on the surface the deep clear wine of humanity exists. The Church, worship and sacraments are all designed for use that by their means the individual may make real in the heart the love of God, and nourish and develop man's love to man.

One more thought. Every instinct and faculty in man has an object exterior to itself to which it goes out for satisfaction. It is true of the senses. It is true of faculties of mind and heart. If we have the faculty of judgment, there are objects on which to exercise that faculty. If the heart has the faculty of loving, then there are objects to which that faculty goes out for satisfaction. If in man there is the faculty of cognizing spiritual truths, then there are verities to which it can reach out and grasp. If man has the faculty of knowing a spiritual Being, then there is a Being whom he can seek and find. And the heart has proofs of these which reason can not fully know.

Much of the theology of one generation becomes obsolete in the next but the love of God abideth ever.



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Mrs. Littell Goes to the
General Convention

It is a source of general satisfaction that at the last moment Mrs. Littell, who had not expected to attend the General Convention, was able to change her plans and start off with the Bishop for Denver on the S. S. Niagara, leaving September 4, via Victoria and Seattle.

To this the associate editor wishes to add that it not only gave general satisfaction, but was the occasion for rejoicing on the part of all Church people when they knew that Mrs. Littell was going. All appreciate how helpful she has been to the life of the Church since she came to Honolulu.

New Kindergarten Opens

A kindergarten at the Good Samaritan Mission, Palolo Valley, Honolulu, opened on September 1st with Miss Angelica Reese as principal. Miss Reese was graduated from the University of Hawaii in June. Our sincere thanks are due to Mr. and Mrs. William Thompson and Miss Ethelwyn Castle for toys and books given to the new school in response to an appeal in the August number of the Hawaiian Church Chronicle.

Holy Trinity Kindergarten

Miss Florence Johnson, who also graduated from the University of Hawaii this year, has taken charge of the kindergarten at Holy Trinity Japanese Mission. She succeeds Mrs. Cuthbert Row, who felt it necessary to give up the school after a year in which a splendid start was made, and a fine reputation built up.

Four New Lay Readers

On September first the Bishop issued Lay-readers' licenses to Messrs. James Philmore Collins and James Saburo Nakamura who will work under the direction of the Rev. P. T. Fukao. He also licensed Mr. Harry A. Taylor to be associated with Mr. Edgar W. Henshaw, postulant for Holy Orders, under the direction of the Bishop, at St. John's-by-the-Sea, Kahaluu; and Mr. Robert Walter Clopton to work under the Rev. Henry A. Willey, at All Saints Church, Kapaa, Kauai.

Some Immediate Financial Needs
in the Missionary District
of Honolulu

1. Gifts for assisting worthy theological students, who are preparing for the ministry in the islands. At the present time there are seven such students, two of whom especially will require assistance for several years. Five men also looking forward to the ministry are not in need of assistance.
2. Salaries for five years for two additional Church Army workers at \$1,000 each a year. We have under appointment three such men, but may have two more at once if we can support them.
3. Gifts to the Bishop's Discretionary Fund for unexpected, as well as regular calls, from all over this missionary field.

CONFIRMATIONS 1931

Reported to June 21st	192
July 14th—St. Andrew's Hawaiian Congregation	1
August 9th—Christ Church, Kealahou, Hawaii	13
August 23rd—St. Clement's Honolulu	6
August 29th—Kalihi Receiving Station for St. John's-by-the-Sea	1
August 30th—St. John's-by-the- Sea, Kahaluu	21
September 1st—St. Alban's Chapel, Iolani School	1
Total to September.....	235



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THE SHINGLE MEMORIAL HOSPITAL, MOLOKAI

By Mrs. W. R. Coombs

The receipt of a wire from the Supervisors of the County of Maui, relating to the cost and care of the county patients in the future Robert Shingle, Jr. Memorial Hospital, by Mr. Henry Freitas, the contractor and builder, closes the long line of events which has deferred the start of the construction work on the hospital buildings at Hoolehua, Molokai.

Snapshots of all activities will be ready for the November Chronicle.

All millwork will be done in Honolulu and shipped by barge to Molokai and Mr. Freitas assures the Hospital committee that the buildings will be ready on the 8th day of January for the opening ceremonies—this being the birthday of Robert Shingle, Jr. As the building work progresses, the grounds will be laid out and planted in a simple dignified manner.

Much thought has been given to the hospital and its bringing to the people of Molokai, the opportunity of careful medical attention in a modern scientific manner, making long expensive trips away from home in times of sickness unnecessary.

Special attention will be given to maternity work.



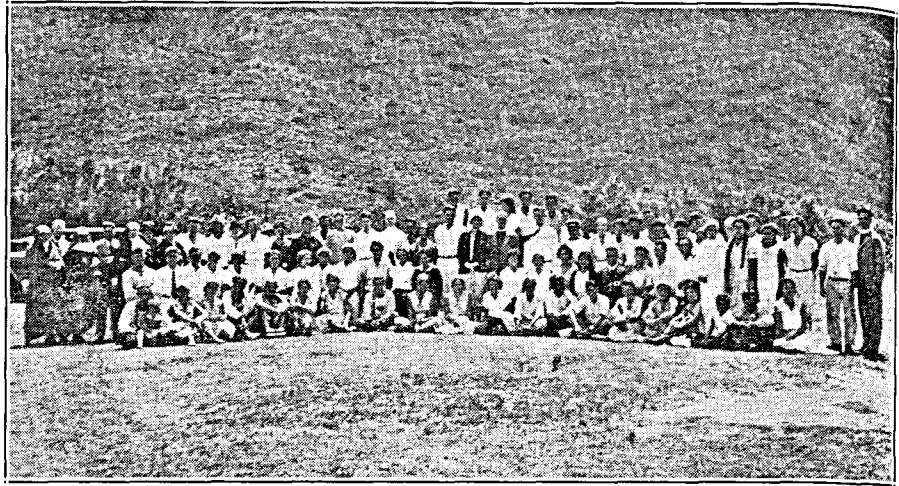
YOUNG PEOPLE'S SERVICE LEAGUE

A district council meeting of the Young Peoples' Service League enthusiastically accepted the suggestion of Newton T. Peck, that a series of Sunday evening forums be held during the months of July and August.

The purpose was to develop the thinking power of the young people in preparation for the conference at Mokuleia, September 5-7.

A rally of the several branches of the league was held to lay the plan before them, and it was adopted. Bishop Littell, who has always been eager to further the interest of the young people, made a stirring address taking as his subject "Pulling Together." The Rev. Canon Ottmann, Dean of the conference spoke on the value of conferences. The young people were asked to make suggestions as to subjects for discussion.

The speakers and subjects chosen can only receive brief mention here. They were: Dr. Arthur L. Dean, former president of the University of Hawaii, "Education in Hawaii." The Rev. E. Tanner



CONFERENCE OF YOUNG PEOPLE AT MOKULEIA, SEPTEMBER, 1931

Brown followed. Dr. Thomas A. Jaggar, "Evidences of Belief in God." The Rev. Canon Ottmann, "Evolution with special reference to mental and moral evolution."

Mr. Shao Chung Lee, professor of Chinese language and literature, at the University of Hawaii: "East meets West."

Dr. Mark A. May, professor of Educational Psychology at Yale University: "What is right and what is wrong with the Church." The Very Rev. Dean Wm. Ault also spoke on the question.

Mr. John Randolph Galt, Chairman of the United Welfare Committee: "The obligations of the community to care for its destitute and needy."

The Rev. G. A. Johnston Ross, D.D., retired professor of Homiletics at the Union Theological Seminary: "Buddhism and Christianity."

The Rev. T. Harada, professor of Japanese language and history at the University of Hawaii: "Confucianism and Christianity."

Professor Linden A. Mauder, A.M., associate professor of political science at the University of Washington: "The five year plan of Russia."

Judge Albert M. Cristy, second judge of the First Circuit Court: "Is Capital Punishment Justified?"

The daily newspapers gave a synopsis of all the addresses.

The speakers presented their subjects in an able manner and the young people were edified and benefitted. Much of the success of the conference at Mokuleia was traceable to the Sunday evening meetings. These gatherings developed the spirit of fellowship which was the keynote of the conference.

Those who were at the conference unanimously reported that they were better able to grapple with the problem of prayer for which they were prepared by the development of their minds by attendance at the Sunday evening forums.



ACKNOWLEDGMENTS

The Young People are deeply indebted to Newton Peck for his untiring work, helpful suggestions and new ideas. The

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If it had not been for the able preliminary and continuing work and interest of Bishop Littell, Canon Ottmann, Deaconess Swinburne, Misses Porter and Cenie Hornung, and many other clerical and lay helpers, this Forum would not have been possible.

Mrs. Littell's Teas

The young people wish to express their deep appreciation to Mrs. Littell for having an average of thirty of them in her home for tea immediately preceding the Forums.

Publicity

A large measure of the success of the meetings has been due to those who have made publicity possible and for this we thank the newspapers.



THE YOUNG PEOPLE'S FOURTH ANNUAL CONFERENCE AT MOKULEIA

For the past four years, the young people of the Episcopal Church have set aside three days at the close of the summer for the purpose of creating a closer bond with God and their fellow-friends.

On the fifth of September, 72 members, between the ages of 14 to 30 (roughly) attended the Young People's Fourth Annual Conference at Mokuleia. Prayer was the theme of the three day meet.

At 7:00 each morning, Holy Communion was celebrated out of doors. The remainder of the morning was given over to class sessions. We were most fortunate in having Canon Ottmann, Captain Benson, Cenie Hornung and Dean Ault as leaders of these classes.

The afternoons were devoted to rest and recreation. The evenings provided an opportunity for social programs around the campfire. On Sunday, at Morning Prayer, Captain Fay of Schofield, addressed us on "Growth Through Prayer."

Mrs. W. R. Coombs, the dean of the women, contributed to the success of the week-end by entering wholeheartedly into the spirit of the conference. Rev. Sang Mark was conspicuous with his movie camera and friendly smile. Newton Peck was more than our Diocesan Director; he was a staunch friend, untiring worker and a blessing in time of emergency.

The Conference has affected many in a vital way. Certainly the time spent at Mokuleia, together with the background of the Young People's Summer Sunday Evening Forums, have done much to enrich our thinking and acquaintanceship.



Selected Impressions of the Conference

From a large number of communications received from young people who attended the conference at Mokuleia, we select those which follow:

IMPRESSIONS OF THE CONFERENCE

An exhilarating drive to a quiet corner of the Island. Four-score young and old, in quest of beauty and communion—in search of God. At once, invading the consciousness, a sense of gratitude for time to think, for two days of congenial fellowship and prayerful concentration of mind.

Wholesome mingling of bodily exercise and spiritual activity. Spontaneous hilarity giving way in time to campfire seriousness—the early ocean dip clearing the sight for the broad, high vistas glimpsed over heads bowed in Holy Communion.

Such, in retrospect, are the gifts of Mokuleia.—C. T. Littell.

A delightfully long auto ride, a beautiful camping site, splendid food and accommodations, and two days of close fellowship with those who were unified in their desire to enrich their prayer life—such was the Young Peoples' League Conference of 1931 at Mokuleia.

The speakers in well chosen topics gave us a wealth of spiritual guidance drawn from years of experience with human souls. One could not hear such thoughts without gaining a new insight into God's ways with Man. There is something about the early services which reaches depths in the soul not touched by usual church services. One feels in closer communion with the natural world and God when out in the open.

It is hoped that next year's conference will be even more deeply spiritual, and

that the delegates will come home feeling that there has been a week-end spent the equal of which they never experienced before.—Bob Merry.

This year I spent the Labor Day holidays at Mokuleia attending the fourth annual conference of the Young People's Service Leagues of the Episcopal Church—a new experience for me as it was my first conference.

During those two days I became better acquainted with those I already knew and made many new friends due to the hours spent in the dining hall at meal times and in the evenings in songs, cheers, and stunts were merry times for all. How long will Lukes' tiger song linger in my mind!

On Sunday and Monday mornings we had some very fine talks on prayer, from which I believe I derived much spiritual value. The talk, however, which left the most lasting impression on me was Canon Ottmann's "Preparation for the Holy Communion" which he gave as we gathered in the dark with only the camp fire sending out its glow. His discourse gave me a deeper insight into the meaning of the Holy Sacrament.

As the Conference drew to a close I left with only the regret that it was not longer, but with the hope of attending one of greater length next year.

—Margaret Gilbert.

The spirit of prayer and good fellowship predominated and there was recreation for everyone. The St. Andrew's group of young people were well represented and judging by their enthusiasm the Fourth Annual Young People's Conference was a huge success.

John Williams, a very active member of our group, was chairman of the Con-

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ference Committee. He was ably assisted in his work by Newton Peck, Diocesan Director for the summer, and by Miss Betty Sauerman.

The classes were all very inspiring and uplifting. We had a number of guests at our Sunday Morning Prayer and for some of the morning classes. The meals were more than half the fun. The food was good and there was more than plenty of it, but the songs and yells were, if possible, better and greater in quantity. We had some very good stunts at the Saturday night campfire and also general singing led by Mr. Lucas. It can truthfully be said as the Bishop said last year "that we camped De Lucas."

The closing exercises on Monday were very impressive. We said a short Litany which Canon Ottmann had prepared and after the prayers he pronounced the blessing. Just before the Litany, Canon Ottmann presented the Conference Banner to the St. Andrew's Senior Group. They had scored the highest number of points, getting 40 for enrollment and 30 for its stunt.

In looking forward to the next Conference it is hoped that more of the Young People on Oahu as well as those from the other islands will be able to come and join in study and in real fun.—*Anon.*

From the crowded life of Honolulu went a large number of Young People's Service Leaguers to Mokuleia. The purpose of the expedition was to give time for thought in favorable surroundings to a group of people honestly wishing to improve their prayer-life.

For two days and nights these people lived together in an atmosphere of religion and yet it was a perfectly natural atmosphere. There were representatives from many races there, drawn together by a common belief in God. As one of the excellent speakers said: "To pray and pray rightly is work", but somehow in these favorable surroundings it seemed much easier to pray. There was time to think. Worldly affairs did not crowd quite so hard. And above all there was that feeling that one was not alone in the struggle. This spirit of companionship and a common interest showed most strongly perhaps one night under the spell of starlight and a campfire's flames. There among a small group the inhibitions which exist in a world of religiously skeptical people disappeared and for several hours life and death and man's powers for good and evil were freely discussed. It was a fascinating experience and one which comes seldom and is remembered.—*Elizabeth B. Anderson.*

I think that the outstanding personality of the Conference was Captain Benson of the Church Army. I was very much impressed by the wonderful talk he gave

on "Personal Problems of Prayer." I heard other boys and girls of my age say that they too liked Captain Benson's address. Captain Benson was also a good guy when it came to volley-ball. He did not high-hat anybody. We were very glad that Captain Benson was able to come all the way from Hawaii to the Conference.

The deepest religious experience of the Conference was no doubt the celebration of Holy Communion out-of-doors in the early morning. There was something grand and solemn about the worship of all these young people kneeling on the hard ground and giving their whole attention to the service. It seemed to me to be a good thing to hold our most solemn service publicly out in the open, where anyone could see us. It showed we were not ashamed of what we were doing.—*Val Blomfield.*

CAMPFIRES

To one who has been to conference for the first time, a campfire is very impressive. When the wind blows and the air is chilly, a campfire not only gives us comfort, but gives us a feeling that God is in our midst watching over us.

The stunts given by the different divisions of the church were especially amusing. What looked like a human organ was presented by the Senior League of St. Andrew's Parish. The St. Andrew's Junior League presented a pantomime entitled: "The Lighthouse Tragedy." St. Mark's presented a play entitled: "The Chicken Thieves."

The second night of the Conference we heard several interesting talks from various people of the church. The Rev. E. T. Brown of St. Clement's spoke to us about Nevada. Mr. Newton Peck gave us an inspiring address on the subject "What Conferences and Retreats have meant to me." Mr. Smith, one of the leaders of the Kokokahi Conference, spoke to us about the conference held there. Miss Sauermann also spoke to us about the conference at Kokokahi. Mr. Merry read a letter from Edward Littell who is with the Church Army in West Virginia.

I think almost everybody enjoyed singing around the campfire. The atmosphere of the occasion takes away every feeling of self-consciousness that remains with you. As one looks from face to face, he will notice that everyone is singing earnestly.

Perhaps the most beautiful and most impressive thing that I enjoyed at the conference was the preparation for Holy Communion conducted by Canon Ottmann. His talk thrilled me not as a beautiful picture thrills you but spiritually. It is something that you cannot explain, but something you can feel and think about. That preparation made us ready for the receiving of the Holy Sacrament the next morning.

—Submitted by St. Andrew's Jrs.

THE YOUNG PEOPLE'S CONFERENCE—AND AFTER

I was privileged to be one of the happy party at the Young People's Conference this year as one of the speakers on the great subject of "Prayer." Seated round a camp fire discussing our subject one of our number said, "I cannot express what I really feel about this conference, but I, for one will be more a man of prayer than even I have been." The keynote of the Conference was PRAYER, and the "Power of the Presence" was not only a Conference theme, but a Conference reality. I am not going to give my impression of the Conference, but have, since my return been asking myself, and I trust others have been doing likewise, "What are the after effects of the Conference to be in my life." One cannot help feeling that God was with us in wonderful power and that a mighty challenge was thrown out to us ALL who profess to live and serve the Lord Jesus regarding our prayer life. What would be the result, if every visitor to the Conference made

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a resolution that they would not rest until they had led a soul to the Lord Jesus and was training that soul to lead others?

It would be a great adventure and the Conference would not have been in vain. During our times of meditation surrounded by God's beautiful works of love, we realized more than ever the need of prayer, the need of adaptability the need to be up-to-date in our experience of God, our utter faith in the Gospel and our aggressive love for the souls of our fellowmen.

If Conference has meant anything to us, let us not limit God through our lack of prayer, remembering, to live a life in Christ is to live a life of SERENE CAPACITY, not because there is anything in us, but because, day by day, we humbly rely on the resources which are at our disposal and which are available to the humblest sinners, like you and me. We have the weapons, let us use them and carry forward with us the inspiration through which we have seen "Jesus", not a new "Jesus", not a "gaily colored Jesus", not a "Jesus of theory", but Jesus of the men who turned the world up-side-down.

Conference made us ALL feel conscious of past mistakes and guilty of present sinfulness. Let us take courage, we are not to be overcome of evil, but NOW to overcome evil with good and prayer will do it for us. Let us then with this happy time of fellowship still fresh in our memories:

*"Pray for the strength of God
Strength to obey His plan;
Rise from thy knees less cloyed
Than when thy prayer began—
More of a Man."*

—Geo. A. Benson, Captain C. A.



QUOTATIONS FROM CAPTAIN BENSON'S ADDRESSES

Crippled work is due to crippled characters.

It is better to have zeal without knowledge, than knowledge without zeal.

If you want spiritual forces to control the world, only spiritual means will do it. Prayer is that spiritual means.

A man of eloquence may touch multitudes, but only a man of prayer touches God.

When we pray, we put into motion a fighting force.

We must focus our prayers on our difficulties.

Prayer is the greatest force that anyone can possess.

We should ask God to instruct us: "Not my will, but thine be done."

Go to a service in an atmosphere of prayer, seeking a blessing.

We allow our lives to become jammed when we neglect prayer.

We may possess the possessions we want, but wreck our lives by losing God.

Prayer is a privilege; not an obligation.

There are times when it is necessary to revive our prayers.

There are two weaknesses in prayer life: first, Prayer in words only, and second, failure to have real purpose. We should concentrate our prayer on special needs.

It is no good just telling God our difficulties unless we make an effort to overcome them.

We should not hurry our prayers.

Jesus Christ never taught men to preach, but he did teach them to pray.

He was a man of power because he was a man of prayer.

What prayer meant to Christ—Prayer was more important than healing or teaching.



NEWTON TENNEY PECK

Coming from the theological seminary to visit his parents in Honolulu, Newton T. Peck has rendered valuable service to the Church in Hawaii by his work in connection with the Young People's League. There have appeared in the Hawaiian Church Chronicle for the past three months numerous references to his activities for deepening the religious life of young people and advancing their ideas of practical service. It is of course impossible to evaluate the results of what he has done during his visit to the islands where he was born, but the Bishop and all who have been associated with him know that his suggestions, his management and his spoken words, have aroused a spirit of service which must be kept alive by those who remain here to carry on the work for Christ and His Church.

It is a source of great pleasure to write the foregoing, and much more could be written as to Mr. Peck's untiring work while here, because Newton Tenney Peck was the first child baptized by the writer after his arrival in Honolulu in August, 1902. To the Cathedral his parents brought him and there he was made a member of the Church. The cross was marked on his forehead and the words were spoken: "In token that hereafter

he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's soldier and servant unto his life's end." To know that his purpose is to fulfill the words of which the cross is the token, as a priest in the Church of God, is most gratifying.

It was at St. Clement's Church that he took upon himself the vows which had been made for him in infancy, when our hands were placed upon his head after the manner of the Apostles in confirmation, with the prayer that the Holy Spirit might daily increase in him more and more. It is then, with peculiar thankfulness that his friends see him giving up all and following Jesus the Christ as St. Andrew did of old. May the blessing of God be abundantly poured upon him in his studies, and may his future service in the sacred ministry be fruitful.

On board the S. S. Malolo
September 14, 1931.

To the Members of the
Young People's Service Leagues:

When Betty Sauerman, in behalf of you, placed three ginger leis in one around my neck just before I sailed from Honolulu, thoughts of Professor Mander's flashed through my mind.

He said the lei symbolized to him the aloha of Hawaii. It never begins, it never ends. It greets you when you arrive, it speeds you on your journey when you go. It personifies a love for each person as a personality irrespective of his race or creed.

This aloha has meant a great deal to me, for you have taught me much this summer. I thank you one and all from the bottom of my heart. Betty Sauerman will remember that I threw your leis on the water as the Malolo left the wharf. That was a sign that my aloha remains with you.

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In acknowledging this aloha, I wish to include those who helped you with your finances this summer. First of all, Mrs. Dorothy Kaholomoana Campbell and Mr. Louis Miranda with the music boys for donating their services at the Hula Recital at St. Mark's Mission Hall. And then those who have made donations. You will be interested to know that there is a balance of nearly one hundred dollars after all expenses as a result of this summer's activities. I believe that these donations were the aloha of these people to you for the building of the Church among you.

In the building of the Church, I pray that each of you consider yourself an active worker among the people you meet. Spiritual growth is pretty selfish, isn't it, if you don't make it contagious.

You can spread the spirit by commencing a prolonged scientific study of our great spiritual heritage, the Bible. How much better you can help others if you first enrich yourself. You can spread the spirit by following the footsteps of Miss Reese and Miss Johnson. They are using their experience to start young people's work at the Good Samaritan Mission and Holy Trinity Mission. You can spread the spirit by building up your District Council treasury to the point where you can help to finance annual young people's conferences on each of the Big Islands. There is no reason why Hawaii, Maui, and Kauai shouldn't have young people's conferences of their own with representatives from other islands, just as representatives of other islands came to your conference.

By these or other means, if you can win for yourselves the peace which is in God through Jesus Christ, you will be leaders wherever you may be, sought after by your fellows as rocks upon which to build the foundations of their lives. Each of you can make this contribution to others in the aloha of Hawaii as symbolized by the lei.

Faithfully yours,

NTP NEWTON T. PECK.



ANNIVERSARY PARTY AT ST. MARY'S CHILDREN'S HOME

Following the annual custom, the anniversary of the founding of St. Mary's Children's Home was celebrated on September 10, by a party of invited friends. A large number were present.

The date of the founding of St. Mary's Mission was December 8, 1902, but the

beginning of the home for children was September 8, 1917.

Owing to the thoughtful kindness of Mrs. Charles R. Hemenway, the annual celebration of the anniversary has been made possible. It was with considerable pride that the visitors were shown the many improvements made during the past summer. The main building has been painted throughout, which had not been done for 15 years. The playground which had coral rock cropping out all over it has been covered with earth and planted to grass.

The 40 children of the Home were dressed in their best and were a happy looking and well behaved group, enjoying the ice cream cones and cakes provided by Mrs. Hemenway. Mr. and Mrs. Wm. McKay, to whom the Home owes so much, presided over the festivities and took parental-like pride in telling what St. Mary's is doing for homeless children as far as funds will permit. Those who had never before seen the Home went away duly impressed with its importance as a worthy charity.

St. Mary's Home is one of the 22 institutions which share in the annual community drive, and receives \$4,500 yearly from the fund towards its support.

Donations of money and food are at all times most acceptable but it is hoped that St. Mary's will be generously remembered at Thanksgiving time.

The United Triennial Thank Offering of the Woman's Auxiliary made at Denver was \$1,030,105, which is about \$70,000 less than the amount given at Washington. Considering the times, however, the sum given is one for which we may be thankful. From letters received from members of branches of the Woman's Auxiliary in several states we learn that, owing to financial conditions and local demands, they have had to ask for further time in which to complete their pledges for advance and other work. We may well be thankful that the Honolulu Diocesan Branch of the Woman's Auxiliary was able to send to Denver \$1702.86 which is nearly \$200 more than was given in 1928.



ST. JOHN'S-BY-THE-SEA

The past month has been an exceedingly interesting one at the Mission of St. John's-by-the-Sea. On August 29th, at the Kalihi Hospital, Bishop Littell confirmed William Hookano, Sr., of

Kahaluu who had a few days previously been taken to the Hospital for observation.

On Sunday, August 30th, the Bishop visited the Mission and confirmed a class of 21 persons, the oldest one being well past 80 years of age. For this occasion, the men of the congregation had erected a special altar-rail and the women had decorated the community hall with flowers and ferns. These decorations together with the small altar presented a truly churchly aspect. We were fortunate in having at this service a number of persons from town who have manifested a real interest in the work of this Mission.

On Sunday, September 6, a goodly number of the confirmation class rode in to Honolulu for their first communion service at the Cathedral. Mrs. Littell, previous to leaving for the General Convention, had very kindly arranged to have the new communicants entertained at the Bishop's house for luncheon. One of the attractions for this group was a reception held by the latest arrival in the Littell family, and more familiarly known as "the little Bishop."

It is gratifying to report that the mission was able to send four delegates to the Young People's Conference at Moku-leia. One of these delegates went as the guest of Mr. and Mrs. W. R. Coombs, one of Bishop Littell and the other two were provided for by the congregation of the Mission.

In spite of the fact that no offerings are taken up at St. John's in the customary manner, all apportionments and assessments are paid in full for the year for both congregation and the Guild and Auxiliary.

August 30th marked the completion of eight months of "the Church at work" in Kahaluu. Truly in this Mission the work of the Holy Spirit through the agency of the Church has been made manifest. Those who have charge together with all their assistants, are particularly happy at this time and very thankful to God for His Great Goodness.

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WEDDING AT ST. MARY'S CHURCH

WEDDING AT ST. MARY'S

On September 12, at 8 P. M., at St. Mary's Church, Edwin Forbes Perreira and Florence Louise Kauwenaole were united in Holy Wedlock by Bishop Restarick. The bride who is 21 years old has lived at St. Mary's Home since she was 8 years or for 13 years. She is a granddaughter of Mrs. Napaepae who, as a girl, attended St. Cross school Lahaina and was a faithful member of Holy Innocents' Church at that place until her death.

Louise, as all who are connected with St. Mary's call the bride, has been a capable assistant teacher in the kindergarten for some years. She has known the young man whom she married since her days at Kaahumanu school, and has been engaged for two years.

St. Mary's Church was filled with the friends of the bride and groom. Miss Brown was at the organ and the choir of girls connected with the Home sang hymn 382, while the register was being signed.

Five racial groups were represented in the wedding party. The groom is Portuguese, and the bride, Hawaiian; Miss Eileen Akana, the maid of honor,

is Chinese; the first bridesmaid, Miss Helen Seu, is Chinese; the second bridesmaid, Miss Henrietta Kahaleiwa, is Hawaiian; George Bush, the groom's best man, is Portuguese; one flower girl, Evelyn Chyoko Honda, is Japanese; Hee Soon Kim, is Korean.

Mr. William McKay, a member of the Board of Managers, gave away the bride. Mr. McKay, and all who know the bride, have been much interested in these young people, and after the ceremony gathered in the sitting room to wish them happiness, and later adjourned to the dining room for refreshments.



ORGANIZATION OF THE YOUNG PEOPLE'S SERVICE LEAGUE AT ALL SAINTS, KAPAA, KAUAI

The All Saints' Young People's Service League of Kapaa, Kauai, was officially organized just a few months ago with the aid of Mr. Newton Peck of Honolulu. However, prior to the official recognition, this group had been carrying out similar plans to those of the Young People's Service League.

This club consists of thirty members of various races all working together harmoniously under the able leadership

of the Rev. H. A. Willey, Mrs. Willey, and Mrs. Shigeno Matsuura. Although we have not yet accomplished anything of merit during the short period since the formation of the league, we are hopeful that time will speak for itself. Some of the members have already proved to be assets to the Parish for they are voluntarily assisting us with Sunday School duties, church work, etc.

In addition to the work of the League, the Parish is sponsoring various other activities in meeting the demands of the young people of the community. There is a club solely for the boys of high school age called the Hi-Y Club. This club meets every Friday night at the parish house and aims to promote spiritual, mental and physical development. It is progressing wonderfully under the guidance of the Rev. H. A. Willey and Mr. J. C. Mato.

The Hanaliki Club is the group for the girls with the same ideals as the Hi-Y Club. Mrs. Willey, Miss Kinney and Miss Itokazu have rendered wonderful counsel to this group of girls during the past years.

With the young people of the working group, the Parish renders recreational service during all sport seasons, through the medium of an athletic club of about sixty members. This club sponsors all the recreational enterprises; such as, conduct commercial league and inter-district games. All these functions are carried on at the church gymnasium.

Aside from young people's work, the Parish is doing quite an extensive work with the children. At the parish itself, we have a Sunday School group of eighty or so members. The Kindergarten with over thirty children is very efficiently conducted by Miss Itokazu. Many more families have asked to have their children admitted but due to the lack of transportation we were forced to refuse. The two missions in Oloheua and Moloaa have been started again with new zeal, after having been closed during the summer. The former mission with Miss Ada Ching, Mr. Fred Murashige and Mr. John Mato as teachers have a group

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of fifty children. At the latter, about forty children are receiving religious instruction under Mr. Mato, assistant to the Vicar.



BOARD OF GOVERNORS FOR IOLANI SCHOOL

By Albert H. Stone

Friends of the Church and of Iolani School will be interested to learn of the appointment of a Board of Governors for Iolani School, and to know the personnel of the newly appointed Board. On August 25, Bishop Littell brought together at his home a group of well known Honolulu men, explained to them the purpose for which he had invited them to meet together, and asked them to consider earnestly appointment to the Board of Governors of Iolani School. The group consisted of Messrs. John Mason Young, Charles R. Hemenway, Frederick J. Lowrey, Charles Wong, Clifford Kimball and Colonel Curtis P. Iaukea. To a man they accepted the appointment. Dr. Paul Withington had been invited to attend the meeting, but was unable to be present. However, he signified a few days later his willingness to serve on the Board.

At this meeting the following officers were elected: Mr. John Mason Young, Chairman; Mr. Charles R. Hemenway, Vice-Chairman; and Mr. Albert H. Stone, principal of Iolani School, Secretary.

Bishop Littell announced that over \$100,000 had been secured toward the Bishop La Mothe Memorial Fund for Iolani for the purpose of erecting new and permanent buildings, and that the future outlook for Iolani is distinctly encouraging. It is believed that the appointment of a Board of Governors, composed as it is of a group of Honolulu's leading and influential citizens, and a group of men who were interested in education and in Church school work and Iolani in particular, is a progressive step.

The Board of Governors expressed great interest in the work of the Bishop La Mothe Memorial Fund committee, which has as its goal the raising of \$300,000 for Iolani School. Of this sum \$100,000 is for the erection of new buildings, \$100,000 is for the purpose of paying off the indebtedness on the school property at Nuuanu and Judd Streets, and \$100,000 is for endowment.

The Board of Governors emphasized the need for an endowment fund to the

end that the school may be enabled to meet its financial obligations, assist deserving pupils by providing scholarships, and make a more careful selection of its pupils. Emphasis was also laid upon the need for a more definite program of encouraging students of Oriental parentage to consider the wonderful possibilities of preparing themselves for definite Christian service among the people of their ancestral homelands.

The Bishop and Mr. Stone were appointed a committee to draw up a statement of the aims of Iolani School, and they have submitted the following to the Board of Governors:

"Iolani School is a church school for boys founded and operated by the Episcopal Church for the purpose of ministering in the fullest measure to the spiritual, intellectual and physical life of its pupils, and of developing in them to the highest possible degree the religious and moral aspects of life to the end that they may serve the highest aims of the Church and of society."

Iolani School opened its doors on September 8 for the beginning of its seventieth consecutive school year, and to date the registration for the school year of 1931-32 totals approximately 175 students. Of this number 21 are boarding pupils, and the remainder day pupils. While the enrollment is slightly under that of former years, due, doubtless, to the effects of the widespread financial depression, registration continues, and

each day sees new pupils applying for admission. There is reason to believe, therefore, that the enrollment will shortly be equal to that of previous years.

The new members of the staff consist of the principal, Mr. Albert H. Stone, who comes to Iolani after twelve years in China as principal of the Kuling American School; Canon D. R. Ottmann who is teaching typewriting and business English, and Miss Ann Thompson, a graduate of the University of Texas, who has the mathematics in the junior and senior high schools. The Rev. Thurston R. Hinckley has returned from furlough to rejoin the school as chaplain and instructor. Dr. James A. Morgan joins the staff this year as school physician.

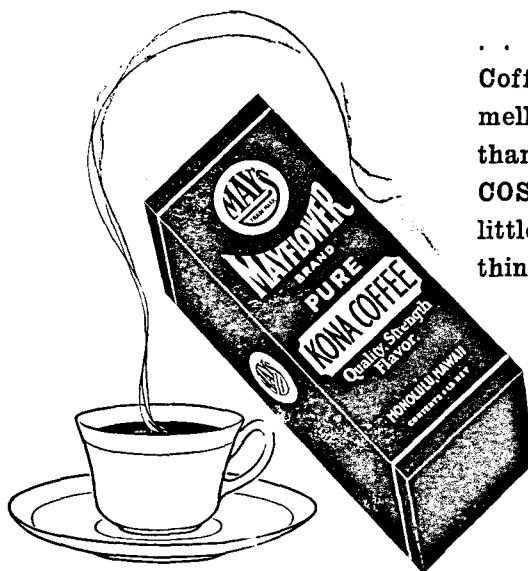


ST. ANDREW'S PRIORY

By Sister Clara

School is once more in full swing. We have been much blessed in having even a larger enrollment than last year, indeed we had to refuse admittance to a number of girls that applied on account of lack of room. There are 262 girls enrolled. How wonderful it would be if we could have more schoolrooms, they would soon be filled with nice, bright, happy faces, eager to get an education. The girls have had a very happy homecoming, there were many surprises in store for them and they are showing their appreciation by the happy, contented spirit with which they are filling the house. All during the summer vacation the cleaners and

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painters and carpenters were busy making things bright and new. The Lanais, the halls and stairways and some of the rooms have a new coat of paint and look strikingly fine and spotless. The Dining hall floor and the little girls' dormitory floor are covered with attractive linoleums and the big girls' rooms look very bright with pretty new curtains and nice congoileum rugs. The upstairs lanai has been screened with good copper wire and is going to be used as an infirmary and when not needed as such several girls who are in delicate health derive much benefit in sleeping out in the fresh air. One of the offices has a new ceiling and new rugs on the floor, thanks to a kind and generous friend.

Queen Emma Hall looks most dignified in its new coat of varnish and with its additional new folding chairs. Of course the blackboards were not forgotten and the desks also were all put in good repair. And last, but not least, all these repair bills are paid, so we feel we have been richly blessed this year and are most thankful.



NECROLOGY

MRS. ELLEAN ROBERTA (OSMOND) CLARK

By The Rev. J. Lamb Doty

Many hearts were saddened on the evening of September 14, when it was learned that Mrs. Ellean Roberta Clark, wife of Albion F. Clark had passed out of this life.

Mrs. Clark was one of the group who, from the early history of the Church of the Epiphany, Kaimuki, had a large part in all the work of the mission. She was an active member of the Guild and Woman's Auxiliary. Her special care was the sanctuary and all that pertained to it. The altar vessels, linen and the ornaments of the altar were kept by her in beautiful order and cleanliness.

For some years, Mrs. Clark was a member of the Order of the Good Samaritan. She was a faithful intercessor for the sick and sorrowful and by her death the order has lost one of its most efficient and devoted companions. Many persons in the mission and the community will miss her prayers and helpful service.

She truly lived so that the chief object of her life was to "manifest the love of God and man through service." The memory of her life of service will remain in the hearts of her many friends.

"Mercifully place Thy servant, O Lord, in the land of the living where joys gush forth like rivers and eternal life is a well of springing water." Euchologion, VIII century.

AN APPRECIATION

In the death of Ellean Roberta Osmond (Mrs. Albion F. Clark) on September 14, 1931, Epiphany Church has lost a devoted member, who had its welfare always at heart and demonstrated it by personal service and sacrifice.

The sanctuary was her special care and to the minutest detail she gave punctilious and reverent attention, performing her self-appointed tasks even at the last service she attended before going to the hospital for the operation which proved fatal.

When the janitor heard of the sad news of her death, his first question to the priest-in-charge was, "Who will take care of the altar now?"

During the many years of her residence in Kaimuki, she constantly planned and labored for the upbuilding of Epiphany Mission. Some years ago, in order to raise money, she kept at her house articles of clothing donated by her friends, and, as she said, "held a perpetual rummage sale", resulting in many hundreds of dollars towards the needs of the Mission.

Mrs. Clark's pastor will tell something of what she did for Epiphany. The writer knew her as Nellie Osmond in San Diego, in the early nineties, when she was a member of St. Paul's Church and he was her Rector. From there she went to St. Luke's Hospital, San Francisco, where she trained as a nurse. She

came to Honolulu in 1896 and was one of the first to greet Bishop and Mrs. Restarick on their arrival in August, 1902.

Mrs. Clark's mother, the late Mrs. P. F. Osmond, lived here for a number of years, finally returning to her other daughter in Brighton, England, where she died. She is affectionately remembered by many and the two east windows at Epiphany were erected to her memory, and that of Dr. Osmond, by their daughter, Mrs. Clark.

The respect and affection in which Mrs. Clark was held was shown by the large attendance at the burial service in the church, many of her friends being unable to gain admittance. The floral offerings were 267 in number, an evidence of the many who esteemed her.

Besides her bereaved husband, two daughters and two grandsons, Mrs. Clark leaves an only sister, Mrs. Charles Wood of Brighton, England.

On her way to the hospital on Sunday afternoon, September 13, Mrs. Clark left a number of magazines issued by a church in Brighton, at Bishop Restarick's house, requesting they be sent to Captain Benson of the Church Army at Paauiolo. In a note, probably the last she wrote, she enclosed a dollar for the Hawaiian Church Chronicle, showing that her thoughts to the end concerned the welfare of the Church in Hawaii.

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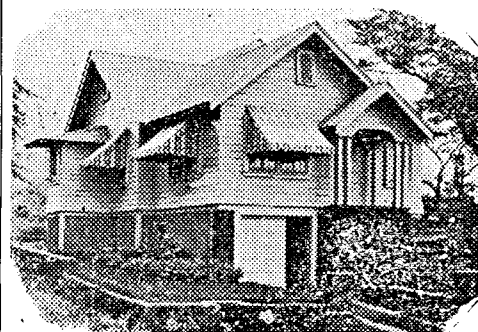
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MEMORIALS

In loving memory of:

Sister Mary Clara (Clara Sharpe). Born in England, 1821, died in Honolulu, October 6, 1884. A member of the Sisterhood of the Holy Trinity, Devonport, England. She left England for Hawaii, September 15, 1864, with Sister Bertha and Sister Eldress Catherine. These Sisters taught first at St. Cross School, Lahaina, and later at St. Andrew's Priory, Honolulu. Sister Mary Clara is buried in consecrated ground in Nuuanu Cemetery, belonging to the Corporation of the Protestant Episcopal Church of the Hawaiian Islands.

*Lo! what a cloud of witnesses
Encompass us around,
Those once like us with suffering tried,
But now with glory crowned.*

Sara En Leong Chung, born in North Kohala, Hawaii, June 8, 1882. Died in Honolulu, October 7, 1930 (killed in an automobile accident). As Miss Hilda Van Deerlin's assistant, she taught in St. Peter's Day School until 1904. After training at St. Faith's, New York, she was from 1908, first a teacher and later as House Mother and Kindergartner, when St. Mary's School was changed into a Children's Home, September 8, 1917.

She was a beautiful Christian character, universally beloved and mourned. Her death was a great blow to St. Mary's Mission.

*God give us grace so to follow her
good example, that with her we may be
partakers of Thy heavenly kingdom.*

Mrs. Fenton-Smith (Elizabeth Anastasia). Born in England, died in Hilo, Hawaii, October 19, 1912. She gave her whole life to the work of the Church throughout her son's long ministry. At St. Augustine's, Kohala, and Church of the Holy Apostles, Hilo, she is still remembered with reverent affection.

*"Tis not thy work the Master needs,
but thee—the obedient servant, the be-
lieving heart."*

Mrs. Charles Crane (Hazel Wolf). Born in San Francisco, February 24, 1881, died in San Francisco, October 19, 1918.

A member of the Cathedral choir, and later at Epiphany Church, where the processional cross is a memorial of her. She was an active member of the Guild and interested in all that concerned the welfare of the Mission and the Church at large.

*"Good Shepherd may she sing Thy praise
Within Thy House forever."*

PERSONALS

Sun Yat-Sen

Bishop Restarick's book, "Sun Yat Sen, The Liberator of China", will be issued by the Yale University Press on October 23. In the announcement sent out there is the statement: "Every book the Press issues must first be approved by the Council Committee on Publication of Yale University. Therefore the authority of a great University insures the accuracy and importance of each volume which carries a Yale imprint."

The book is illustrated and the price is \$2.50. It will be on sale at the book-stores in Honolulu. It will be distributed by the agents of the Yale Press in the United States and in Great Britain.

A few weeks ago a car stopped at my door and a young man came up to the lanai and said: "Do you remember me? I am Jack Machado, an old Iolani boy."

I remembered him well and after words of greeting, he told me his story since I had seen him 14 years ago. He had come to Honolulu to see his father, and was to leave the next day. When the United States went into the Great War in 1917, Jack went to Pearl Harbor and enlisted in the navy. He saw service in the North Sea and later in the submarines. There he learned much about engines and when he got his discharge, he settled at Brooklyn, N.Y. and obtained work as an expert in gas engine trouble.

He has done very well financially. He married a girl from Boston and she was to meet him in San Francisco and they intended to take a motor trip across the continent.

Besides his work on engines he has been at odd times helping an old man who is in the undertaking business and has learned much. He said he was Spanish and American-Indian, but by his appearance one would think the Indian part was slight.

Jack Machado is a young man who has made his way by industry, perseverance and good behavior. He is another Iolani boy who has made good. He would like to return to Hawaii, the land of his birth.

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Many ask why the press agencies continually send out news of the divorces of prize fighters and moving picture actors, as well as the "love" escapades of notorious men and women. Such news would not be sent to newspapers all over the country unless there was a demand by the public for such information, often of a disgusting character. It is a sad commentary upon the mental and moral state of the public if this is the kind of news they want.

This reminds us that a much divorced and re-married moving picture man came to our clergy to be married to a young woman. When they declined to perform the ceremony he went to a Protestant minister who married them. What was the sequel? In a few weeks the news came by wireless that the woman was seeking to get a divorce. For several days this was the important news that was given us by the press agencies.

BISHOP PADDOCK

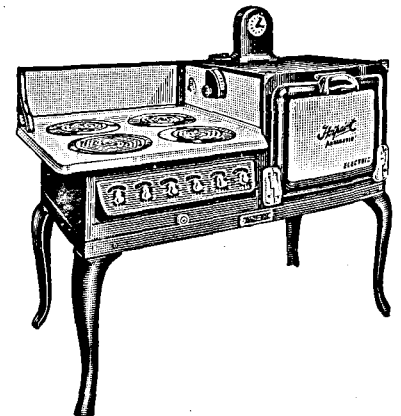
By H. B. R.

On September 16, we were surprised by a radiogram saying that Bishop and Mrs. Paddock were on the Empress of Canada and would the Littells and the Restaricks take luncheon with them on the ship the next day. A reply informed them that Bishop and Mrs. Littell were at Denver and that the Restaricks would meet them and entertain them for the day.

The Rt. Rev. Robert Lewis Paddock is the son of the Rt. Rev. John Adams Paddock, the Bishop of Washington Territory from 1880 until his death in 1894. His uncle was Bishop B. F. Paddock.

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the Bishop of Massachusetts, from 1873 until 1891.

Robert Lewis Paddock was a student at Trinity College, Hartford, at the same time as S. Harrington Littell, whom the boys then called Hank, so Paddock says. In 1892 he sat beside me at the convention of the Brotherhood of St. Andrew, at Boston. He was ordained priest in 1897 and was vicar of the old Pro-Cathedral at Staunton St. in the slums of New York. From 1902 to 1907 he was Rector of the Church of the Holy Apostles, New York, and there I preached for him in 1904.

He was elected Bishop of Eastern Oregon in 1907 and resigned in 1922 on account of ill health. In 1923 he married and since that time he and Mrs. Paddock have spent a good deal of time in travel.

It is of interest to note that in 1894 I was sent by Bishop Nichols to Los Angeles to interview the Rev. Henry A. Brown, a Congregational minister who desired to enter the ministry of the Episcopal Church. My report being favorable the Bishop placed him in my charge and I sent him to Santa Barbara where Bishop Paddock of Washington was staying for his health that Mr. Brown might be confirmed. This was the last official act of the Bishop who died shortly afterward. Mr. Brown worked under me for some time and then went to Arizona and when the Spanish war broke out he was appointed Chaplain of the Rough Riders. In Cuba he made a national reputation and later became a chaplain in the regular army.

After luncheon with the Restaricks, the Rev. Thurston R. Hinckley drove the party about the city. It transpired that Bishop Paddock had confirmed Mr. Hinckley's mother in Eastern Oregon.

When we called at Iolani, Mrs. Elva Oakes, who, in the past summer had driven with her daughter, the wife of Major Carl Hanna, through Eastern Oregon was able to tell the Bishop of seeing many of his old friends.

It was found that Mrs. Arthur E. Restarick knew the Bishop well in Oregon when she was a girl at college. He used to visit the institution and delighted the girls by his skill at the piano on which he performed amusing stunts and some times played while they danced. He was a frequent guest at the house of Mrs. Sturgis the aunt of Mrs. Restarick.

These acquaintances and reminiscences which followed made the visit of Bishop and Mrs. Paddock very pleasant. They left on the Empress of Canada for the Orient.

CHANGES

If we had been told years ago that our brethren of religious denominations here would have vested choirs some day,

we should not have believed it. The fact is they are all giving more attention to beauty and order in the conduct of worship, for which we should be thankful. The very things these good people objected to in the Episcopal Church they are adopting one by one.

A few days ago, we were consulted about vestments for a minister. We had previously been glad to give information in regard to such matters. This time the question was about a white gown which had been made for the minister. The black gown has been worn for some time and it was now deemed desirable to have white. But what surprised us was that a black scarf is to be worn over the white vestment. As the scarf is an academic article of apparel it is quite in order to have it worn, but I should not be surprised at all if before long colored stoles would be adopted as fitting colors for the Church seasons which, one by one, are being observed by our separated brethren.

All of these things remove obstacles which once were serious causes of misunderstanding and even ill feeling. We are thankful for any thing which brings us together.



GIVING

(Clipping sent by Bishop Littell)

- 1. The careless way—to give something to every cause without inquiring into its merits.
- 2. The impulsive way—to give from impulse, as much and as often as love and pity and sensibility prompt.
- 3. The lazy way—to earn money for benevolent objects by fairs, bazaars and the like.
- 4. The systematic way—to lay aside as an offering to God a definite portion of our gains, not less than one-tenth, perhaps one-fifth or one-third. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.
- 5. The equal way—to give to God just as much as we spend upon ourselves, balancing our personal expenditures by our gifts.
- 6. The heroic way—to limit our own

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expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—Dr. A. T. Pierson.



THE CHURCH PAPER

By Roger Babson

I believe that every Christian home should have a Church paper on its library table, not only for its own inspiration but for the influence on the children. We should have our children understand that we are just as much interested in religious news as we are in travel news, fashion news, financial news and various other forms of news in which different magazines specialize.



THE FOURTH ANNUAL YOUNG PEOPLE'S CHRISTIAN CONFERENCE

By One Who Was Present

Miss Betty Saureman, President of the Young People's Service League, represented the young people of the Episcopal Church at the Fourth Annual Young People's Christian Conference at Kokokahi.

The purpose of this conference is to instruct, train and inspire the youth of our churches in order that they may develop their capacities for leadership in and through the church; to broaden their interests and understanding and help them learn wider cooperation with Christians of other races and denominations by planning, studying and playing together. There were eighteen churches and seven races represented, giving a splendid foundation for "cooperation with Chris-

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tians of other races and denominations."

Beebe Sunn of the Hawaiian Congregation, was elected a member at large to serve on next year's committee. By working with young people of other denominations in this way, our own will benefit by exchanging ideas as well as furthering His work.

The seven day conference was a huge success, sending the members back to their churches richer in friendships and spiritual grace.



CHURCH NEWS

A rural missionary writes from a place where there is no Episcopal Church:

Last Sunday I went to the country church up on the hill. My chicken house is more comfortably furnished and certainly more cheerful. A long winter's mud and dirt gritted underfoot—the misting rain blew coldly in at the broken windows—the white cotton towel that hung askew from the pulpit was embroidered in red, "God is Love." A gay bouquet of red and yellow paper roses shook beneath the vehemence of the preacher's convictions. Nothing held him back in the reading of the Bible. If a word couldn't be pronounced it was simply left out, and evidently not one of the intent congregation received a jar as we rolled on over the gaps. They had come miles to be fed and here was the Lord's table. The worst poverty of all was here, the poverty of a questing soul turning away empty.

Poverty of body, mind and soul—starvation, yes!—but not apathy. To one who knows, there is every sign, under the surface, of that tremendous urge called "life." With the power of God and the help of man what could not be accomplished?

"The wonder to me", writes another long suffering woman listening to untrained ministers, "is that Christianity outlives its preachers."

The District of Porto Rico reports for last year 5,542 communicants; 11,209 baptized persons including communicants. There are eight "foreign" and eight native priests, and 13 lay readers. Twenty-nine mission stations. There were 20 adult and 363 infant baptisms during the year, and 323 confirmations.



JESUS

The charm of Jesus can never pass away when it is rightly apprehended. What a supreme work of art we already possess in the Gospels—so that when now I open and turn over with feverent joy the leaves of the Gospels, I feel that here is enshrined the highest of man the artist, a creation to which nothing can be added, from which nothing can be taken away.

By Havelock Ellis

THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCAION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 4,740.00	\$2,601.38	\$ 350.00	\$200.00	\$.....
St. Andrew's Haw'n Congregation.....	900.00	906.23	52.50	52.50	.....
St. Peter's (Chinese), Honolulu....	660.00	680.15	29.25	29.25	10.00
St. Clement's, Honolulu.....	850.00	289.62	52.50	52.50	6.40
St. Elizabeth's (Chinese), Honolulu.....	350.00	330.00	17.50	17.50	10.00
Epiphany, Honolulu.....	350.00	188.93	17.50	17.50	.....
St. Mary's Mission, Honolulu.....	150.00	150.28	7.00	7.00	3.00
St. Mark's Mission, Honolulu.....	135.00	87.00	6.00	.....	.....
St. Luke's (Korean), Honolulu....	135.00	77.30	11.75	.....	.....
Holy Trinity (Japanese), Honolulu..	150.00	151.00	11.75	.....	.....
Good Shepherd, Wailuku.....	350.00	175.00	29.25	29.25	21.50
Holy Innocents, Lahaina.....	125.00	127.29	17.50	17.50	15.80
St. John's, Kula, Maui.....	35.00	35.20	7.00	7.00	3.95
Holy Apostles', Hilo.....	200.00	47.72	22.25	.....	15.00
St. Augustine's, Kohala, Hawaii....	175.00	165.50	11.75	11.75	5.00
St. Augustine's (Korean), Kohala..	50.00	45.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	150.00	100.55	6.00	6.00	3.15
St. James', Kamuela, Hawaii.....	60.00	38.75	6.00	6.00	4.70
St. Columba's, Paauilo.....	125.00	50.00	6.00	.....	.....
Christ Church, Kona, Hawaii.....	280.00	158.09	17.50	17.50	15.00
St. James', Papaaloa, Hawaii.....	100.00	105.00	6.00	6.00	.....
All Saints', Kapaa, Kauai.....	250.00	230.00	10.00	10.00	16.95
West Kauai Missions, Kekaha.....	110.00	17.08	8.00	6.00	4.70
St. Alban's, Iolani School.....	100.00	87.86	5.00	.....	.....
Good Samaritan, Honolulu.....	10.00	14.10	2.00	2.00	6.31
Galilee Chapel Seamen's Ins., Hon.	10.00	10.00	2.00	2.00	3.00
St. John's By The Sea, Kahaluu.....	10.00	12.43	2.00	2.00	3.00
Mauna Loa, Molokai.....	10.00	10.00	2.00	2.00	.....
Cathedral Japanese School.....	50.00
To September 28, 1931.....	\$10,570.00	\$6,941.46	\$ 722.00	\$507.25	\$147.46

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