

# 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, NOVEMBER, 1931

No. 9



Delegates from Honolulu to the Triennial Meeting of the Woman's Auxiliary at Denver  
From the left—Miss Grace Fukao, Mrs. J. F. Chalmers, Mrs. Wm. Thompson,  
Miss Helen Tyau, Mrs. L. M. Judd

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# Hawaiian Church Chronicle

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

VOL. XXI.

HONOLULU, HAWAII, NOVEMBER, 1931

No. 9

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

November, 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.

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### CALENDAR

November 1—All Saints' Day  
November 8—23rd Sunday after Trinity  
November 15—24th Sunday after Trinity  
November 22—Sunday before Advent  
November 26—Thanksgiving Day  
November 29—1st Sunday in Advent  
November 30—St. Andrew, Apostle

### NOTES

For the last three months the circulation of the Hawaiian Church Chronicle has been 1500 copies. As the numbers which are printed increase, the cost of course increases also.

We thank those who have sent subscriptions during the past month and hope that others before the end of the year will send at least a dollar. Checks should be made payable to the Hawaiian Church Chronicle. If made payable to Bishop Littell and if he is absent the cashing of them is often delayed. Recently a postoffice order for a dollar came from the Philippines and it had to be sent to him for his signature. The Chronicle needs money now.

The excellent photographs of Bishop and Mrs. Littell and of the wedding at St. Mary's were given to the Chronicle for reproduction by Bert Covell, the photographer. They appeared in the October number and gave pleasure to many people.

Much space is given in this number to the General Convention because of wide interest in it.

### ALL SAINTS' DAY

This Holy Day was first observed early in the 7th Century. The occasion of its institution was the transforming of the Pantheon, a pagan temple, into a Christian church.

It is kept by the Roman Catholic and Anglican Churches on November 1st, and by the Greek Church on the Sunday after Whitsunday. Originally it was designed to honor all martyrs. In the early days of the Church, Christians were accustomed to observe the anniversary of the death of a martyr where it occurred. Later as there were many martyrs, some dioceses had one day set apart for the commemoration of all who had died for the faith in their districts.

The first trace of this is found at Antioch, where, in the fourth century, the Sunday after Pentecost was the appointed day on which to commemorate the death of martyrs. In 407, St. Chrysostom mentions this custom. As stated above, the Eastern Church still retains the Sunday after Whitsunday for the observance of All Saints.

The design of the festival was to honor all saints known and unknown, but in the Roman Catholic Church, as theology developed, the word saints was restricted to those who had seen the beatific vision, and another day was instituted in about the tenth century, when prayers were especially offered for those who were not perfectly cleansed from venial sins. This day is observed on November 2, and is called All Souls' Day.

In the Anglican Communion all the faithful departed are commemorated on All Saints' Day. In some Anglican Churches it is the custom to read from the altar the names of those in the parish who have departed this life during the year.

It was the custom in the early days of Christianity to enter the names of departed brethren on diptychs that they might be remembered. It is interesting to note that at St. Elizabeth's Canon Kieb has the names of communicants of the mission, who have died, painted neatly in Chinese and English on strips of wood and suspended in the chancel, that the departed may be kept in remembrance.

### HALLOWE'EN

In old times in England All Saints' Day was called All Hallows' and the eve was called Hallowe'en. On that evening the young people have for ages had festivities, which, singularly enough, had no connection with All Saints' Day in their origin. It is associated in popular fancy with appearances of witches and ghosts. Burns in his Hallowe'en gives a humorous and imaginative presentation of the ceremonies of Hallowe'en as practiced in Scotland in his day. Popular belief was that a child born on Hallowe'en had the faculty of perceiving supernatural beings.

The ceremonies connected with Hallowe'en as once generally observed in England, Wales, Scotland and Ireland have no connection whatever with the Christian festival. They are clearly a relic of pagan times. The proof is undeniable that they are of Druidic origin. They are not found on the continent of Europe, where somewhat similar ceremonies have been observed on the eve of St. John Baptist's Day, June 24. These are distinctly traceable to pagan festivals relating to midsummer. In both instances they are curious survivals of paganism whose origin has been entirely forgotten by those who observe them.

On or about November 1, the Druids had their great autumnal festival. They lighted fires in honor of the sun-god in thanksgiving for the harvest. Further it was a Druidic belief that on the eve of the festival Saman, the lord of death, called together the wicked souls of those who had died during the year. This Druidic origin is made clear by the fact that in parts of Ireland, October 31 is still called the Eve of Saman (Oidhche Shamna).

Upon the Druidic customs were grafted some of the ceremonies of the Roman feast of Pomona in which nuts and apples played an important part. In the middle ages, it was the universal practice of young people to have parties at which those present attempted to seize with their teeth apples that were floating in water. This custom is still followed in the United States.

It is a curious survival of Hallowe'en customs which we see in the United States, which are familiar to most of us. They were brought here from the

British isles and persist here when they have largely disappeared in most parts of the lands of their origin. Of course the mischievous tricks of boys in carrying things off and placing them elsewhere is a relic of the supposed antics of ghosts and witches, and the dressing up of girls in sheets and peaked caps is of the same origin.

All Saints is a feast of the highest rank giving place to no other festival. It emphasizes the Communion of Saints in the mystical Body of Christ, the Holy Catholic Church.



## THE GENERAL CONVENTION

By Bishop Restarick

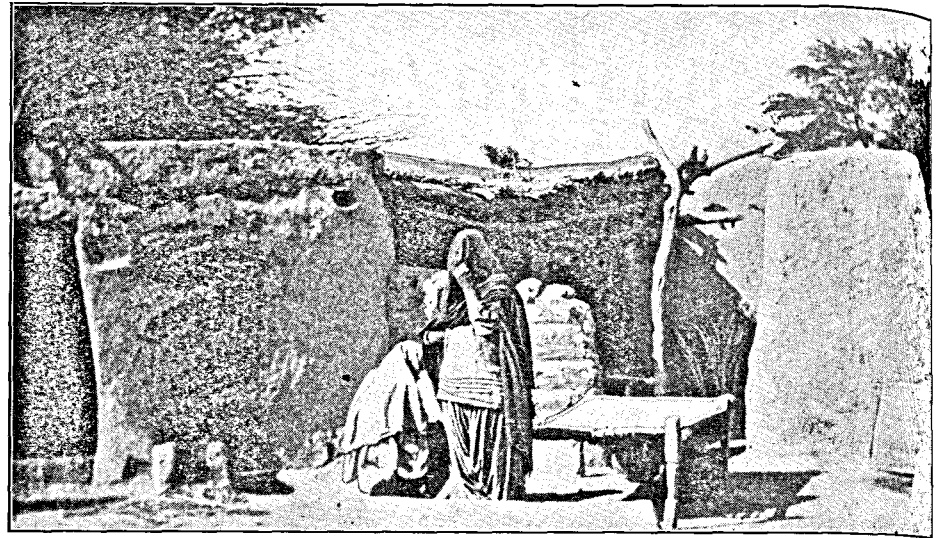
In what follows the endeavor will be to present the points of chief interest in a brief way. Bishop Littell saw that a number of people here received a Denver paper with accounts of the Convention. I have attended ten General Conventions and at none of them have I seen the proceedings reported in so unintelligent a manner as they were by the Denver papers. Further, there was an evident intention every day to try to make something sensational in the news. The words "fight", "split", "bitter controversy", were almost daily headings. The fact is that although there are strong differences of opinion among the members there is never any spirit of acrimony. Both Houses are composed of Christian gentlemen, and I have never seen at any convention anything but courtesy and consideration, and there was nothing else shown in this one. At all conventions disagreements are settled by compromise.

There were about 10,000 in attendance, bishops, clerical and lay deputies and their wives, delegates of the Woman's Auxiliary and visitors. There would have been more, but some were advised by physicians not to go largely because of the altitude of Denver. Others were kept away because of economic depression.

Canon Kieb at the request of the Bishop sent the associate editor the typed accounts of the Convention sent out by the National News Bureau. There were large bundles of these and from them items are selected.

### *The Opening Service*

The opening service was really the early celebration of the Holy Communion at St. John's Cathedral, which was attended by most of the bishops and



Interior of a Christian Village Home in the Punjab

deputies. The public opening service was held in the Denver Auditorium in which a creditable altar had been erected with a white reredos and two tall candles.

The preacher was the Rt. Rev. M. B. Furse, D.D., the Bishop of St. Alban's. The general opinion was that it is a mistake to have any one but an American bishop preach the sermon at the General Convention. It is impossible for the bishop from another land to understand American conditions and the needs of the American Church. He dealt at length on Soviet Russia, and with marriage and divorce, which last was to be the subject of legislation at the convention, and had to do with the internal policy of the American Church.

That this was felt to be the case was shown by a resolution passed at the end of the sessions that the Presiding Bishop should in future preach the convention sermon. However, learned and eloquent a foreign Bishop is, he can not understand the mind of this Church. The same opinion prevailed when some years ago the Bishop of Salisbury was the preacher.

### *The House of Deputies*

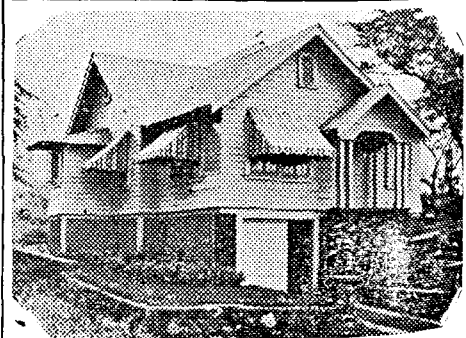
The House of Deputies was organized by the election of the Rev. ZeBarney Phillips as President. Dr. Phillips is Rector of the Church of the Epiphany, Washington, D. C., and Chaplain of the United States Senate. The Rev. Carroll M. Davis was unanimously reelected

Secretary. Dr. Davis was born in California, formerly Rector of St. Paul's Church, Sacramento, and later, Dean of Christ Church Cathedral, St. Louis. He is now a Secretary of the Department of Missions.

Among the delegates from the Diocese of Albany was Col. R. R. Raymond, U. S. A., who is well remembered in Honolulu for his active interest in the Church when stationed here.

### *Two Hundredth Anniversary of the Birth of Washington*

One of the first resolutions adopted by both houses pledged the Church to give the fullest support to the celebration of the Bicentennial anniversary of the birth of George Washington, from its commencement February 22, 1932, until its termination on Thanksgiving Day, November 24, 1932. The National Council was authorized to take such steps as shall call the attention of the whole Church to the celebration and to take such action as it may deem wise. As George Washington was a Churchman.



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all Churchmen should enter heartily in to plans made by the Commission appointed by Congress to ensure the proper celebration of the event.

#### *The Woman's Auxiliary*

The opening service was held on September 17 in the auditorium, where at the improvised altar, 1500 women made their communion. The address was made by the Bishop of Honolulu, which was characterized as "an inspiring analysis of missionary conditions."

The offering, made from many lands was taken to a bank, under an armed escort to be counted. The amount was announced at a monster mass meeting in the auditorium on the night of the same day. The total sum was more by nearly \$30,000 than was then given out and the true sum was \$1,059,575.27. In view of conditions the small decrease from last Triennial was considered remarkable. In 1928 the amount of the United Thank Offering was \$1,101,450.40.

#### *Meeting for Organization*

Miss Elizabeth Matthews was again elected Presiding Officer and in accepting made an earnest address. After the address of welcome by a representative Denver woman, the response was graciously made by Mrs. Lawrence M. Judd. The Honolulu delegation representing four races attracted special attention. Miss Fukao wore Japanese costume, Miss Tyau, Chinese and on occasions, Mrs. Chalmers a holoku. They all wore leis. Mrs. Littell will write more about the Woman's Auxiliary, for the Chronicle.

#### *The Two Houses*

September 17 was the 75th anniversary of the birth of the Rt. Rev. T. H. Gailor, D.D., Bishop of Tennessee, and former Presiding Bishop. Both Houses adopted resolutions appreciative of his services to the Church.

Lewis B. Franklin was reelected Treasurer of the National Council with its several departments.

The Church Army held outdoor services daily at two places and on Sunday on the lawn before the Cathedral. The Church Army dinner was held at the Brown Palace Hotel on September 23.

On Sunday, September 20, at the Auditorium a great missionary meeting was held. This building holds 12,000 people. The plan to have a moving picture of the visit of Colonel and Mrs. Charles A. Lindbergh to St. Luke's Hospital, Tokyo, was not carried out.

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The Lindberghs stayed with Dr. Teusler while they were in Tokyo. Dr. Teusler is the head of the hospital.

At this meeting brief addresses were made by five missionary bishops of whom Bishop Littell was one.

On another occasion the Rev. C. Rankin Barnes delivered an address. He is the head of the Department of Christian Social Service. In the course of his remarks he said:

"The American Episcopal Church has long had an enviable record for the large number of social agencies and institutions which it has built to assist those who are sick, or those who are helpless by reason of unguided childhood or penniless old age. Under the auspices of this Church at the present time are 79 hospitals, 55 homes for the aged, 82 child-caring institutions, 13 houses of mercy, and 8 shelters and settlements of various kinds."

#### *Other Meetings*

Besides the daily meetings of the two Houses, there were meetings almost every night on behalf of some organization or to advance some work.

On September 21, Bishop Stewart of Chicago spoke on College work. He said there were 800,000 college students in the United States. A large number of these belong to the Episcopal Church. It is our duty to follow them through their course. Besides these there are very many who have no deep religious habits and no denominational connection. To these, this Church should make a special appeal with its long history, its sound rational ground of teaching, its breadth of tolerance and its beauty of worship.

#### *The Presiding Bishop*

By an overwhelming vote the Rt. Rev. James De Wolf Perry was elected the Presiding Bishop for the full term of six years. Bishop Perry is descended from an old New England family which came from Bristol England and Bristol Rhode Island was founded by them. Commander Oliver H. Perry, the Hero of the Battle of Lake Erie, and Commodore Perry, whose expedition to Japan led to the opening of Japan, were members of the family. The Bishop's great-

great-grandfather served on Washington's staff, and he is the president of the Society of Cincinnati.

#### *Missionary Bishops Elected*

The Ven. Efrain Salinas, Archdeacon of Guadalajara, was elected Suffragan Bishop of Mexico. The Ven. John Boyd Bentley, Archdeacon of Alaska, was elected Suffragan Bishop to Bishop Rowe of Alaska. Mr. Bentley served with the American Expeditionary Forces in France, and rose from the rank of a private to Captain of artillery. The Rev. Frederick B. Bartlett, was chosen as Bishop of North Dakota.

#### *The Budget*

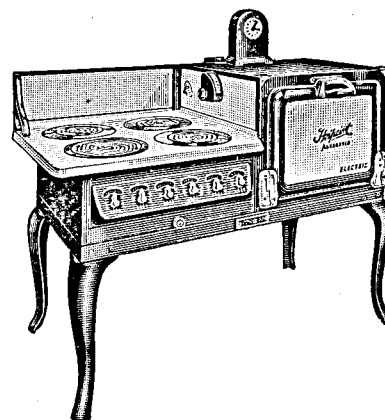
The General Convention refused to reduce the budget for the Triennial and the sum as presented, \$4,255,000 was adopted, after discussion. Some thought that in view of the financial depression the amount should be reduced. Monell Sayre of New York suggested a curtailment of the budgets of the various departments.

#### *India*

After discussion the matter of undertaking work in the diocese of Dornakal, India, whose Bishop is an Indian, the Rt. Rev. V. S. Azzariah, was deferred for three years. A stirring address was made by Bishop Littell against the proposal to postpone the aid requested by the Church in India. The question was reopened later and a resolution was adopted that \$15,000 be appropriated provided it did not come from the budget. Immediately two members subscribed \$1500 each and later other gifts were reported.

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### Marriage and Divorce

The report of the Joint Commission on this question occupied much time of both Houses. After much discussion and the offering of many amendments practically all of the former canon has been retained. But as the chairman, Bishop Page reported, the new canon with the added sections "adopted a more merciful attitude towards those who have made a failure of marriage."

Section one requires all Ministers to give instructions on the nature of Christian marriage. Another section provides that when those who have been unfortunate in marriage and have been married by the civil authority, "The Bishop, after due enquiry into the circumstances, and taking into consideration the godly discipline both of justice and mercy, shall give judgment thereon" as to their status in the Church. "In cases where the decision of the Bishop is favorable, a minister of this Church may bless the parties to the marriage." The canon was adopted by dioceses, clerical, yes 52¼, no 18; Lay, yes 34¼, no 24¼. Professor Beal of Harvard Law School was astonished that the clergy were more liberal than the laity. The Bishops adopted it 70 to 19.

### Pictures of Honolulu

On September 24, in St. John's Parish House, moving pictures of Honolulu were shown to the delight of a large audience. The pictures were accompanied by a lecture by Canon Kieb. Later in the day pictures from Japan were shown and the next day interesting pictures of Alaska.

These meetings were under the auspices of the Woman's Auxiliary. The committees of the Auxiliary had much to do and the daily meetings for the consideration of important matters relating to the Church and social conditions were presented and discussed. Christian education was one topic. Another was the absolute necessity of proper training of women for missionary work. Sixteen conference groups held sessions from time to time considering important subjects.

Besides the women speakers there were addresses by Bishops and others from the mission fields at meeting of the delegates who numbered nearly 500.

There were a series of conferences on the essentials of a successful marriage and how the people can be taught what these are. The essentials of success in marriage were found to be "adequate preparation, companionship, common ideals, mutual respect for each other's personality, understanding and co-operation." During the discussion it was pointed out "a marriage is bound to fail that is not entered into with the idea of permanence, and that there are certain people who can not and therefore should not live together."

One woman said: "We grandmothers must face the fact that our children must be free to live their own lives." Miss Brisely said: "Young people today know that love is essential, but they are weighing other factors too. Their own experiences often show them that family life is the nearest thing to heaven, but many of them know, too, that it can be the nearest to hell."

### World Problems

Bishop Freeman of Washington, on September 25, presented the report of the committee of 21 on world problems. This report and others are too long for us to give even a synopsis of them. They make good reading, but resolutions on such matters while they may instruct and arouse those who hear them commit the Church to no plan, to do which is impossible. The thought expressed in the report was that the Church should co-operate with every agency for the alleviation of distress. Spencer Miller, Jr. delivered a fine address on "Property and economic conditions."

### Bishops Consecrated in Denver

The Presiding Bishop announced on September 26 that the Bishops-elect, the Rev. J. B. Bentley and the Rev. E. S. Salinas would be consecrated in St. John's Cathedral on Tuesday morning, September 29 at 7:30 o'clock.

### Mass Meeting

The last of the great mass meetings was held at the Auditorium on Sunday

evening, September 27, at 8 o'clock. Bishop Burleson spoke as did Bishop Denby, the Suffragan Bishop of Arkansas, a Negro and a leader of his race. Bishop Cross of Spokane spoke of the rural situation.

On September 29, the Rt. Rev. W. Blair Roberts, Suffragan Bishop of South Dakota was elected Bishop of that Missionary District. He fills the vacancy made by the resignation of Bishop Burleson, who was elected assistant to the Presiding Bishop.

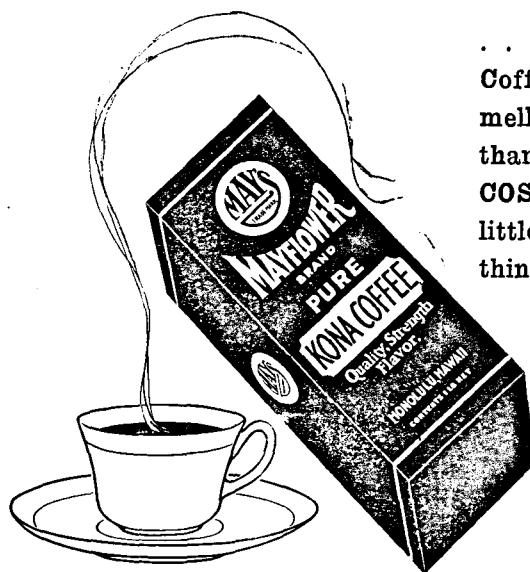
### The McIntosh Case

This case was brought to the attention of the House of Deputies by a resolution asking Congress to amend the laws so that conscientious objectors may be naturalized, provided they are willing to serve the country in time of war in non-combatant positions. The original motion which criticized the Supreme Court was lost, and the foregoing was a substitute.

There was considerable objection to this on the ground that it was a controversial and political question. Thomas E. Robertson of Washington termed the proposal as dangerous and inexpedient. George W. Wickersham of New York said: "I have no sympathy with the man who takes advantage of all the benefits of organized Society and refuses to bear its burdens." The final vote was 163 to 81 and the substitute was adopted.

In the House of Bishops a resolution was adopted that at least three women be appointed to the commission which is

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to consider the whole question of marriage and divorce to report at the next convention. Four women were appointed on this commission.

### *Closing Service*

The closing service of the General Convention was held in St. John's Cathedral at 2:00 P. M., September 30. At this service the pastoral letter was read. This, by canon, will be read in all our Churches on the Sunday soon after its reception and it will not be necessary to print any of it here.

It is much shorter than many others in past years, and deals with questions of the day from the standpoint of the Christian Church.

### *From a Secular Standpoint*

The Denver News in an article of October 1, said that the Convention was the most successful in Denver's history. Delegates left \$750,000 in the city. A hotel manager said: "The men and women attending were high class, intelligent people, lovely to deal with. There was general expression among the bishops and laity of appreciation of the hospitality of the Denver people.

We have made no mention of the social side of the Convention, of the many receptions, dinners and other provisions for the entertainment of the visitors. There was a general expression of appreciation of the automobile service provided by the Denver people.

We have only given brief mention of some of the business transacted, but there was the inspiration from services, the addresses and the meeting of friends, and making acquaintances of people from all parts of the world.



A LETTER FROM THE BISHOP  
AT GLENDALE TO  
BISHOP RESTARICK

Bethany Home,  
Glendale, Ohio,  
October 14, 1931.

Dear Bishop:

I send you a cordial aloha from Bethany Home, Glendale. A long desired visit to the Mother House of the Community of the Transfiguration is at last being made, and I rejoice in the atmosphere of devotion and good works in this beautiful spot. Of course there are a number of friends of yours among the Sisters, of whom several have worked with you in Honolulu. In fact, ever since I reached the mainland I have been meeting close friends of yours and of Mrs. Restarick's, who have been inquiring eagerly about you, and have sent messages of regard and affection. Here at Glendale, Sister Olivia and Sister Caroline naturally are the ones who are most eager to hear about the Church people and the Church work of the Islands in

general, and of the Priory School in particular. My three days here are giving opportunities of answering their questions and telling about their friends.

I have just come back from a visit to the new negro mission which the Community has opened nearby, named after St. Simon the Cyrenean, with Sister Olivia in charge and doing a remarkable work. Since February, when the mission started, they have gathered many children together in a kindergarten and first grade school. They have purchased corner lots with buildings which are already overcrowded, and are planning to start the first section of a church. Next week Father Arthur G. Wilson, son of our Mrs. Wilson of St. Luke's Mission, Honolulu, will move into new rooms prepared for him above a hall where the boys of the neighborhood are to make their headquarters, particularly the Boy Scout troop of colored boys organized in the neighborhood of the mission before the mission started and now transferring to the new mission buildings. The mission is located in the midst of a large negro community which had been left out as regards religious privileges until Sister Olivia began this work, and the Mission of St. Simon of Cyrene has the field all to itself. Its growth and the interest which it is creating remind me of St. John's-by-the-Sea and the Good Samaritan, Palolo Valley, of St. Colomba's, Paauilo, and other places in the Islands. Sister Olivia has asked me to give her aloha to everybody.

### *The General Convention*

It is not possible or necessary to describe in detail what took place in the really outstanding meetings of the General Convention and of all the allied organizations of the Church's work in Denver. The whole atmosphere of the Convention was inspiring and harmonious to a marked degree. The necessary routine work, such as consideration and action upon the budget which was passed for the next four years, was taken; the constructive canon on Marriage and Divorce was passed, and all other necessary business attended to; but these things scarcely indicate the spirit of devotion and the manifest life and vital power felt in the Convention. The extent to which general agreement on all important issues was reached was a conspicuous feature of the meetings, and that in spite of sensational newspaper headlines which apparently went out daily from some irresponsible source. Someone has sent me a clipping from a Honolulu paper headed, "Church Split Seems Imminent" and then proceeds to tell of something which no one in the Convention knew about, and ends with the statement that the House of Bishops was going into secret session to handle the situation, and presumably to prevent the impending schism, if possible! At no "secret" session of the House of Bishops was the subject stated in the paper ever even mentioned! I never supposed that it was possible for so many people in so many branches of the Church's work, from such far-flung reaches of the earth, and with such dif-

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ferent convictions and experiences, to discuss such vital matters as come before the General Convention with such absolute courtesy and unbroken good-will.

### *Enlarged Vision*

That the Church has no intention of standing still, but on the contrary, is ready for aggressive enlargement, indicates that a new vision of the call, not only of the Episcopal Church in our country but also of the Anglican Communion as a whole, has been seen and will be followed. New bishops for Mexico and Alaska; inauguration of a mission in the great empire of India; the beginning of inter-communion with the old Catholic Churches of Europe, and of conferences looking to the same thing with the great Eastern Orthodox Communions; the addition of the Lutheran body to the list of Protestant groups (Presbyterians and Methodists) with whom conferences are to be carried on with a view to a nearer approach to Christian unity; the remarkable Statement on world conditions and needs, and of the Church's opportunity in improving them, covering such urgent subjects as world peace, lawlessness and allied matters, unemployment and the present industrial system; and a message to the Church from the Bishops in the Pastoral letter—all these and many other results of the Convention indicate how high was the vision and how wide-reaching the deliberations at Denver.

And in all that was high and constructive, and inspirational, nothing was more noble than the part which the Woman's Auxiliary contributed. The serious study classes, the missionary fervor, the disciplined enthusiasm, and the outstanding ability of the leaders of the women's work in the Church were manifest. Their generosity also, in which we in Honolulu shared, was shown in many other ways, as well as in the United Thank Offering of nearly eleven hundred thousand dollars. Our Diocesan schools figure largely now in the mind of the Church on the mainland. There are four ways in which the Church here is building up our equipment by recent promises and gifts. For Iolani, the Chapel is promised from the Church School Birthday offerings; and a large part of the sum needed for a principal's house has been given by the United Thank Offering. Two needed buildings for our work in northern Hawaii will be provided by the start

given through gifts announced at the Convention, one a parish and community hall for Kohala by the Girls Friendly Society, and the other a clergy house at Kamuela, Waimea, by the Woman's Auxiliary of the Diocese of New York, on the Advance Work programme.

### *New Workers*

But the best news which my letter conveys is the prospect of additional workers to join our staff in the Islands. I suppose that the Reverend Ohmer M. Bailey will be in Honolulu by the time this letter reaches you, and will be settling down to the work which needs additional help so badly. Next Saturday, Captain Bramwell will sail from England to join the Church Army men on the Hamakua coast of Hawaii, and in December there is good reason to expect the fourth trained Church Army evangelist, Captain Hamilton by name, to reach the Islands. I am in touch with two men who are studying in seminaries whom I am to interview soon, and who are ready, if all conditions are favorable, to go out next year.

For all that is happening and for all the blessings which I have experienced since coming to the mainland, I give thanks to Almighty God whose goodness and loving kindness toward us are manifested in so many ways.

Wishing you and all our people every blessing,

Faithfully yours,  
S. HARRINGTON LITTELL,  
Bishop of Honolulu.

### CONVENTION NOTES

By Mrs. S. Harrington Littell

Not the least important item of General Convention is the coming together of old friends. Often one would see a delegate walking sedately down a Denver Street suddenly being seized; a hearty handshake or a violent embrace would ensue —(according to the sex of the "seizer" or "seizee"! ) and one would understand just what was happening. Those of us from Hawaii had an especially glorious time in this respect for at every turn were ex-Honolulu tourists whom at some time or other we had piloted around our lovely city. Then also there were many, now registered from other dioceses, whom we thought *ought* to belong to us; those whom we all know and admire and who have left their footprints on the sands

of Waikiki: Mrs. Mortimer Matthews, Miss Elizabeth Matthews, Bishop Burleson (who gravitated to "Honolulu" whenever he saw any of us!), Dr. and Mrs. Carpenter, Colonel Raymond, Dr. and Mrs. Sherman and a host of others.

New friends and new contacts made in Denver were also thrilling and long will we remember the women we sat with in study classes and long will we cherish the privilege of hearing and understanding their points of view with thankfulness to them for having enlarged our horizons.

What a wonderful body of women we have in our Church! Where can one parallel such devotion and consecration as one meets at such a Triennium. Well would even the House of Bishops, the "Senators and Representatives of Congress assembled" (yea—even the League of Nations) profit by the scope and wisdom of the "Findings" of the discussion groups on "Family Life", "Inter-racial Contacts", "International Relations" and "Economic and Industrial Conditions" as were drawn up by our church women in Denver. Of course one dear soul must always ask just what all these subjects have "to do with Missions" but there is always a mighty army of women ready to answer that dear delegate from the Diocese of Podunk and to explain that all these subjects have very much to do with "Missions." It is simply that our idea of "Missions" has changed since Dickens wrote "Bleak House" and gave us the picture of the immortal Mrs. Jellyby making garments for the Africans and allowing her own children to go ragged and undernourished. Now, we still try to clothe the Africans, but we believe we have a challenging duty to our unemployed neighbors and we believe that by endeavoring to live up to the ideals we have given voice to in these discussion

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groups we will be able to sanctify the inner reaches of our own lives, and thus be better fitted to preach Peace and Goodwill to all mankind.



#### THE APPEAL TO THIS CHURCH TO AID THE CHURCH IN INDIA

As far back as 1873, the Bishop of Calcutta sent a message to the Church in the United States asking it to come and help in the work in India. Nothing was done in the matter. The subject was talked over by Churchmen from time to time and one objection was that the Church in India was a part of the Church of England and complications might arise.

The legal connection between the Church in India and the Church of England has been severed and now there is a national Church, known as the Church of India, Burma and Ceylon. It is of course an integral part of the Anglican Communion as is the Church in the United States, Canada or Australia. This year the Bishop of Calcutta wrote asking the co-operation of this Church in America.

The foregoing will explain the circumstances which led to the action of the General Convention in response to the request for aid in the Diocese of Dornakal.



#### BISHOP LITTELL'S ADDRESS AT DENVER

Here follow extracts from the Address of the Rt. Rev. S. Harrington Littell, Bishop of Honolulu, made at the Mass Meeting of the Woman's Auxiliary in

the Municipal Auditorium at 8:00 P. M. on Thursday Evening, September 17, at which the amount of the United Thank Offering of the Auxiliary for 1931 was announced by Louis B. Franklin, D.C.L., Vice-President and Treasurer of the National Council of the Church.

Wherever the Church carries on its work, whether in pioneer areas or in well established centers, the United Thank Offering furnishes life and power. This is true in the center of China and in the Hawaiian Islands, in Alaska and Liberia, and everywhere between. It is one of those features in the life of the Woman's Auxiliary which helps the Church's work to be human. It is easy to become absorbed in administration and in systematized machinery, but the General Convention cannot remain merely a formal executive Body while the vital life and power in the Woman's Auxiliary, indicated by thank offerings which represent personal self-sacrifice and devotion, continue to flow in the Church's veins. The women of the Church have joined in presenting a United Thank Offering of enormous proportions, and now the rest of the Church presents united thanks to the Auxiliary for the noble vision which it realizes in constructive work throughout the Church.

I could illustrate abundantly from my own missionary fields, both China and the Hawaiian Islands. Because of unique conditions in the Islands, I will confine myself to Hawaii.

#### Where East Meets West

If Kipling should revisit Hawaii, he could well add another verse to his poem.

In Hawaii the Orient and Occident have not only met, but have intermingled. The cultures of the East and the West have produced a new thing in the earth, and Hawaii is the place where the evils of racial caste are reduced to a minimum. The best of the East and the best of the West are welcomed, and assimilated in these unique islands. Good will, unaffected intermingling, and mutual understanding, based on the creative Christian influence brought in by the missionaries of Old England as well as of New England, are the foundation of the unique conditions found in the Hawaiian Islands, and are carried on by the Church, with the conviction that this human laboratory may determine how the peoples of the Pacific area may adjust themselves so as to avoid the mistakes of suspicion and antagonism which have marked the progress of history on the Mediterranean and on the Atlantic. In Hawaii the Far East is the near West; we no longer study foreign races in the Islands as foreigners, but as Americans. The story is told of a visitor who met a boy in Honolulu and said, "Joe, are you pure Hawaiian?" "Oh no," said Joe, "my Father is part German, part Portuguese and part Japanese, and my Mother is half Hawaiian and half Chinese." "Well, then," said the visitor "what are you?" "Me? Oh, I'm an American!"

#### The "Mean Average Temperature"

People who have heard of the marvelous climate of the Islands ask what is the mean average annual temperature. There is no mean temperature at all; and the climate is far above the average.

In the religious, social and inter-racial atmosphere which has been created by Christian people, I believe can be found many solutions to the problem—not only of the Pacific area, but also of the rest of the world. What has been accomplished in Hawaii can be done elsewhere

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—should be done everywhere; and is the ideal of those who seek to bring the Kingdom of Heaven down to the conditions and realities of this earth. While it is obviously not true that in all respects Hawaii is an "Earthly Paradise", there is no obvious effort to prove the truth of Hawaii's official motto: "UA MAU KE EA O KA AINA I KA PONO"—"The Life of the Nation is Preserved by Righteousness."

#### *The Influence of Hawaii Upon the Orient*

The Bishop spoke of the tremendous influence of men and women born or trained in the ideals which Hawaii stands for, who have returned to Oriental lands to carry with them the religion and the good will which they absorbed in the Islands. Chinese, Japanese, Koreans, and now Filipinos are returning to the lands of their ancestors to carry on the process of drawing East and West closer together. Such people can do much to bring in the Kingdom of God; and to help prepare the ground for the unity of Christendom, which is essential for developing and maintaining the international harmony and action which the world needs so desperately. He urged that our efforts be not only for Ways and Means, but first of all for Ends and Values. He quoted Edith Cavell's dying statement: "Patriotism is not enough!" and he added that for the conversion of the world and the harmonizing of the nations, the Episcopal Church is not enough. Nothing less than a world view can face world problems, and nothing less than reunited Christendom can convert the world, and solve the world's problems.



#### WHILE THE CAT'S AWAY!

Many diocesan treasurers and not a few important parish treasures spent most of September in Denver, attending the sessions of General Convention. Perhaps that is why collections during September were \$41,019 less than in 1930. Due to this loss we are now \$176,021 behind the total of October 1st, 1930.

Only one Diocese, New Hampshire, is on the 100% list although Long Island and Delaware miss that rating by only a few dollars. The following Missionary Districts are paid up to date: Porto Rico, Alaska, Honolulu, Philippines, Cuba and Liberia.

Prompt collections and equally prompt remittances are more important than ever

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in these difficult times. It is a time for the individual, the parish, the diocese and the Missionary Society to keep out of debt as far as possible. But that is not the case.

Subscribers are in debt to the extent of their unpaid pledges.

Parishes and dioceses are in debt for the missionary money collected but not remitted.

Your Missionary Society is in debt to the banks in the sum of \$400,000 because of delayed remittances.

Let's pay up!

Faithfully yours,  
LEWIS B. FRANKLIN,  
Treasurer.



#### CHRISTMAS FUND FOR MISSION SUNDAY SCHOOLS

For some years past a committee of the Diocesan Branch of the Woman's Auxiliary has had charge of collecting funds with which to aid in supplying mission Sunday Schools with what they call, "Christmas Cheer." The amount which has been collected in the past has been about \$600, but this year there are more missions which must be helped. These are the Good Samaritan Mission, Honolulu; St. John's-by-the-Sea and Sunday Schools under the supervision of the Church Army.

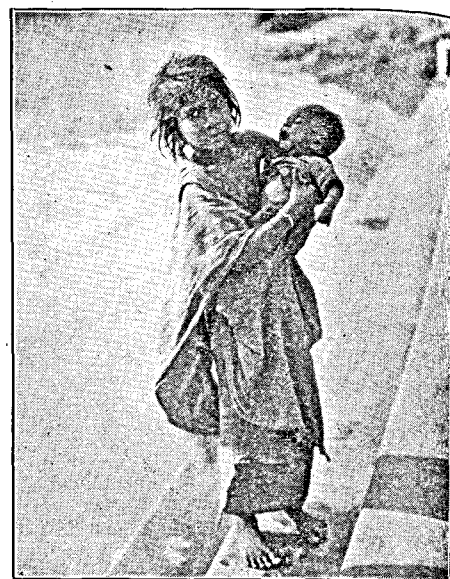
Mrs. Charles R. Hemenway is again the Chairman of the Committee and early in December she will send letters to Church people telling the amount needed and asking for subscriptions to this fund which will contribute to the happiness of a large number of children at Christmas time. She will, as far as possible, ascertain the sum which each mission Sunday School will require in order to celebrate the Festival in a fitting manner. It is hoped that those who receive the circulars will give generously that the need may be met.



#### THE CHURCH ARMY IN HAWAII

*Letter from Captain Benson*

When Captain Benson was in Honolulu at the time of the Young Peoples' Conference, Mrs. Restarick asked him



A Little Mother of India

what he needed in the way of furniture. Among other things, he said rugs, as all the floors were bare. He also said that pictures would be most acceptable.

Mrs. James J. Crockett on hearing this offered a good Brussels rug for which she had no further use. This was sent to Paaulo and Captain Benson wrote to Bishop Restarick, acknowledging its receipt as follows:

So glad to get your kind card today, as I have been wondering who the kind donor of the beautiful rug was, which came to hand last week. It certainly has made our room quite smart and we are now looking comfortable. If you know of any kind friends who could supply us with mats or rugs for bedrooms, we are badly in need of some, otherwise, I think we have almost all we need for the time being.

All goes well with us, and we are having some times of great blessing. The schools are now opened and are in full



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swing, which keeps us very busy. Our latest effort has been a lantern service in the cinemas which have met with great success . . . . .

We are both feeling very well and each have a large program which keeps us on the go all day long and we shall continue to work and pray, feeling sure that much good will result from the little we are trying to do through the Grace of God.

I enjoyed every moment of the time I was privileged to spend at the Young Peoples' Conference and one almost wishes he could meet these young people more often, but we have many anxious young enquirers and they are giving us both a busy and a happy time.

### ST. MARY'S MISSION

The work at St. Mary's Mission which has been going on all summer has received new impetus since the schools opened. The attendance at Sunday School for several Sundays has been 170 children. The evening service has averaged about 70 young people. On October 11, four young Japanese men received Holy Baptism. The staff look forward eagerly to the time when a priest will be able to give his whole time to this important and interesting work, the center for worship and work which needs pastoral care. There are 40 children in the Home and 68 in the Kindergarten. There is a daily service for children in the chapel and on Sundays the services are at 9 A. M. and 7 P. M., with a Celebration of the Holy Communion twice a month at 7 A. M.

### ST. CLEMENT'S CHURCH

The Rev. E. Tanner Brown, Rector of St. Clement's parish, has set forth an excellent program for religious instruction, which is already in successful operation. At 9:30 on Sunday morning the Junior Church meets for worship and instruction. Miss Genevieve Young is organist for this service and also assists in directing the Junior Choir rehearsals. From the beginning the attendance at this service has shown that it meets a real need. There have been about fifty present not counting the parents who have accompanied their children. The children learn to take part in and enjoy worship in the Church and the instruction by the Rector takes the place of classes in a Sunday School.

### Kaimuki Private School

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The purpose of this school is to give pupils a thorough foundation in all elementary subjects. Open air kindergarten has been added. School opens September 8th.

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When Mr. Brown came here, the Sunday School had scarcely an attendance of 20 and it is most encouraging that his efforts to get the children to come for worship and instruction have met with so good a response. It may be said that many of the children are not of parents who are connected with the Episcopal Church, but have been brought together by careful planning and persistent work.

At the same time that the Junior Church is held, the Kindergarten meets in the Parish House under the direction of Mrs. Cuthbert Row. There is also a primary department for children too young for the Junior Church.

Besides this educational work on Sundays there are week day classes for religious instruction. On Tuesdays at 3 P. M., children in grades 7, 8 and 9. On Wednesdays, grades 4, 5 and 6 meet at the same hour. On Thursdays at 2 P. M., grades 1, 2 and 3 receive instruction, at 3 P. M. the Boy Choir rehearsal, and at 4:30 the Brownie Club meets.

The Rector has certainly laid out for himself a lot of work, but it is of a kind which tells. We sincerely hope that his plans will be successful in the best sense, but this will largely depend on the hearty co-operation of parents.

A weekly leaflet called the Kalendar is issued by Mr. Brown and is mailed to parishioners and others by volunteers who address the envelopes. One result of this work and parochial visiting is seen in largely increased congregations.

### PROGRESS ON ROBERT W. SHINGLE, JR., MEMORIAL HOSPITAL

Mrs. Robert W. Shingle, Mrs. Walter R. Coombs and Mr. Henry Freitas went by airplane to Molokai on Saturday, the tenth, in connection with the construction work on the Robert W. Shingle, Jr., Memorial Hospital at Hoolehua.

They report the building progressing rapidly and satisfactorily. The Honolulu party was entertained by Mr. and Mrs. Samuel Wight (nee Abie Buchanan) of Kaunakakai and Mr. and Mrs. Lloyd Arnold (nee Mabelle Hutchinson) of Maunaloa, while on Molokai.

Deep interest has been shown in the future of the hospital by members of the Shingle family and many old friends.

The Princess Kawanakoa and her little grand children have expressed the desire to take over the furnishing of the nursery.

The Shingle children will assume the responsibility of one private room.

Family friends have asked the privilege of doing up other rooms.

Mr. Freitas, the contractor again assures the board that the hospital will be ready to be opened on January 8th, 1932.

Mrs. Shingle will return to Molokai about the 26th or 27th of this month for a short stay. On October 28th, Hawaiian Independence Day, the Hawaiian neighbors at Hoolehua will all gather together and plant the spacious lawn, (and the hedges) on the hospital grounds. As this day marks a birthday in the Shingle family, the day will be celebrated by a "paina" (Hawaiian supper) at sunset, given as a token of appreciation for the willing co-operation of the Molokai people.

### ST. JOHN'S-BY-THE-SEA

The work at the Mission of St. John's-by-the-Sea continues to progress. Plans are being made for another confirmation class which it is hoped will be ready for presentation on the return of Bishop Littell.

During the month which has just elapsed, Mr. Edgar W. Henshaw, the Superintendent, and his wife were compelled to be absent for three Sundays, as it is just at this time of the year that Mr. Henshaw's business takes him to the Island of Hawaii. During the period covered by the absence of Mr. Henshaw, Mr. Philip Elliot, Mr. Robert Merry and Mr. Harry Taylor conducted the services; and the Superintendent of the Mission takes this opportunity of extending his

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sincere thanks to these three gentlemen.

The Kaiulani Guild and Auxiliary are planning a concert to be given on the evening of October 24th.

The congregation of the Mission is also indebted to their very good friends, Mr. and Mrs. Walter R. Coombs, for a very handsome sign in the form of the shield and cross which has been erected on the main road around the island. This will greatly facilitate the location of the Mission by visitors and will announce to all who pass it that the Church is at work in this community.

On Sunday, the 18th, the Rev. Thurston R. Hinckley administered Holy Communion. This was the first occasion upon which the Communion had been celebrated in the Mission for the benefit of the congregation.



### THE CHURCH AND YOUTH

At a conference sponsored by the Brotherhood of St. Andrew in connection with the General Convention, Courtney Barber of Chicago, the newly elected president of the Brotherhood said: "It is our conviction that youth is not interested in the Church as an amusement agency. He will find, and is finding his amusements elsewhere than in the parish house. The Church should not attempt to compete with the movies, dance halls, and similar commercial agencies. Youth wants a definitely spiritual job in the Church and it is in an effort to provide such a job that we propose a nation-wide program aimed definitely toward young men."



### MEMORIALS

*In loving memory of:*

Mrs. Hannah N. K. Evans. Born in 1856, and died in Honolulu, November 5, 1921. She was a member of the Hawaiian Congregation of St. Andrew's Cathedral and was at one time Secretary of Iolani Guild. She was, as a girl, a pupil at St. Cross School, Lahaina, Maui.

*"Until the day break and the shadows flee away."*

Miss Lydia Priscilla Sellon, usually so called, though she was the founder and Mother Superior of the Society of the Holy Trinity which was generally known as the Devonport Sisters from the fact

that the order originated at Devonport, in Devonshire, England.

Born in England in 1820, and died at Malvern, November 20, 1876. She sent three Sisters to found St. Cross School at Lahaina, Maui, in 1865, and came with three Sisters to found St. Andrew's Priory in 1867. All this was due to the continued interest of Queen Emma. The original buildings at the Priory and the purchase of land for a playground were paid for from Miss Sellon's private fortune. The present concrete buildings were erected on land bought from Mrs. G. M. Robertson, who had lived there for forty years and who was a close friend of the Sisters.

*Let us with zeal like those inspired*

*Strive in the Christian race*

*And, freed from every weight of sin*

*Their holy footsteps trace.*

Mrs. John Effinger (Alice Foster Flanders), born in Portland, Oregon, September 30, 1865. Died at Berkeley, California, October 9, 1931. She was a communicant of St. Andrew's Cathedral, and an active member of the Guild from 1896 until 1916.

*When we at death must part,*

*Not like the world's our pain*

*But one in Christ, and one in heart*

*We meet to part again.*

Mrs. Jules Luquiens (Emma Clark), born at Cincinnati, Ohio, December 23, 1853, died in Honolulu, August 9, 1931. A faithful member of St. Clement's Guild and Woman's Auxiliary. A regular attendant and devout worshipper at Church for ten years, until prevented by illness.

*"Having served Thee with constancy on earth, may she be joined hereafter with Thy blessed Saints in glory everlasting."*



### PERSONALS

Mrs. Littell arrived home on Tuesday, October 13, and the next day, Wednesday, she addressed the girls at St. Andrew's Priory, and on Friday she began a class for women on the study of the Bible, which will be continued on Thursdays in the Bishop's House at 10 A. M.

On Tuesday, the 20th at 4 P. M., she made an address in the Davies Memorial Hall on her impressions at the General Convention. This meeting was under the auspices of the Diocesan Branch of the Woman's Auxiliary. It was well attended and those present were both instructed and pleased as she brought out the points of chief interest at the meetings of the Woman's Auxiliary and the mass meetings as well as some reference to events which took place in Denver.

On Friday, October 16, the Rev. Canon James F. Kieb, D.D., arrived on the City of Los Angeles. His friends will notice the letters D.D., which are placed after his name, and they will, with pleasure, congratulate him on the honor conferred upon him by the Theological Seminary at Nashotah, Wisconsin, of which he is a graduate. The letter which informed him that the degree of Doctor of Divinity had been conferred upon him said that it was in recognition of the service which he had rendered the Church. Canon Kieb has been in the Missionary District of Honolulu since 1918, and had charge of the Church of the Epiphany with St. Mary's until he was assigned to St. Elizabeth's Mission with its many sided work. He was made a Canon of the Cathedral by Bishop La Mothe and has been a member of three General Conventions. He is a member of the Cathedral Chapter and of the Board of Directors of the Church Corporation which holds in trust all the real estate and trust funds of the Missionary District, except the property of St. Clement's, which is an incorporated parish.

Canon Kieb's management of the affairs at St. Elizabeth's, both temporal and spiritual, has commended itself to all officials of the Church and the people generally. As a preacher, Canon Kieb is exceptionally lucid and instructive. He has also the rare faculty of being able to interest and instruct children and those at St. Mary's are always eager to hear him. He has always taken a great interest in all that concerns St. Mary's and it is understood that he is to have general

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charge of the work of that mission after the Bishop returns, with an assistant priest who will give much of his time to the work there. The importance of St. Mary's demands the pastoral care which it has always been impossible for the priest in charge of Epiphany Church to give to it. On October 25, Canon Kieb celebrated the 10th anniversary of his charge at St. Elizabeth's.

Canon Kieb was accompanied by the Rev. Ohmer Marcus Bailey, who for two months is to assist at the Cathedral. Later he is expected to work with Canon Kieb with special charge of the work at St. Mary's mission.

Mr. Bailey was born in Ohio in 1891. He was a student at the Theological School at Cambridge, Mass., and later, at the Divinity School of the Pacific.

In 1917, he received the degree of Bachelor of Music from the Valparaiso University. He was ordained deacon by Bishop Parsons of California and priest by Bishop Slattery of Massachusetts. For two years he has been assistant at St. John's Church, Los Angeles, a parish of 2,150 communicants. From this parish good reports of him have come to us and it is hoped that he will like his work here, entirely different as it will be.

A letter from Mrs. Aseu Chang of Shanghai, tells of the death of Mr. Wong Kwong, the husband of Mrs. Aseu's adopted daughter, who was Jennie Kong, the sister of the late Kong Yin Tet. Mr. Wong was an earnest Christian and connected with the Yangtse Engineering Works at Hankow. Mrs. Wong was at Kuling at the time of her husband's death. He had left her three days before in order to return home to assist in the relief work made necessary by the flood. Mrs. Wong is a graduate of the Philadelphia School for Deaconesses and went to China and taught for some time at St. Hilda's School, Wuchang.

Mrs. Aseu says that Bishop Roots is working hard at relief work. At Shanghai, St. Saviour's Church, of which Mrs. Aseu is a vestry woman, they are celebrating the 25th anniversary of its organization as a self supporting parish on October 25. An effort is being made to raise an endowment fund towards which Mrs. Aseu's bible class has promised to give \$1000 Mex. She was un-

able to go to Denver, but remembers that she was a delegate to the Triennial Meeting of the Woman's Auxiliary from Honolulu, which was held at Boston in 1904.

Her Bible class sent \$356.00 for aid in the relief area. This Bible class is for women and has been conducted by Mrs. Aseu for many years. She was the president of the Woman's Auxiliary for a long time and is deeply interested in all Church work.

Andrew Zane, a graduate of Punahou, has prospered in China. He is a vestryman of St. Saviour's and a nephew of Mrs. Aseu.

A number of our Hawaiian born Chinese young people visited China during the summer. Among them was Andrew Zane's brother Joseph.

A party of young women who visited China included Miss Yin K. Chung, a sister of the late Sarah Chung, and the Misses Grace Ing, Jennie Yee and Annie Liu. These in the course of their travels went to Hongkong, Canton, Peking, Nanking, Hankow and Soochow. While they were in Shanghai, Mrs. Aseu accompanied them on shopping expeditions. They were able to buy many things for the American dollar was worth \$4.50 Mex. Of course everything was new to these young people and the condition of the poor was to them a sad sight. The disturbed condition of the country was to them terrible.

Word has come of the marriage of Miss Lorna Mary Davies and Mr. Gerald Hugh Wilkinson. The marriage took place at St. Peter's Church, Hawkley Hurst, Hants, England, near which place the parents of the bride, Mr. and Mrs. T. Clive Davies, reside. In July last, Miss Muriel Davies was married to Lieutenant-Colonel P. M. Medill, D.S.O., R.A., in the same church.

The Rev. Canon Arthur Davies, the uncle of the bride, took the principal part of the service. After the ceremony a reception was held at Hawkley Hurst, the residence of the bride's parents, which was attended by 250 guests. The bride received nearly 300 presents. The bride and groom spent their honeymoon

in the Lake district. As they left, a white satin slipper, was tied beneath the car. It was a slipper worn by the great-grandmother of the bride when she married Charles Fox, one of the great pioneers of modern engineering.

The bride and her uncle Canon Davies were born in Honolulu. Canon Davies was for several years in missionary work at Agra, India.

On October 15, there passed through Honolulu on the Empress of Japan, on their way back to China, Bishop Graves, Miss Bessie Graves, Mrs. Standing, and Miss Talbot. The Rev. B. L. Ancell and wife, of Yangchow, were also on board. Of the five bishops who have been consecrated longest, Bishops Graves and McKim are the two who are still in active service. The three who were consecrated at an earlier date are Bishops Boyd Vincent, Anson R. Graves and Lemuel H. Wells, all of whom are on the retired list.

While in Honolulu, Bishop Graves received a cablegram from Shanghai that his daughter had given birth to a daughter, his first grandchild.

A letter informs us that the Rev. H. H. Corey, underwent an operation for double goiter on October 9, at St. Luke's Hospital, New York. The trouble was so deep seated that Mr. Corey was 3 hours and 17 minutes on the operating table. In the evening Mrs. Corey was allowed to see her husband for a moment. He recognized her, and said one word, "sore." His many friends in Hawaii will hope and pray for his complete recovery to health and strength.



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## JUST BEFORE THE BATTLE

*The Last Communion in a Dug-out of a Young Officer Who was Confirmed in St. Andrew's Cathedral*

Many in Honolulu will remember Mrs. W. H. Chapman the wife of Capt. Chapman who while stationed at Fort Shafter was a devout communicant of the Cathedral. Her parents, General and Mrs. Wm. G. McCaskey were well known to Bishop and Mrs. Restarick in San Diego.

While here, Henley Chapman was a student at Punahou and attended St. Andrew's Sunday School and was confirmed in the Cathedral. He went to West Point and was sent with the first American troops to France. He was married and left a widow and one daughter. A letter from his mother tells of his last night on earth. It is a beautiful story and will be of general interest.

"It is nearly thirteen years since Henley left us. It will be on September 29, the Feast of St. Michael and All Angels, a beautiful Feast Day. Did you ever hear of his last night on earth? A friend of his over there, wrote his wife about it while he was in the hospital and she wrote Henley's wife. This young officer the night of September 28th, in another sector of the 30th Division, knowing there was to be a major engagement the next morning, asked permission to go over to Henley's camp for a little visit.

When he arrived he found Henley and two other officers just ready to attend a Communion service and asked him to join them which he did. He wrote that they went into a little dug-out kitchen in the town of Bellecourt. There was a rude board kitchen table for the altar with two candles stuck in bottles. On the bare wall was a crucifix and a picture of Joan of Arc. The service was held by a Roman Catholic priest assisted by a Presbyterian minister and a Y. M. C. A. man. There were four young officers kneeling to receive their communion on the eve of the great battle, the breaking of the Hindenberg Line at San Quentin.

The next morning, the Feast of St. Michael and All Angels, at the zero hour, Henley led his company out over the deadly trench and was struck by a German shell and they think he was instantly killed. When they came to carry him back he was lying with a smile on his dear face. I often wonder whether he

will ever meet the other five at that evening service. The friend who came to see him and took communion with him was mortally wounded on October 15, and died a few days later in a hospital.

I have heard of the memorial at Punahou and Mrs. Thomas Brown, an army woman told me about it, and since then I have had a nice letter from the President of the school. I think on each memorial day the school gathers around the flag staff which was presented by some patriotic alumnus. (Henley Chapman's name is on the base of the flag staff with the rest of the Punahou boys who paid the supreme sacrifice.)

Thank you very much for the Star-Bulletin telling me about the War Memorial. I was gratified to read about it and was proud to see my dear boy's name there among his school-mates."

Mrs. Chapman is now a widow and resides at Pacific Grove, California. In her letter, she gives news of many friends who have at times lived in Honolulu, including members of her own family.



## MISTAKES IN READING THE SERVICES OF THE CHURCH

The late Rev. Elias Birdsall, Rector of St. Paul's Church, Los Angeles, in the 1880s, was an excellent reader and a forceful preacher. He said to the writer: "As familiar as I am with the Bible I never read the lessons in Church without going over them carefully first." We do not know how far this is practiced by the clergy generally, but sometimes when lessons are read and words—especially proper names—are mispronounced it looks as if the reader was unprepared.

But it is not of mispronouncing we write now, it is the insertion of words, or the omission of them, which grates on the ears of educated laymen.

A priest, who is not now in Hawaii, always said in delivering the Bread in the Holy Communion: "The Body of our Lord Jesus Christ given thee, preserve" and so on. We heard him omit the word "for" before "thee" scores of times. One day a loyal Churchman spoke to the writer about this. He is grateful as he recalls the fact that years ago, his senior warden used to make a note of any mispronounced word or any omission or addition and would kindly speak to him about it after the service.

We often heard a priest in reading Evening Prayer say The Versicle: "O Lord save the Territory", instead of "O

Lord save the State." This of course arose from a misapprehension of the word "State" in that place. As used there it means the country in which we live. In the English Prayer Book it reads: "O Lord, save the King", the word "King" embracing the whole nation and its government. In the Republic of the United States the word "State" was substituted for the word "King", the word "State" embracing the Nation, its government and all that pertains to it.

In reading the Prayer for the President in the Morning Prayer, we knew one priest who habitually added to the words "the President of the United States", the words, "and the Governor of this Territory."

While no one objects to offering prayer for the Governor of this Territory, a provision for which is in the Prayer for the President in the office for Evening Prayer, yet there is no provision for the insertion of the words, "and the Governor of this State" (or Territory) in the office for Morning Prayer.

Some one may say these are trivial matters. But it must be remembered that this is a Church of law and order, and no priest has a right to insert or omit words in any prayer. What protection can the laity have if priests can insert or omit any words they please in any service?

Some of us remember that the Rev. E. D. Cheney, rector of Christ Church, Chicago, had the practice of omitting the word, "regenerate" in the Baptismal Office. A loyal Churchwoman reported the matter to her Bishop, and Dr. Cheney was tried and deposed. He at once became a leader, in 1873, of a new denomination called the Reformed Episcopal Church, which is now practically defunct.

Trivial as some additions or omissions may appear, if they are countenanced, who is to say where it will stop? It is for this reason that the laity have a right to demand strict adherence to the Prayer Book.

One other matter. In the Burial Office the rubric on page 331 says that the minister at his discretion may use the Creed and the Lord's Prayer: "and such

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other fitting prayers as are elsewhere provided in this book." It seems to have become a common practice, even when the office is said in the church, to use any prayers which the individual officiant may select from any manual in his possession. The writer remembers when he was a rector, using prayers, at a burial service in the church, which seemed beautiful and appropriate. A staunch and well instructed Churchman asked him by what authority he had used those prayers. There was no authority, he had merely used his own judgment. We know positively that the rubric reads as it does to prevent certain men using prayers which were judged to be contrary to the doctrine of this Church.

It is presumed that a bishop could authorize prayers for use in his diocese on such occasions.

What has been said is not carping criticism, it is a statement of the law under which we work and which the clergy have declared they will obey. This Church of ours is not a Protestant denomination, in which every minister may introduce any thing he desires into the services or omit any thing which he dislikes. Ours is a Catholic Church, with laws, regulation and usages which are designed to preserve truth, avoid error and promote unity of procedure within certain limits. There is great flexibility in the conduct of services permissible under the provisions of the revised Prayer Book, but there is a limit to individualistic practices.



## THE OLD CATHOLIC AND THE ANGLICAN COMMUNION

Information has been received from the Right Rev. Dr. Kuery of Berne, Switzerland, Secretary of the Council of Old Catholic Churches, that the Conference on September 7 accepted terms of inter-Communion negotiated at a Joint Conference of the Anglican Communion and the Old Catholic Churches held in Bonn, Germany, July, 1931.

By the terms of agreement, each Communion respects the independence of each other, but permits their clergy to administer the Holy Communion to members of the other Communion. The movement extends further, involving co-operation in ordination of Priests and consecration of Bishops. The old Catholic Church is the result of a union of Bishops and others who left the Church of Rome at the time of the promulgation of the decree of Papal Infallibility in

1870. The leader was the learned Dr. Dollinger. This group later united with the Church of Utrecht, a Church holding orders undisputed by the Church of Rome but not in communion with the Church of Rome.

The movement has extended to Holland, Germany, Austria, Czecho-Slovakia, Serbia, Poland and has a large representation through the Polish national Church, in America, to which Bishop Hodur is the Prelate. This is the consummation of the struggles in the interest of Christian unity on behalf of the Anglican Communion. By this action, the Anglican Communion, by entering into close association with continental Churches, assumes the responsibility for upholding and strengthening the movements toward a democratic Episcopal Church in those parts of the world influenced by the Old Catholic movement.

This announcement is of significant importance in the relation of the Anglican Communion to the Eastern Orthodox Church, leaders of which have always viewed close association between the Anglican Communion and the Old Catholic Churches as a leading step in the program of Inter-Communion with the churches of the East.



## THE VICTORIAN AGE

We often hear of the low state of morals and manners so frequently manifested in this day. Those who are despondent should read history either American or British in the early years of last century. Justin McCarthy writing of the young Princess Victoria, said: "She was secluded from the court and trained in intelligence and goodness, for during the last two reigns (George IV and William IV) the language and conduct of the Court were such as we should scarcely tolerate in a bar-room today."

The Victorian age is often sneered at, but no one can deny her reign was one of the two great periods of English history. Victorianism often means decency of speech and morals for which some would give us a looseness under the guise of freedom. Freedom from what? Too often freedom from any standard of righteousness or any restraint upon desire.

Victorian women are often depicted as intellectually inferior and foolishly submissive. Where can you find in any age or country such a galaxy of brilliant women as Elizabeth Barrett Browning,

Charlotte and Emily Bronte, George Eliot, Mrs. Gaskell, Christina Rossetti, Florence Nightingale, Octavia Hill, and we may also add Queen Victoria.



## OLD AGE AND WORK

"If one is fortunate to have spent a life time of work in his chosen field, he will make it his avocation as well as his vocation. Edison is a good example of this. He brought to his work an accumulated experience and a richer broader love. (He was 84 years old.) Victor Hugo did his best writing between the ages of 70 and 80. Voltaire suffering from a mass of bodily infirmities, died at 84 and did his best work during the last ten years of his life. Immanuel Kant, all his life frail and suffering, lived to be 80 and worked until the last few months of his life."



## GENERAL CHURCH NEWS

When Bishop Cook of Delaware went to the North Dakota Convocation a few weeks ago, he was returning to a former field of service. His first mission, when he was a deacon, was at Minot, North Dakota, and included an area larger than his present whole diocese. He returned to consecrate a fine church which had just been freed of debt.

North Dakota parishes are still fairly large. One priest is responsible for an area as large as the state of Ohio. Another parish boundary runs 100 miles north, 138 miles south, 30 miles to the east, 60 to the west, an area slightly larger than Delaware, New Hampshire and Vermont combined.

Just waiting, it seemed, for the ordination of his son, which took place on April 26th, the Rev. Philip Joseph Deloria died on May 8th after a long illness. He was a former Sioux chieftain, ordained in 1883 by Bishop Hare, and as he was a lay helper before his ordination, he gave a half century of devoted service to the Church, as catechist, missionary priest, orator, translator, and friend. Tipi Sapa was his Indian name. *The People of Tipi Sapa* is the name of

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a book about his work, written by Sarah Olden, published by Morehouse in 1918. (There is a lending copy in the Church Missions House Library.)

Among our active American bishops, the two now oldest in order of consecration are both missionary bishops, Bishop McKim of North Tokyo and Bishop Graves of Shanghai, both consecrated June 14, 1893.

The Church's youngest bishop, in years, not in order of consecration is Bishop. Hobson, coadjutor of Southern Ohio.

Our oldest bishop will be ninety in December. He is the Right Rev. Lemuel Henry Wells, D. D., D. C. L., formerly missionary bishop of Spokane, long since retired but still assisting in a Spokane mission, and much loved. He was born in Yonkers, New York.

The Church Chronicle of South Africa wants to know if there is now anywhere in the Anglican Communion a longer episcopate than that of Dr. Alfred G. Edwards, Archbishop of Wales, consecrated in 1889 and still in office.

The school of St. Stephen's Chinese Mission, Manila, graduated its largest class this year; 16 from the English department, 18 from the Chinese department, and one from the Chinese high school. The new Chinese Consul General and several of his staff are strong Christians and sympathetic toward this work.

The Rev. Junius L. Taylor, D. D., a colored priest in charge of a parish and a mission in Richmond, Va., writes to St. Paul's School, Lawrenceville, of which he is a graduate, that he has in the course of nearly thirty years work presented nine hundred persons for confirmation and sent nine men into the ministry.

A generous friend of the diocese of Vermont has provided a year's salary for a diocesan missionary, to extend the work of the Church into new places and to build up the work in small communities. The Rev. James E. McKee, for thirteen years rector of St. Peter's, Bennington, Vt., took up this new work in July.

Dr. A. T. Pierson tells us when he was collecting for some religious object a wealthy man said to him: "If I had to preach your funeral sermon, I should take the text, 'The beggar died.'" Dr. Pierson replied: "I should have no objection if you will go on with the text, 'And was carried by the angels into Abraham's bosom.'"

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

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 4,740.00	\$2,801.38	\$ 350.00	\$350.00	\$ 47.88
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	315.53	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	200.00	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	25.00
St. Augustine's (Korean), Kohala....	50.00	45.00	6.00	6.00	5.00
St. Paul's, Makapala, Hawaii.....	150.00	100.55	6.00	6.00	3.15
St. James', Kamuela, Hawaii.....	60.00	60.00	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', Papaaloe, 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	.....	.....	.....
Leilehua Sunday School.....	.....	31.95	.....	2.00	5.00
To October 26, 1931.	\$10,570.00	\$7,245.57	\$ 722.00	\$659.25	\$225.34

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