

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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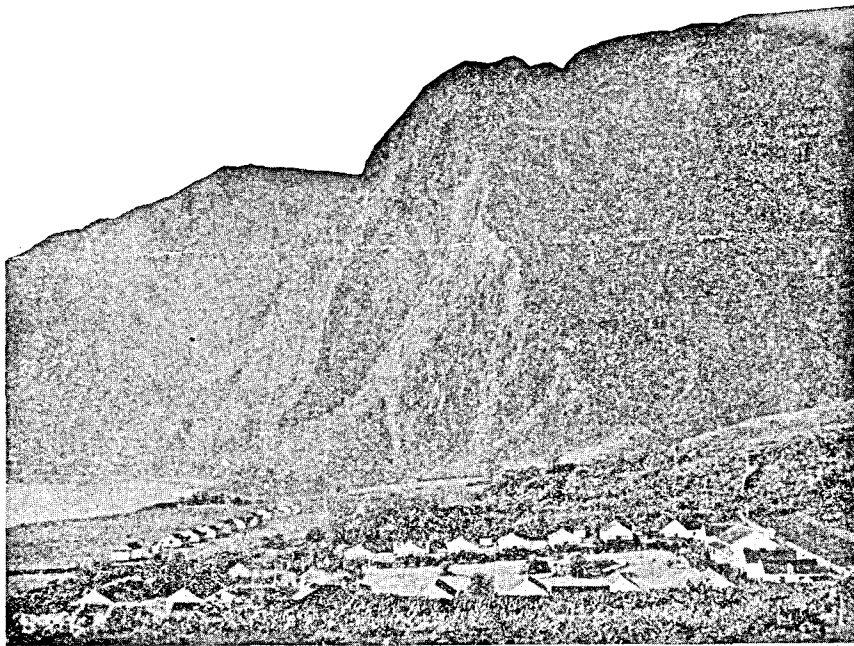
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

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

VOL. XXII.

HONOLULU, HAWAII, OCTOBER, 1932

No. 8



A view of Kalaupapa, Molokai, from the sea. The picture on the cover last month was not Kalaupapa, but Kaawaloa. The error was due to the cut having the wrong label on it.

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# Hawaiian Church Chronicle

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

VOL. XXII.

HONOLULU, HAWAII, OCTOBER, 1932

No. 8

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

October, 1932

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 T. J. Hollander, 222-B Emma Square, Honolulu. News items or other matter may be sent to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square or to Bishop H. B. Restarick, 1715 Anapuni Street, Honolulu.

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### CALENDAR

October 2—19th Sunday after Trinity  
October 9—20th Sunday after Trinity  
October 16—21st Sunday after Trinity  
October 18—St. Luke, Evangelist  
October 23—22nd Sunday after Trinity  
October 28—Sts. Simon and Jude  
October 30—23rd Sunday after Trinity

### NOTES

If any of those who receive the Chronicle change their address we request that they notify T. J. Hollander at once. Sometimes we find that people have changed their addresses and so have not received the paper.

There are places on the Islands to which 50 to 75 copies of the Hawaiian Church Chronicle are sent regularly, but from which only about five persons have sent a dollar to the treasurer in the past twelve months. If those who receive it do not value it, or do not care for it, we wish they would notify the Associate Editor or the priest in charge of their mission or rector of their parish. If they do value the paper and wish it continued we hope they will send a dollar to T. J. Hollander, 222-B Emma Square. In the past two months he has received more money from persons on the Mainland than from those in Hawaii. We receive letters from many in appreciation of the paper, but while words are pleasant money is needed. Please send a dollar, or more, as soon as convenient.

## ST. LUKE, EVANGELIST OCTOBER 18

According to all early Christian writers St. Luke was a Gentile whose birthplace was Antioch. When he became a believer in Christ is unknown, but we know that about A. D. 49 he joined St. Paul at Troas and accompanied him on his missionary journey. To St. Paul he was "Luke the beloved physician", and it has been thought that he traveled with the great Apostle to the Gentiles, and was with him in Rome, because of the suffering of St. Paul from some affliction to which reference is made in the Pauline Epistles.

We know he was with St. Paul, during a part of the time at least, of his first imprisonment at Rome for he is mentioned in the Epistle to the Colossians which was written at Rome. He was with him again during his second imprisonment, not long before his martyrdom, for in the Second Epistle to Timothy he wrote, "Only Luke is with me."

He is said to have died peacefully in Bithynia at the age of 74. Critics generally agree that he wrote his Gospel between A. D. 56 and 60. The purpose he states in the preface to have been to give an accurate account of Jesus because there had been many who had written about Him and he wanted Theophilus to "know the certainty of those things wherein thou hast been instructed." He himself had not been an eyewitness of those things but as he "had understanding of all things from the very first", from those who had been eyewitnesses, he could set forth the facts in order. This he did in excellent Greek which shows him to have been an educated man. From the preface of the Acts and from the context of that book it is evident that St. Luke was its author.

In the American Prayer Book, before its last revision, the first Morning Prayer lesson for St. Luke's Day was Ecclesiasticus 38. In the revised Prayer Book this lesson is given for the Eve of St. Luke's Day. Some years ago when St. Luke's Day came on a Sunday the writer read that lesson and in the afternoon received a call from a man who had been in church and who was a member of a cult which does not believe in physicians. He said he could not find in his Bible the passage which was read

and was surprised when he was told it was in the Bible on the lectern in the Church.

It will be seen why he was interested by quoting some verses from the lesson:

"Honour the physician with the honour due unto him for the uses which ye may have for him for the Lord created him." (That is God made him what he is, and endowed him with the skill he possesses.)

"The Lord hath created medicines out of the earth and he that is wise will not abhor them.

"And He hath given men skill that He might be honored in his marvelous works.

"With such doth He heal men and taketh away their pains. My son in thy sickness be not negligent, but pray unto the Lord and He will make thee whole. Then (at the same time) give place to the physician for the Lord hath created him, let him not go from thee for thou hast need of him."

As we knew that our visitor would not be convinced by any argument we could offer, we told him that the lesson he had heard read that morning was in the Bible which we used in Church. As we were in a hurry to go to a mission service we left him wondering.

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## SAINTS SIMON AND JUDE OCTOBER 28

There were two Simons among the twelve Apostles, Simon called Peter and Simon Zelotes, that is the Zealot. The Zealots were a sect of Jews bitterly opposed to the Roman domination of Palestine. Nothing else is known of him.

St. Jude, the Apostle, was Judas "not Iscariot" who asked the question: "How is it that Thou wilt manifest Thyself to us and not unto the world." It is claimed that he can be identified with Lebbaeus whose surname was Thaddaeus. There are traditions about him but they are not to be relied upon. The Jude who wrote the Epistle bearing that name was not this Apostle but the brother of James the first bishop of Jerusalem.

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"The Christian interpretation of life requires and leads us to believe that every experience of life is intended by our Father to lead us into intimacy with Him, and is only and always meant for our good."—R. A. Hume.

## AN ERROR

Because the label on a "cut" was incorrect the picture on the cover of the September Chronicle was not Kalaupapa but an indistinct and poor picture of Kaawaloa with the Cook monument at the right. As soon as we discovered the mistake we expected that many would call our attention to it but so far the only one who has done so has been Joseph Kamakau, who on receipt of his copy of the paper immediately telephoned to us. Mistakes of this kind will sometimes happen even with the best newspapers and magazines. On the cover will be found a view of Kalaupapa.

Later, L. W. de Vis-Norton also detected the error as he had taken a snapshot of Kaawaloa from the same position.



## THE BISHOP VISITS MAUI

*Learns Much of Historical Interest  
Concerning the Church*

This being the 70th anniversary of the founding of our Church in these Islands, and Maui, particularly Lahaina and Wailuku, being so closely connected with the beginning of things, there was much of special interest in the Bishop's September visit to Maui. At Lahaina he not only visited the old coral building where the English Sisters of the Order of the Holy Trinity, also called the Devonport Sisters, started the educational work for girls in these Islands at the urgent request of the Royal Family; but also enjoyed interviews with former pupils of the school such as Mrs. John Richardson and Mrs. Amesbury who recounted many incidents and experiences of a half a century ago. He met also Ah See now 80 years old, once the cook in St. Cross School, who was employed 54 years ago while the Rev. Samuel H. Davis was in Lahaina.

*Sister Albertina's Account of the  
Founding of the Lahaina Mission*

St. Andrew's Priory has in its possession a letter to the Rev. J. Bodel, priest in charge of Lahaina in 1913 about the early days, written by Sister Albertina at his request. It comes in fittingly here:

"Dr. Staley, the first Bishop of Honolulu, landed in his diocese on the 11th of October, 1862, having been consecrated by the Archbishop of Canterbury, England. Mr. Ibbotson and Mr. Mason, priests, accompanied him. Mrs. Staley,

children, governess, servants, as well as Mrs. Mason and child, were of the party. Mr. Scott, also a priest, soon followed. He had travelled by ship from England—or British Columbia—to San Francisco. Mr. Scott was the first priest sent to Lahaina which was then the second town of importance in the kingdom. The Church services were first held in a store formerly occupied by B. F. Boles, situated near the big Hau tree on the beach. He lived in an old coral building on the beach and established a school of boys. He left suddenly because many complaints were made against him on account of drinking—before you think too much of the last statement remember the attitude of the Missionaries in those days. If any one took a glass of wine or beer it was considered dreadful. The Missionaries took all theirs privately. They sometimes drank vinegar from a demijohn, not brandy. Mr. Mason and Mr. Ibbotson had remained in Honolulu. The Archdeacon and Mrs. Mason had begun a school in Pauoa Valley, (St. Alban's), but on Mr. Scott's leaving Lahaina the Archdeacon was sent there to carry on the work. Schools were a very important part of the Lahaina work, so the boys' school was continued by the Archdeacon having as assistant Mr. Rowe who went with him from Honolulu. Mrs. Mason opened a school for girls in the old American Marine Hospital on the beach road, (St. Cross). Mrs. Rowe would sometimes assist her; she often stayed at the school when Mrs. Mason went out to visit or attend the Church services. The Sisters, (Sister Catherine, Sister Bertha and Sister Mary Clara) arrived from England in 1864. They had expected to remain in Honolulu, but they were so much wanted at the school in Lahaina that the Bishop sent them there to relieve Mrs. Mason. Sister Catherine returned to England as was always intended she would; the two others carried on the work for Hawaiian girls, taking it over from Mrs. Mason November 30th, 1864. In 1867 Miss Selson (the Mother Superior) and three Sisters came to Honolulu. Eldress Phoebe was then sent to Lahaina and Sister Bertha came to Honolulu and began the work at St. Andrew's Priory

with Sister Beatrice and Sister Albertina. I was at Lahaina in 1867 and attended the service (confirmation) of the first class of 12 girls from the Sisters' school held by Bishop Staley in the old wooden Church on the beach which was afterwards blown out to sea on a rough night."

*Wailuku and Kula*

Interesting visits and helpful services at Wailuku and Kula as well as at Lahaina made up an important part of the Bishop's visit. Solid work is being done in all three places. At Kula a Chinese gentleman and his Chinese-Hawaiian wife have asked to be received with their seven children into the Church. The father and mother will begin their preparation for confirmation at once. In the Preventorium, Mr. Howe conducted his usual service which is so highly appreciated by the little children. The Sanitarium seems filled with patients of whom most are tubercular cases. Just above this large building a new general hospital has been opened within the past month, and Kula becomes more and more important in the Islands as a health resort, while the neighboring hills are developing into a lovely summer resort. New roads are planned and much development may be expected in this locality, which is several thousand feet above sea level. Our Church property is ideally located for taking our part in this general development.

*Hana and Kipahulu*

On a memorable day, Rev. and Mrs. Fletcher Howe took the Bishop on a 154 mile trip from Wailuku to Kipahulu and back. The Bishop declared that nothing in the Islands to his mind is more beautiful than the drive to Hana from the place where the first gulch begins. It is a district not well known to most residents in the Islands and it furnishes many surprises to persons who visit it for the first time. The spots which stand out particularly are Keanae, Naniku and Wailua. To give an adequate account of the beauties of coast line, inlet and gorges; of mountains and waterfalls; of wild and cultivated flowers, some decid-

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edly rare; of ever changing sky and cloud effects overhead, would be too long. We took the opportunity of visiting some of our Church people who live in that region so remote from our Church centers. One was Mr. William E. Bal who has charge of the prisoners' detention camp. Another is Mrs. C. M. R. Mossman, one of the most interesting people the Bishop has met in a long time. She is 79 years of age and her life history reads like a romance. She is of French and American Indian descent, born in Minnesota, and came out to the Islands with the Rev. George B. Whipple in 1866. Mr. Whipple, (brother of the Bishop of Minnesota, often called "The Apostle to the Indians,") was the first priest at Wailuku, and came out at the request of Bishop Staley. Kamehameha the Fifth gave a plot of ground of nearly two acres upon which the Church of the Good Shepherd, a school building and residence were duly erected. The part-Indian girl assisted Mrs. Whipple in teaching in a girls' school the usual subjects, and music. She afterwards married Mr. Mossman and is the progenitor of many descendants of whom grandchildren and great-grandchildren are connected with the Cathedral in Honolulu.

Prayers at Mrs. Mossman's home fitly ended a visit of unusual personal and historical interest, and the Bishop felt that his knowledge of Maui and the Church there has been largely increased by this delightful trip to the south east end of the island.



## HERE AND THERE IN THE DIOCESE

### *Land Acquired for the New Mission in Hilo*

An account of the opening of work in the homestead district of Keaukaha in South Hilo has already appeared in this paper. It is with real satisfaction that we can report further in regard to this promising mission among Hawaiians, that two lots have been set aside for the work of our Church by the Hawaiian Homes Commission; situated in a most desirable location on the corner of the two main streets in that district. We congratulate the priest and vestry of the Holy Apostles, Hilo and the lay readers especially Mr. J. N. Koomoa, on this notable step forward in the life of the new mission.

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### *Sister Olive Returns to the Mainland*

It is with real regret that we have said Good-bye to Sister Olive Rachel of St. Andrew's Priory. Sister Olive has been the faithful and devoted housekeeper of the Priory for several years, and has been a cheery and efficient member of the staff. A long standing sprain in her back which became acute this summer lead the doctors to advise her to return to Glendale where she may be quiet. We pray for her relief from pain and a good recovery.

### *Hallowe'en Party*

The Young People's Fellowship of St. Andrew's Cathedral are giving a benefit Hallowe'en bridge party on Wednesday, October 26, at the residence of Mrs. Helen Short, 1725 Kewalo Street. The young people have in mind important objects which they wish to help along, and while they are only asking 50 cents admission, they expect to have a large amount of Fellowship and Fun that evening.

### *Captain Oliphant is on the Way*

Word has come from London and New York that Captain Oliphant, after a service of welcome and farewell in the Church Missions House, New York, will sail from San Francisco on the Maui on October 5, arriving at Honolulu on the 11th. We welcome heartily the fifth Church Army Captain to work in this Missionary District.

### *The Rest House at Kahala*

In order to meet running expenses and necessary repairs of the Kahala Rest House, and to secure a considerable sum for arrears which have accumulated during the past two or three years, it seems best to rent the Kahala Rest House for a while, and arrangements have been made by which the building will be occupied by a small family for a year, at a substantial rental. This income will meet not only the requirements mentioned above, but also the taxes and other unavoidable expenses.

### *Engagement!*

Word has been received of the engagement of Edward Littell to Catherine Sherman, daughter of Dr. and Mrs.

Arthur Sherman who spent four months a year and a half ago assisting the Bishop, on his way from China to his present position as Secretary of Missionary Education under the National Council at the Church Missions House, New York. Edward is taking his senior year at the General Theological Seminary, New York. Miss Sherman has just completed special studies in connection with religious education, and is unusually well qualified to take her part in almost any kind of Church work.

### *Dedication of the New Memorial Buildings of St. Andrew's Cathedral*

Sunday, October 9, 9:30 A. M. is the time appointed for the dedication of the new group of Sunday School buildings of St. Andrew's Cathedral. The group consists of the chapel, auditorium, kindergarten, and two dozen rooms for separate classes, library, offices and so forth.

A special program has also been arranged for the night of October 11 in the new auditorium. A full account of the dedication, with photographs, will appear in the next number of the Hawaiian Church Chronicle.

### *Receptions in Honor of Father Bray*

Both of the congregations which Fr. Bray serves have given him not only a warm reception but also official receptions. St. Mark's led off on September 8, and Fr. Bray officiated there for the first time on the following Sunday, the 11th. That same day he was instituted by the Bishop as priest-in-charge of St. Andrew's Hawaiian Congregation, and preached and celebrated there also. An indication of the thorough-going way in which he is taking hold is the fact that at this service he sang the Sursum corda and certain other parts of the Communion Service in the Hawaiian language, which greatly pleased the Bishop, even as it did the Hawaiians. On September 23 Iolani Guild and Auxiliary of St. Andrew's Hawaiian gave a delightful reception when Fr. Bray and Colonel Curtis Iaukea made appropriate addresses. There was interesting Hawaiian music and dancing, and we feel now that the new priest is well settled in his work.

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## MRS. LITTELL'S BIBLE STUDIES

Last year Mrs. Littell gave a series of Bible studies which were largely attended and thoroughly enjoyed, as they were both instructive and interesting. This year beginning October 6, at 10:30 A. M. at the Bishop's House she will begin a series of: "Studies in the Old Testament." These study classes will be continued each Thursday up to and including November 17. Mrs. Littell is eminently qualified to give instruction on the subject she has chosen, as she has made it a special study. We are sure that those who attended last year will wish to do so again and that they will bring friends with them. We give here the program which she has prepared.

*Studies in the Old Testament*

October 6—The Sources of Authorship.

October 13—The parabolic value of the early Hebrew myths. (Genesis chapters 1-12).

October 20—The emergence of a "chosen people." The children of Israel acquire a country. Their national development under the leadership of Moses and Joshua. (Gen. 12-49—the Book of Exodus—Judges).

October 27—Israel becomes a kingdom under Saul, David and Solomon. (Books of Kings and Chronicles).

November 3—The kingdom divided and in captivity. The historical values of the writings of the Prophets. (Isaiah, the Psalms, Ezra, Nehemiah, Daniel).

November 10—The devotional value of the prophets and psalmists. (Jeremiah, Amos, Hosea, Haggai).

November 17—The development of the Messianic idea throughout the Scriptures, with its culmination in the coming of Christ.

❁ ❁ ❁  
"The progress of the world depends on individual exertion. We are all alike responsible for our part in the great task of speeding the onward and upward march of humanity. Let no one, therefore, be a drag on the wheels of time; but may we, one and all, contribute our due share to the advancement of the race in all that is noblest and best. Be it ours not to dream of past splendors or of future glories, but ever to improve the present hour."—Dr. Burnett.

"Suffering is a choice instrument for shaping character, and without its touch the most delicate chasing on the vessel would be impossible."—Dr. John Watson.

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## SHAKESPEARE AND THE BIBLE

The following quotations are given by the kindly written permission of the publishers, D. Appleton and Company, New York, from the book "Stepping Westward," by Laura E. Richards, the daughter of Julia Ward Howe. The quotation is from pages 256-259 of said book.

"Give the children the best there is . . . Above all give them Shakespeare and the Bible . . . That child who is ready for fairy tales is ready for his Shakespeare. I do not mean Lamb's tales, admirable as they are in many ways. I mean the real thing. Begin—I have begun with a six year old—by reading A Midsummer Night's Dream, taking first the fairy and clown part the rest being filled in as the child becomes familiar with it." The author then goes on with other plays. She continues:

"I am convinced that in nine cases out of ten the child ought to have the original. He may not understand it all, what if he does not? He has all his life to grow to the understanding of it, and let me say with my whole heart I do not believe in confining children to things they understand. They want, and they need, the thing they do not understand . . .

"All this applies with ten-fold force to the reading of the Bible. I speak not from the religious but from the purely literary and educational point of view. No person can be considered well educated who has not some knowledge of the Old and New Testament. Here it is not a question of a vocabulary, though the riches of the English language are nowhere so gloriously displayed as in this treasury of noble words. I speak of the King James, or Authorized Version. It is not a question of history, though the development of man may be profitably studied in these chronicles of a powerful and intellectual people. It is a question of knowledge against ignorance. The language, the episodes, the personages of the Bible are so interwoven with our daily speech, with the books we read, with every human utterance throughout Christendom, that our children cannot afford to be ignorant of it.

"But are they so ignorant? Ask any teacher in any school. Reading once to

a class of intelligent boys, I came across some mention of St. Michael. Who was St. Michael? Only one of them knew he was an archangel. I once found in a group of bright girls of fifteen and sixteen, only one who had read only a part of the story of Ruth, one of the most beautiful stories in the English language. Some of them had never heard of it, and to some of them the name of Esther conveyed no impression whatever.

"This ignorance is not confined to school children. It was a Harvard student who informed his astonished professor that Shibboleth was the wife of Sampson. It was a student of Cambridge, England, who, being asked what allusion was made to Susanna in the Gospel of St. Luke, wrote after long and painful thought, 'Susanna in the highest'! It was a young Sunday School teacher who did not know who Judas Iscariot was. It was a New England man who went to the Congregational House in Boston and asked for a Congregational or Baptist Bible. He said he had a Methodist one but that was not the right kind, he wanted one with the story of Damon and Pythias in it.

"I say again read the Bible to the children, until they are old enough to read for themselves, The King James Version and not nursery versions of it. There is a Bible in words of one syllable, I am happy to say I have never seen it. Such a monstrosity should be put alongside of the "Rhyming Bible," of which, I believe, there is only one copy in existence. It is a curious story. A Scottish gentleman wrote it and offered to leave his fortune to the University of Glasgow on condition of their printing it. The canny Scots accepted the offer, and when the author was safely dead, took the fortune, printed the book, and destroyed every copy but one! This kind of thing is called whipping the Devil

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around the stump. Here is a sample of the verse:

Said Mrs. Job to Mr. Job,  
 "Curse God and die!"  
 Said Mr. Job to Mrs. Job,  
 "No, no, you jade, not I."

"Of nursery and Sunday School versions of the Bible there is no end. All are arranged, I doubt not with loving care, some are better and some are worse, to my mind one and all are a mistake. Here we have, in the book itself, the very flower of the golden age of English letters, English so pure, so splendid, so majestic, that the dullest ear must thrill to hear it, the most careless eye brighten at the very sight of the words 'For love of lovely words', as Stevenson says, let the children know our language at its best and purest. If the child reads the Bible and Shakespeare, one need not be anxious about his vocabulary."

Note:—Laura E. (Mrs. Henry) Richards is a Unitarian though she married a member of the Episcopal Church and her children were brought up in that faith. Nearly all her married life she has lived at Gardiner, Maine, where she attended the Episcopal Church, sang in the choir, and was interested in the activities of the parish. One of her sons is a teacher at St. Paul's School, Concord, New Hampshire, and another at Groton, Massachusetts.

Mrs. Richards has been the mother of seven children, two of whom are deceased. She has been a prolific writer, and in *Who's Who in America*, there are seventy titles under her name, most of them being stories for children. But she has also written serious books, among which are the *Letters and Journals of her illustrious father, Dr. Samuel Gridley Howe*, who in 1824 had joined the Greek army in the war in independence, and who, later, founded the Perkins Institute for the blind and there trained Laura Bridgman. She also wrote the *Life of Abigail Adams*; *Laura Bridgman*; and with her sister, Maud Howe Elliot, the life of their famous mother, *Julia Ward Howe*, the author of "The Battle Hymn of the Republic."

\*\*\*

"Instead of trying so hard, as some of us do, to be happy, as if that were the sole purpose of life, I would, if I were a boy again, try still harder to deserve happiness."—*H. T. Fields.*

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## TO THE CLERGY AND CHILDREN OF THE CHURCH

You will no doubt remember that the Woman's Auxiliary undertook as its special work for 1932 the raising of the sum of \$1500.00 as an extra discretionary fund for Bishop Littell. This seemed a pressing need at Convocation, but since then it has become still more urgent on account of the cut for this year of \$2300.00 in the appropriation from New York Headquarters for the maintenance of the work of this Missionary District. Owing to the financial situation and the many calls on our Church people, the response to our appeal has not been as satisfying as we had hoped and we still have about half the amount to raise before the end of the year.

With the approval of Bishop Littell we have decided to ask the children of our Church to help, and we solicit co-operation in putting it before the children of each Parish. In the Hawaiian Church Chronicle for July is told the many and varied calls on this Fund, and we feel sure that if they are explained to the children in a colorful way, they will feel it a privilege and a delight to help the Bishop in his work. While the amounts in dollars and cents may not be large, the Woman's Auxiliary will be most grateful for the help and we feel that their participation in this matter will foster in them and their parents a feeling of diocesan responsibility which will bear fruit in the future. But above all else this proof that the children of the District are behind him in his work for Christ and His Kingdom, will bring happiness and encouragement to him.

The last Sunday in October, the 30th, has been chosen as the day for the offering in the Church Schools and we hope that all the Church Schools in the Islands will have a share in it. The children should be told for several weeks in advance, so that they will all remember to bring the offering on *Sunday, October 30th.*

MAUD LOWREY, Chairman,  
 Committee for Bishop's Purse.  
 MRS. KENNETH DAY, Treasurer,  
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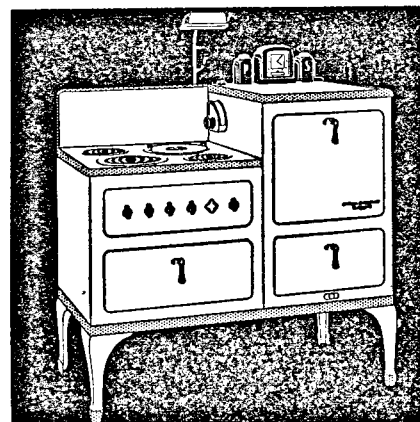
The Seamen's Church Institute is greatly in need of donations of reading matter, magazines, books, also playing cards, games, etc. Until recently the News Agencies have turned over to the Seamen's Institute all magazines not sold, but this policy has been changed and none of this reading matter is now given away. Mr. Mant, Superintendent of the Institute says the men have voracious appetites for all kinds of magazines and that even the Women's periodicals are carried off by the stewardesses. So if you have old magazines, books and packs of cards around the house, gather them up, put them in your car and drop them at the Seamen's Church Institute, or telephone to Miss Crehore, 2030, and she will see that they are called for and delivered.

The September meeting of the Executive Board of the Honolulu Branch of the Woman's Auxiliary was held at the Seamen's Church Institute. Holy Communion was celebrated in Galilee Chapel by Father Bray. At the business meeting which followed in the writing room, Mr. Mant told of the real need the Institute fills in the lives of the seamen from the merchant vessels and especially so at this time of more than usual unemployment. The 36 beds are always filled and frequently extra beds have to be made up to take care of the men needing shelter.

October is the month for the fall outpouring of the United Thank Offering and each Branch Secretary is urged to send the offering from her Branch to Mrs. Thos. E. Wall, Treasurer, P. O. Box 3407, Honolulu, as soon as received,

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in order that it can be forwarded to Dr. Franklin, Treasurer of the Church, for investment and safe keeping. Two new leaflets on the United Thank Offering are on hand and can be obtained from Mrs. Homer Hayes, 980-C Prospect St.

A letter of thanks from Deaconess Shaw, All Saints' Mission, Bontoc, Mountain Province, P. I. was read, expressing the appreciation of the Mission for the clothes, blankets and dispensary supplies sent them. This was in acknowledgment of the boxes sent as a result of our work during Lent and is part of the quota assigned us from Supply Department in New York. Miss Shaw said in her letter that they have forty-eight girls in the school and that the garments were very much needed. She enclosed pictures showing some of the aspects of the native life and also a picture of the girls of the school. In the latter we felt sure we could recognize some of the dresses we made!

Mrs. Lowrey is planning a most interesting and delightful entertainment to be given on two occasions in the new Cathedral Parish Buildings soon after they are opened the proceeds to be given to the Bishop's Discretionary Fund or Bishop's Purse and it is hoped that these will add a substantial amount.

The annual reception given by the Auxiliary in honor of faculty members of our Church Schools will take the form of a garden party at the home of Dr. and Mrs. James A. Morgan, 3966 Pali Road, on Friday, October 14th, from four till six. All Church people are invited to come and meet our new teachers and it is hoped that the men of the Church will take this occasion to get acquainted with the young men instructors who have joined our teaching force during the last few weeks. Transportation will be provided and arrangements for it will be announced later.

### THE QUOTA FOR MISSIONS

This article, written by the Associate Editor was read by the Assistant Editor, the Rev. E. Tanner Brown and the Treasurer of the District. They both considered it a correct statement of a subject on which the people should be informed.

As the time approaches for settling the distribution of the quota for missions among the Parishes and Missions in these Islands, it is important that all matters concerning it should be fully understood by the members of the Vestries and the Mission Committees as well as by the people generally.

In the first place the quota is not an assessment, that is, it is not a tax. This has been authoritatively stated by the National Council, for, under the Canons, the General Convention has not power to tax the Dioceses for missionary purposes nor have the Dioceses power to tax the Parishes and Missions for the quota.

Under Canon 59, when the General Convention has adopted a program, the National Council "shall formally advise each Diocese and Domestic Missionary District with respect to its proportionate part of the estimated expenditure . . . Such quotas shall be determined by the Council upon an equitable basis.

"Each Diocese and District shall thereupon notify each Parish and Mission therefor of the amount of the quota allotted to such Diocese or District and the amount of such quota to be raised by each Parish or Mission."

The provision of this last section has never been followed in this District until this year. When the Dioceses and Districts have notified the National Council what portion of the assigned quota they hope to raise then the Council knows what to expect.

That the quota assigned is not an assessment is shown by the printed pamphlets sent to each Bishop which give the quota assigned to each Diocese and District and what they expect to pay. After the name of each Diocese and District is a column giving the quota and in the next column the amount each one "expects to pay."

A few examples will illustrate what is meant and how the plan works. The figures are those of last year.

	Quota	Expected to pay
New York .....	\$410,700	\$300,000
Chicago .. .....	147,200	110,000
California .. .....	40,700	30,000
Sacramento .. .....	8,300	4,000
Oregon .. .....	9,900	3,750

Note:—All Dioceses and Districts sent in word what they expected to pay on their quota and this information was based on the replies of the Parishes and Missions in their respective Dioceses. Out of 73 Dioceses only 11 assumed their full quota.

The practice is when the Vestry or Mission Committee meet to consider the quota assigned to each the matter is carefully considered and the Bishop or his Committee is notified what part of the quota it hopes and expects to pay. Then the Bishop's Committee reports to the Diocesan Convention and when the table is printed after each Parish or Mission

there is a column headed quota and next to it is another column stating what each Parish and Mission expects to pay.

For example in the Los Angeles Churchman each month there is a list of 125 Parishes and Missions in the Diocese. Some of the larger parishes for 1932 are reported as expecting to pay far less than the assigned quota. Here are a few examples from the table which gives each month information such as is given on the last page of the Hawaiian Church Chronicle, with the difference that in one column is given the quota and in the next what each one expects to pay.

	Quota	Expects to pay
Alhambra .. .....	\$ 488.00	\$ 300.00
Anaheim .. .....	337.00	62.70
Beverly Hills .....	620.00	250.00
St. Paul's Cath.....	3,271.00	2,700.00

We hope next year to follow the same plan as the Los Angeles Churchman and to give the quota assigned to each Parish and Mission in this District and what each reports to the Bishop's Committee or Board of Equalization that it expects to pay.

We write this not to discourage any Parish or Mission from raising its full quota, but to show how the whole matter is conducted in the Church on the Mainland. If it were not for the remarkably large Sunday School offerings few Missions in Hawaii could pay their quota as apportioned. There is no doubt but that some of our Parishes and Missions are assigned amounts which are larger than those of the same standing in the Mainland Dioceses.

Note:—In this District to the quota of \$6,000 assigned by the National Council the local Board of Missions added \$4,200 so that the total quota appropriated among the Parishes and Missions is \$10,200 an amount larger than that assumed by any of the smaller Dioceses and admittedly a very large sum to be raised in the Islands.

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It is important that when the Parishes and Missions receive notice of the quota assigned them, that careful consideration be given to the matter and the Bishop or Board be notified what it expects to pay, so that proper reports may be made to Convocation, and that it may be known what money will be available for the National Council and for the local Board of Missions.



### HARD TIMES FOR MISSIONARY BOARDS

One of our clergy wrote asking "What is the matter with the Episcopal Church that it does not support its missionary work?" If he read the papers of the several denominations he would learn that it is not this Church alone that is having difficulty in supporting its missionary work but that all American mission boards are in the same position.

A Methodist writing from San Diego says: "If we were all real followers of Christ we Methodists should not be informed by our Missionary Board that unless the downward trend of contributions for the cause of missions be stayed, foreign missions must be entirely abandoned by the church within three more years."

There are several causes for this downward trend. 1. The depression. 2. A general feeling that foreign missions are costing too much what with traveling expenses, furloughs, education of children, and the salaries paid, which they claim are larger than the men in the home field receive. 3. The feeling of responsibility for the spread of Christ's Kingdom among all nations is not as intense as it was. 4. Too great overhead expenses.

We are not giving the above as our opinion but we are stating what people say, and what we read in letters to papers. People must be assured on these points or giving will not increase. One board of missions considered exacting a promise from young men sent to foreign missions, that they would not marry for five years.

While it is most important that people to whom missionaries are sent should have the benefit of seeing Christian homes, yet it is a fact that celibate missionaries, such as the Church of Rome sends, cost far less to support and their work is most successful.

It is a time when people want to know the facts and it is best to discuss them and to receive light on the subject from those who know. Much of the money given to missions comes from persons of small means with whom giving is a sacrifice and these want to know that their gifts are well spent, both at home and abroad.

### ORDINATION TO PRIESTHOOD

The Rev. Albert H. Stone, Deacon, was advanced to the Priesthood at an ordination service held in St. Andrew's Cathedral on Saturday morning, September 10th, at ten o'clock. The candidate was presented by the Very Rev. William Ault, Dean of the Cathedral. The Bishop of the District, the Rt. Rev. S. Harrington Littell, was assisted in the service by the Rev. Y. Sang Mark, who read the Litany, the Rev. F. N. Cullen, Epistler, and the Rev. Kenneth Bray, Gospeler.

"A Sower went forth to sow", was the text of the Rev. Joseph C. Mason, who preached a helpful and practical sermon. The entire service was an inspiration to the clergy of Oahu, who were present in vestments, and the large congregation of Church people and friends.

A large group of Iolani boys from the School of which the Rev. Mr. Stone is headmaster attended the service in a body. The girls of the Priory School formed the choir. It was one of those services which showed the traditional worship and system of the Church as entirely adaptable to the mixture of racial inheritance of the Hawaiian Islands.

The Rev. Mr. Stone will continue as headmaster of Iolani where he is creating a Church School for all Church boys in accordance with the truth that God "hath made of one blood all nations of men."



### IOLANI SCHOOL OPENS WITH LARGE ENROLLMENT

By the Rev. Albert H. Stone  
Iolani School opened for registration on September 1 and 2, and classwork began on the 6th. The enrollment to date is very encouraging, 187 pupils having enrolled. This number is one in excess of last year's highest enrollment. Many prominent Church families have shown their interest in the school and what it is endeavoring to accomplish under a reorganization; and at the present time there are 37 boys of Caucasian ancestry in the school as against six last year. The school is offering a strictly

college preparatory course designed to meet the requirements of the best colleges on the mainland, and the enrollment in this course is especially gratifying. Iolani has opened this year modeled on the lines of a true diocesan school, and every racial group to which the school ministers in the Islands is represented.

An English standard primary department has for the first time been added to the school, and the results of this department under the able supervision of Mrs. Robert C. Eckart are highly pleasing. This department is a real boon to people living in Nuuanu Valley.

The boarding group numbers 28, this number being in excess of last year's registration in this department of the school. Under a new arrangement in this department the school is now able to take as boarders boys as young as six years.

A new feature at the chapel services this year is a vested choir composed of twenty boys. The school is very grateful to Mrs. S. H. Littell who, in addition to teaching Bible in the English standard primary department is directing the choir and supervising the school chorus.

In their athletics the boys of the school are particularly fortunate in having Fr. Bray as athletic coach. Father Bray is a coach of unusual ability and wide experience. The boys are taking great interest in football and are highly enthusiastic over their new coach.



### AUGUST AT THE SHINGLE MEMORIAL HOSPITAL

#### *Gifts and Visitors*

There were only five admissions to the Hospital during the month of August; two of them quite serious cases, both I am glad to report, made very satisfactory recoveries.



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There were no births and no deaths to report.

We have to thank the Hawaiian Women's Club of Maui for the gift of a complete obstetrical bed. It is an exceedingly useful gift for which we are deeply grateful.

Mrs. Shingle again came to the rescue and sent us two more covers for our couches, for which we are thankful.

The large water tank given by the Hawaiian Homes Commission is now erected, and the water supply attached to the Hospital water main. We are not using the water from it yet as the cover for the tank has not been put on, but the material for that is here, and as soon as the carpenter can do the work it will be finished. It is a great relief to know that for the future we shall not be without water, as has sometimes happened in the past.

Dr. Wiig's mother made us a little visit which we all enjoyed very much. We are always so glad to have guests as it breaks the monotony over here. The weather has been so very wonderful that I think our recent visitors, Sister Deborah and Mrs. Wiig, have also enjoyed their stay with us.

Our fees and collections for the month have amounted to \$189.50, which sum has been turned over to Mr. Thomas, our Treasurer.

I wish there was some way of getting convalescent patients, or people needing a rest, to come over here as paying guests. It really is beautiful here at this time of the year. Always a delightfully cool breeze blowing, and the view from the front lanai cannot be beaten anywhere. The sunsets are gorgeous and the mornings delightful; and we are not troubled with the red dust one hears so much about. We are on the right side of the road, and so do not suffer from it.

LILIAN C. MacADAM, R.N.,  
Administrator.



### THE PRIORY

School opened at St. Andrew's Priory on Wednesday, September 7, 1932. Most of the girls had been students there before and easily slipped into place, so there was little friction. All the faculty returned except Miss Leekley and Mrs. Clarke whose places have been taken by Mrs. Claire Rudin (grades one and two) and Mrs. Richard Lindsay (grades three and four).

Two hundred and twenty-five pupils

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have been enrolled. There are eighty-seven in the High School, which made necessary a rearrangement of school rooms, the Seniors now having a separate room.

Benches under the trees in the playground have added to the convenience and pleasure there.

Miss Heist (Mathematics and Science) reports a happy vacation spent with her family in Utah.

Miss Coles (English), Mrs. Black (Domestic Science and Grade eight), Sister Katherine (French and Bible) and Miss Emerson (Grade seven) took summer courses at the University.

The Priory reports with pleasure that Fr. Bray of the Hawaiian Congregation has been appointed chaplain, and welcomes him cordially. He will have charge of the confirmation classes this year. The Rev. Joseph C. Mason of Epiphany Church is conducting a Bible Study class once a week with the Seniors and Juniors.

The school goes to the Cathedral at nine o'clock daily. We hope the readers of the Chronicle in Honolulu will come sometimes and say Morning Prayer with us. Mr. Bode has the choral classes and trains the choir as usual.



### "THE 1932 YOUNG PEOPLE'S CONFERENCE"

By the Rev. Joseph C. Mason  
Amid the beautiful surroundings of Camp Harold R. Erdman of the local Y. M. C. A. at Mokuleia, Oahu, the 1932 Young People's Conference assembled for a profitable Labor Day week-end of devotion and fellowship. For several months the Conference Committee, representative of all the groups and led by Miss Martha Smallsreed as chairman, had planned the activities and a successful conference was the outcome. The programme committee, headed by Miss Mary Ella Hornung, presented an inspiring group of leaders; while Mr. Francis Williams had prepared the way with effective advertising, Mr. John Williams secured adequate transportation, and Mr. Moses Ome had primed his recreation committee for their parts in the activities.

Leaving the Cathedral grounds in the

afternoon, cars streamed into the camp and deposited their passengers, who were assigned to their cabins. The conference opened officially at dinner, when much enthusiasm was evidenced. Competitive stunts by groups from the Cathedral, St. Mark's Mission and St. Mary's Mission followed and brought forth much applause. The annual prize banner was awarded the St. Mark's boys who presented a clever parody on the English language as can only be heard in Hawaii. At the open campfire letters were read from absent members of former conferences and songs and stunts were presented, not the least among which was the one amusingly done by Bishop Littell and Mr. George Bignell. The last official activity was a quiet preparation for the morning's communion led by Bishop Littell.

Sunday morning dawned bright and fair, and under the trees in the fresh early morning air the Holy Communion was celebrated by Bishop Littell, assisted by the Rev. Joseph C. Mason.

Classes were opened by Mrs. Littell's interesting lecture in the open air on "How to Use the Bible." Mrs. Littell pointed out the modern advances made in biblical knowledge, and the unimpaired values enhanced by such scholarship still remaining for Christians.

The second class, led by the Rev. Mr. Mason in the central conference building, was "Everyday Religion for Youth." The three essential factors of a full Christian life, the Christian Faith, the Christian Worship and the Christian Life, were presented in an effective manner.

The Rev. Kenneth Perkins of Iolani School led the third class of the morning with the subject, "Christian Symbolism." The theme of the Church's full mission in the world, symbolized by the key words, Truth, Beauty, Holiness and Usefulness, was vividly commended to the conference members.

The morning's programme was filled out by Morning Prayer, when a guest choir from Deaconess Swinburne's mission of Saint Stephen at Haleiwa led the music, and Fr. Bray of the Cathedral Hawaiian Congregation preached. The popularity of Fr. Bray started

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with his first words in the sermon, the text chosen being St. Matthew 10:38. Fr. Bray developed a more significant translation of the text, as "He that does not take up his cross and follow after Me, is not a fair exchange for Me", bringing out the thought of the treasure one has in the possession of the companionship of our Lord and the challenging responsibilities involved.

Sunday afternoon was spent in enjoyable hikes, swimming and other forms of recreation.

A peak of the conference experience seemed reached when Sunday evening's lecture brought forth a stirring presentation of "The Faith of Christianity" by Fr. Bray. By the use of the words, Creation, Evolution, Incarnation, Redemption, Resurrection, Ascension and Holy Communion, the leader portrayed the uninterrupted drama of God's work and plan for humanity in a marvelously convincing and inspiring way. He spoke of God as the ever-working Creator; death as only an event in an unfinished creation; Jesus Christ as the One who was the Blaze-Trailer in the perfect life of an evolving humanity, now living and working in the world as a consequence of His Resurrection; the Ascension being the final process by which men are able to share in the life of God through Holy Communion.

Again the outdoor campfire drew the day's activities to an end.

Monday, the last day of the conference, was started at the altar when the Rev. J. C. Mason celebrated the Holy Communion, assisted by Fr. Bray.

After breakfast Miss M. C. Porter, instructor at Punahou School, led an interesting class on "How to Use the Prayer Book." Miss Porter spoke of the genius of the Prayer Book, its value in personal and corporate worship, and its wealth of biblical material.

Bishop Littell drew together the varied strands of thought in the last class on "The Future of Christianity." He pointed out the constructive factors which the Church has to offer to the world and the part which individual members have in the great work.

The last period of all was perhaps one of the most valuable, a final discussion in the open air led by Miss Cenie Horning of the McKinley High School staff. Members of the conference mulled over the activities of the present conference and made plans for a better one next year.

Luncheon over, Bishop Littell pro-

nounced a benediction, and, refreshed by the splendid fellowship, their spiritual lives deepened by the matters discussed, the young people wended their way to their homes, parishes and missions with some regret that the conference had not been longer and with a determination to return next year and contribute again to the enriching of their lives.

### ST. MARY'S ANNIVERSARY ENTERTAINMENT AND TEA

#### *Work Started Twenty-Four Years Ago*

It was twenty-four years ago that Miss Hilda Van Deerlin and Miss Sarah Chung took over the work of St. Mary's Mission. Then ten years later in September of 1918, there came a need in the form of homeless little children, who were taken into motherly care by the Mission workers. Thus began the St. Mary's Children's Home, which has developed into such an outstanding part of the Church life of Honolulu.

These two anniversaries were celebrated by St. Mary's Mission and Home on Thursday afternoon, September 8th, by an entertainment and tea on the spacious grounds of the Home on South King Street. A hundred or more friends, and friends of the Home are legion, gathered together in the happy spirit which pervades the sincere and expanding work of this Christian Home and Mission.

Children of nearly all the races represented on the Island of Oahu, from the littlest baby of a few months of age to the children approaching twelve years, mingled with the guests and presented an attractive program under the supervision of the sympathetic workers.

Three Hawaiian girls, Henrietta Kahaleiwi, Katherine Joshua, and Aimee Bakeman gave a series of Hawaiian dances with the characteristic musical accompaniments. The hulas in native costume were especially well given.

The pageant, "Lady Catechism And The Child", played by nineteen children, made a real impression on the audience. It was given under the trees on the lawn and showed the sincerity of the children of the Home in their religious life. The Vows, the Commandments, the Creed,

Prayer and Sacraments, were all taken by the small children under the inspiration of Margie Fitzgerald as Lady Catechism, and each one entered so heartily into the part. The thing which appealed to many of the new comers was the variety of races represented. Entering into this pageant of the Church were Caucasians, Koreans, Hawaiians, Part-Hawaiians, Japanese, Filipinos, Chinese and Germans. It was one large family of children within the body of the Church, typical of the world wide unity within the Spirit of the Master.

Choral Evensong was taken in the Chapel by Canon Kieb, and here again one saw the soul of the work. Children of all races in uniform with their vested choir and vested servers, all showing thorough training, leading in the deep worship of their Church. The Chapel was decorated with a profusion of pink and white flowers, the colors of the Mission.

One went away with the renewed impression as voiced by a very new visitor to the Islands, "The biggest thing to me was the understanding and love which the workers there showed to those little children."

### FROM THE CALENDAR OF ST. CLEMENT'S CHURCH

The Rev. E. Tanner Brown, Rector  
*Educational Program Outlined  
Worship and Study for  
Children and Young People*

Last year we began our plan of religious education late in the Fall. It consisted of a Junior Church for worship, with a kindergarten and primary department, and Week Day instruction. The plan proved so successful that we feel justified in continuing it with increased emphasis and some additions. We ask you now to give careful consideration of the outline for the coming school year and, if anything is not understood clearly, please feel free to call the Rector.

There is not a parishioner who should not share in this responsibility.

Next door to you, or across the street, or down the block is a child, anywhere from four years in age to twenty, who goes to no Church School, but whose

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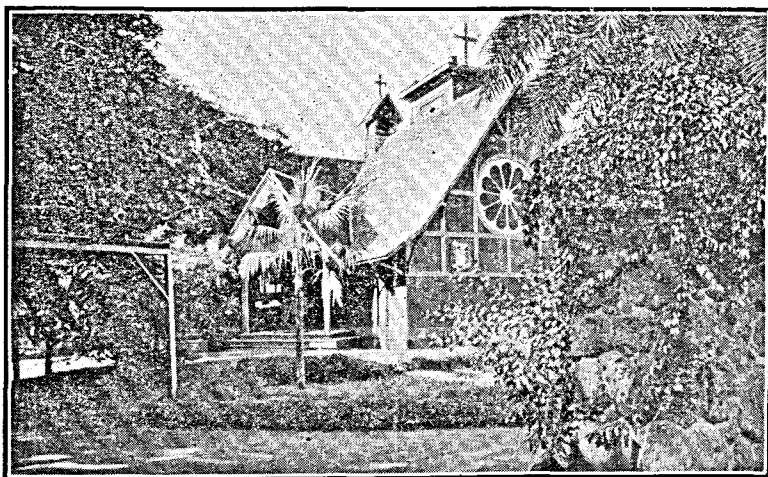
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parents are inwardly wishing that their child was receiving religious instruction. There is your opportunity. Study your plan, talk with the child and the parents, and *make an engagement to bring* the new pupil on this Sunday morning at the hour indicated.

#### *Kindergarten and Primary Departments*

Meet in the Parish House at 9:30 a. m. each Sunday morning for children from four to eight years of age. We have the best teachers in the City, Mrs. Cuthbert Row, a trained kindergartner, for the tiny children, and Miss Marian Field, an outstanding Primary teacher, for the older group. They will have assistants this year as no doubt the enrollment will be greater than last year.

#### *Junior Church*

Meets for the service of worship in the Church each Sunday morning at 9:30 a. m. Reading age children from approximately nine years of age up through the Junior High School are, normally, the members of our Junior Church. The music is led by the Junior Choir of boys and girls. The subject of the week's study lesson forms the subject of the Rector's instructional address. Various Church services will be used and studied throughout the year. The service closes promptly at 10:30 a. m.

#### *Young People's Study Class*

This is a new departure this year and we present it feeling that it will be of greater help for our Parish than the usual Young People's Society. This is for High School and College students, both men and women. The class will meet in

the study of the Parish House at 10:00 a. m. on each Sunday morning, having a forty-five minute study period prior to the eleven o'clock service. The course used is "The Creed and Christian Convictions," one of the Christian Nurture Series. The class will be led by Miss Ruth Curtis, a University graduate and student in graduate work, who has had several years experience as a High School teacher. Mrs. Minnie Churchill is Class Mother and will help in the future organized activities of the group. This class is for the young people of the Parish and for those attending Punahou and the University of Hawaii.

#### *Week Day Instruction*

The enrollment is sufficient for us to make necessary divisions according to the time children are dismissed from the public schools, allowing thirty minutes between the time they leave school and the hour of the class. All classes will be held in the Parish House. Day—Each Wednesday. Classes—Children of first three grades at 2:15 p. m. Teacher, Mrs. L. B. McNeil. Grammar School children at 2:15 p. m. Teacher, The Rector. Grammar School Class for girls at 3:15 p. m. Teacher, Mrs. Jane White. Mrs. Brown is substitute teacher for these classes. The Primary class is using the Nurture Series course, "Obedience to God." All Grammar School classes are using the Practical Lesson course, Second Year.

These classes are not restricted to St. Clement's children as we find that the mid-week time is a solution for many parents, who are not able to send their children on Sunday. Please be alert in

telling your friends and neighbors about our week day school. The children should start at once.

On September 3, at St. Clement's Church, Bishop Restarick united in Holy Matrimony Selwyn Prichard Jenkins and Alice Wood Sutherland. The groom is the son of the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada. The bride has been a teacher at Iolani for the past three years and will continue in that position.



#### HOLY TRINITY CHURCH JAPANESE

The Rev. P. T. Fukao

A baptismal service was held at Holy Trinity Church on the evening of September 18th, the Rev. P. T. Fukao officiating. This brings the total to 22 persons who have been baptized since March, 1932.

We are especially delighted with this recent baptismal service in that a whole family, formerly of Buddhist belief, was converted to the Christian Faith. A well attended congregation witnessed this encouraging service.

Miss Grace Fukao who has returned from Evanston, Ill., has charge of the kindergarten which has opened with an increased attendance. The outlook is promising.



#### AMERICAN METHODIST EPISCOPACY

Some one has asked us how the Methodists in America obtain their bishops, whereas the Wesleyan Methodist in Great Britain have no ministers called by that name.

To answer the question it is necessary to give a brief history of the Methodist movement. John Wesley was a son of a priest of the Church of England and he himself lived and died a priest of the same Church having been ordained in 1728. While at Oxford he and a few others formed an association for the deepening of religious life. This was called by various nicknames such as the Holy Club, the Sacramentarians and Methodists. The members kept the feasts and fasts of the Church and if possible received the Holy Communion weekly.

The Church of England in John Wesley's day was in a deplorable condition spiritually. In the reaction from the Puritan regime under Cromwell, and the conforming of 1,800 dissenting ministers

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who had been placed in Church livings, there ensued a decay of religion which it is sad to read about.

In 1735 Wesley went to the colony of Georgia to minister to the Colonists. He returned to England in 1738 and soon began preaching to the people wherever he could gather them, either in the open air or in buildings. His enthusiasm was not looked upon with favor by the clergy for he went about the country preaching everywhere. Wherever possible he formed people into societies and appointed lay preachers to keep alive the religion of the people. For years until after his death, and in many places for years later, his followers had their children baptized in the parish churches and there also they received their communions. He was frequently requested to allow his preachers to administer the sacraments, but he strenuously forbade them and it was not until four years after his death that their Conference authorized their preachers to administer them.

A long list of references to his published writings would show how often he asserted that he lived and would die a clergyman of the Church of England. I will give one because it sums up the whole matter. On December 11, 1789, fifteen months before his death he wrote: "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will separate from it."

#### *American Methodism*

After the Revolution in America so many of the clergy of the Church had left the country that many people were without the sacraments. Many of the Methodist preachers in the South began to administer them, those who objected to this were advised by a letter from Wesley to endure deprivation patiently till the path of duty became plain. At this time Thomas Coke, a priest of the Church of England, who had worked with Wesley, was ready to go to America. Wesley set him apart, 1784, as superintendent of the Methodists in America.

There is a document in Wesley's handwriting which says that he had vainly tried "to induce the Bishop of London to ordain a Bishop" for America. He said "for hundreds of miles together there was no one either to baptize or administer the Lord's Supper. Therefore he had appointed Thomas Coke and

Francis Ashbury to be joint superintendents in North America."

As the Greek word episcopos (in English, bishop) means an overseer Coke and Ashbury commenced calling themselves bishops. When Wesley heard of it he wrote upbraiding them, and his brother Charles, also a priest of the Church of England wrote:

Thus easily are bishops made  
By man's or woman's whim  
Wesley he laid hands on Coke  
But who laid hands on him?

It must be remembered that while Coke and Ashbury were called bishops yet the Methodist Episcopal Church has never held that the bishops were of another order of the ministry than presbyters. The bishops of that Church are presbyters who are set apart as superintendents.

#### *Coke Proposed Plan of Union*

Coke knew well that he was not a bishop in the historical sense of that word, and so, when there were bishops in the historical line in the United States he wrote to the newly made bishops Seabury and White offering a plan of union. He proposed that he and Mr. Ashbury should be consecrated "as bishops of the Methodist Society in the United States, or in any other title if that be not proper on the supposition of the union of the two churches under proper mutual stipulation."

This would seem to us, at this date, a rare opportunity for the advancement of Church Unity, but few people looked at matters in a broad minded way at that time. Bishop Seabury never answered Coke's letter. Bishop White replied courteously but did not believe it possible. Bishop Madison of Virginia who understood better than the others what the Methodists were, was anxious that the matter should be accomplished. The proposition was dismissed by the Bishops with a general declaration in favor of unity and recommended conferences on the subject in the several states.

No student of religious history in the United States can but acknowledge the immense work which has been done by the Methodist Church. In the early days of this Republic their traveling preachers ministered to scattered people who would otherwise never have heard the Gospel. While we look back at some of the methods of revivals and camp meetings

with amazement, yet we must remember that this Church of ours was not trying to minister to people flocking into the West. In the Atlantic States this Church was considered, by many of its members, as suitable for the aristocratic old families and so there was a lack of missionary spirit. Bishop Philander Chase consecrated in 1811 as Bishop of Ohio and was our first great missionary bishop. He was a restless missionary on the frontier until his death.

Bishop J. H. Otey was another pioneer bishop. In 1820 coming from Virginia to Tennessee he and two other priests met at Nashville and organized the Episcopal Church in that State. In 1834 he was consecrated bishop. The adventures of these two bishops are most interesting but there is no space to tell any of them.

It was not until 1835 that the General Convention abandoned its attitude of waiting until churches came to them and in that year declared that every baptized member of this Church was a member of the missionary society. It at once organized missionary work by electing a Board of Managers and provided for sending missionaries to the scattered people of the West. That same year Jackson Kemper was consecrated and at once began his remarkable missionary work in Missouri, Indiana, and everywhere possible, until in 1854 he became Bishop of Wisconsin.

In England the name of the society of Methodists was called "The Wesleyan Methodist Connection" not the Methodist church. The common name of its adherents was Wesleyans and their places of worship were always called chapels until the last years of the last century when they began to call them churches.



#### PERSONAL NOTES

Centennial Celebration of the Arrival of the Fifth Company of Missionaries, to be held at Waialua, Oahu, October 9.

Bishop Restarick has been asked to deliver the address at Waialua on the occasion of the centennial celebration of the coming of the fifth company of missionaries. One of that company was the Rev. John S. Emerson who was the pioneer missionary at Waialua at which place he labored from 1832 until he died in 1867 except for an interval of four years at Lahainaluna from 1842 until 1846. He visited the United States once in 1860. The old missionaries in Hawaii

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did not have furloughs every few years.

Bishop Restarick preached the sermon on the hundredth anniversary of Mother Parker's birth in 1905, and in 1920 on the occasion of the centennial of the landing of the first missionaries. Both of these sermons were preached in the old Central Union Church on the corner of Beretania and Richards Streets. He would like to have acceded to the request to make the address at Waialua, because he had known intimately four sons of the Rev. John S. Emerson. These sons were Dr. Nathaniel and Joseph, both of whom were fine Hawaiian scholars, and lived in Honolulu. Also Dr. Justin A. Emerson of Detroit, where he was the Senior Warden of the Cathedral parish. He entertained Bishop Restarick on a visit to Detroit. All these are deceased, but the Rev. Oliver P. Emerson survives and has lately written an excellent book on the life and work of his father entitled "Pioneer Days in Hawaii."

When in Detroit, the guest of Dr. Justin A. Emerson, Bishop Restarick went with him to a dinner of the Layman's Missionary League to which men from other cities were invited. While at table the Bishop saw David B. Lyman enter the door he at once rose and going to him brought him to Dr. Emerson and told them to talk in Hawaiian. They had not seen each other for thirty-five years and neither of them had ever visited Hawaii since they had left it to go to college, but later they both came to Honolulu for a few weeks. David B. Lyman was the warden of Emmanuel Church, La Grange, Illinois, prominent in all Church affairs in Chicago and a delegate to the General Convention in which he was on the committee on Canons for many years.

These two sons of Hawaiian missionaries were strong Churchmen. I asked Mr. Lyman how he became a Churchman, and what his father thought of his change. He said he wrote to his father that he had been confirmed and the reply was that his parent was disappointed and he asked David why he had taken that step. He wrote back that all he knew at Hilo was the Protestant and the Roman Catholic Churches and when he left home he had asked his father what Church he should join in America. His father had told him to read the Bible and select the Church from that. David B. Lyman said: "I told my father I had followed his advice and it had led me to be confirmed."

It was with regret that Bishop Restarick wrote to the Rev. Henry P. Judd that he felt unable to undertake to make the address at Waialua, as he had to be careful of his strength, but if he felt well enough he would go with him and say a few words to show his interest in the celebration of the arrival of the fifth company which had among its members

the Rev. Messrs. W. P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock and David B. Lyman, for he had known the children and grandchildren of all these men.

We are glad to see that the Rev. Ohmer M. Bailey has recovered from an operation for appendicitis and is able to take up his work as assistant at the Cathedral, where his services have been highly appreciated.

Sister Olivia Mary writing from St. Joseph's Island, Ontario, on which is situated the summer home of her mother, Mrs. Mortimer Matthews, writes: "I must tell you about a very pleasant meeting we had yesterday, a meeting which I think will surprise you. It was with Mr. Guy Buttolph. This is how it came about. On Tuesday we motored down to Les Cheneaux Islands for a little visit (just over night) with the Benedicts, (Mrs. Benedict is the sister of Mrs. Matthews). I had not realized before that they were so near to us, not two hours distant by actual running time in an auto, though more time than that must be allowed for the trip on account of ferries. Well we had a short but delightful visit. The first afternoon we were there Aunt Olivia (Benedict) mentioned that Mr. Buttolph was visiting his brother and his wife in the Snows, as Les Cheneaux are familiarly called. On our exclaiming how much we should enjoy seeing him and learning from him the latest news from Honolulu, where

both mother and Elizabeth had met him when they had seemed almost like old friends, on account of his early associations with Kenyon College, Gambier. He and my uncle (the Rev. C. K. Benedict) have known each other from College days and call each other by their first names. On our saying that we should enjoy seeing him my aunt wrote him a note the next morning asking him to call if he was not engaged. Evidently he was not and during the morning he came over in a little boat and spent an hour or so with us. It was a very enjoyable meeting for us giving us as it did an excellent opportunity to ask many questions about friends and the Church, and Island affairs. His visit passed all too quickly for us."

As part of his contribution to the work of the Church in Hawaii the Rev. Y. Sang Mark, of St. Peter's Church reproduces on his multigraph machine hundreds of copies of circular letters for the Bishop, the Woman's Auxiliary, the Dean of the Cathedral, and the Y. P. S. L. All of these appreciate Mr. Mark's gifts of helpfulness to their work.



"Judge not thy friend, until thou standest in his place."—Anon.

"Religion is the best armour in the world, but the worst cloak."—Bunyan.

"Patience is the best remedy for every trouble."—Plautus.

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TAINTED MONEY

By Bishop Restarick

As I read recently a book on Rockefeller I recalled what some of us remember how Dr. Washington Gladden, in the Outlook and the Independent, protested against Christian organizations receiving gifts from John D. Rockefeller because he, and many others, declared that his money had been obtained by unrighteous methods. Ida Tarbell had in 1905 published a book on the subject and preachers and editors condemned him for business methods which the Supreme Court of the United States later judged to be "criminal conspiracy," in restraint of trade.

Rockefeller was defended on the plea that the methods he employed were then usual in the conduct of business. He was no doubt correct for the 1870s were the "dreadful decade" and corruption was rife in business and government. These were the years when he organized his company to control the oil business by wiping out competition.

Since the days when Roosevelt and his followers were denouncing Rockefeller as "the concrete embodiment of unrighteous methods" opinion has changed and his gifts are gladly received by religious and philanthropic societies, though as late as 1926 at a Baptist conference it was declared that he had mammonized the Baptist Church North.

A Difficult Question

It is no easy matter to decide whether money is tainted or not, or whether if given to a good cause gifts should be received irrespective of the manner in which the money was made. It is impossible to go over a Church collection and cast out money which had been made dishonestly, for the good reason that we do not know who made the offerings except they are received from pledges. There is the fact that our Lord received the gift of precious ointment from a woman who was said to be a sinner and who, presumably, had gained the money with which she bought the spikenard by means of sin. The whole matter is not one which can readily be disposed of.

A Personal Experience With Tainted Money

When San Diego was a town of some 20,000 inhabitants a woman who was known as Kate kept a house of ill-fame. On two occasions when one of her girls was sick she sent me word asking me to come and see an inmate of her house whom she thought was dying. Taking my senior warden with me I ministered to the girls as best I could and after they were dead, at Kate's request, I read the burial service over them.

The burials were about a year apart and each time the woman offered me

ten dollars which I told her I could not accept. Some time after the last burial Kate came to the Rectory and said: "You buried a woman two days ago who lived near my place. She has left two girls as you know. One is sixteen and the other about seventeen. They are good girls and I want them to remain so. If they stay down where they are, which as you know is a bad part of town, with their father working all day and no one to look after them they will go to hell sure. You have twice refused to take money from me but I want to give you some now to save those girls. Their folks live back in Illinois and it will cost about two hundred dollars to send them there. Will you take that amount from me and see that the girls are sent away?"

I said to her: "I would not take your money for myself but certainly I will take it for this good deed. It shows you have a good heart and I am sure if Jesus Christ were here he would tell you that your deed would not be forgotten."

She said: "You know what I am but I tell you right now that I have never taken a girl into my house unless she had already gone wrong. I have managed to send several girls home when some one has brought them to me."

She gave the money and the girls were sent to their relations and developed into good women. The tainted money did

good, it saved two girls. Was I not right in taking the money and using it for a good purpose? I might have refused to take her money. I might have told her she was a wicked woman and she must leave my house. On the contrary I told her that I left her to a Juster Judge than I, One who knew the circumstances of her life and the secrets of her heart. I said that her conscience was still alive and she was too good a woman for the business she was conducting. She burst into tears and taking my hand saying: "I had a mother and loved her. God bless you." I never spoke to her again. I took her tainted money and I am glad I did.



DEATH OF AN INDIAN CHIEF

Toronto, Canada.—By the death of Chief Isaac, of the Moosehide band of Indians, Yukon Territory has lost one of its oldest and best-known residents. Chief Isaac was baptized when he was ten years old by Rev. (afterwards Bishop) Bompas when that missionary made his first tour of the Porcupine and Peel River districts in 1869. He was at Fort Yukon when the American surveyors found that this Hudson Bay Co.'s post was in the American territory of Alaska recently purchased from Russia. At the death of Bishop Bompas the widow presented Chief Isaac with the Bishop's

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watch as a memento of a lifelong friendship. The funeral was held at Barnabas' (Bishop Bompas Memorial) Church, Moosehide, and was attended by all the members of the tribe and by many people from Dawson who had walked down to the Reserve over the ice on the Yukon River although in places the ice was ankle-deep with water. The service was conducted by the Bishop, Rt. Rev. A. H. Sovereign, the Rev. C. H. Jenkins and the Rev. Richard Martin, a native deacon who is blind.



### GENERAL CHURCH NEWS

The brother of Lewis Carrol, the author of Alice in Wonderland, was missionary priest on the island of Tristan da Cunha, probably the most isolated mission station in the world. Lewis Carrol himself was also a priest of the Church of England. Tristan da Cunha is in the South Atlantic and is 1680 miles west of Cape Town. It is 45 square miles in area and has a population of about 70 persons. Its inhabitants are the descendants of those who were wrecked from a ship early in the last century. These are ministered to by volunteer priests of the Church of England who go there and remain for a term of years.

Samuel Z. Zink, the son of a Jewish Rabbi was recently baptized and confirmed in Chicago. He has applied for admission to Holy Orders.

A kind of dragon, very huge, lives under the mountains in China, and on rare occasions bestirs himself or turns over in his sleep, causing floods of water to rush down onto the plains. This accounts for last summer's floods. So the uneducated country people tell you in one part of China. The Rev. John Magee met an elderly man who had actually seen part of this august animal.

A Bishop writes: "Brethren of the Laity, what is it you demand most in your Bishops and Clergy?"

Eloquence in the pulpit? Organizing capacity? Ability in raising money? Social gifts? Or that simple and complete devotion to our Blessed Lord which makes them first and foremost men of God and men of Prayer, and therefore men of power, living witnesses of the Christ."



"Oh what know they of harbors  
Who toss not on the sea."

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St. Peter's (Chinese), Honolulu....	660.00	600.00	29.25	29.25	7.65
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St. Elizabeth's (Chinese), Honolulu.....	350.00	350.00	17.50	17.50	10.00
Epiphany, Honolulu.....	350.00	147.32	17.50	.....	.....
St. Mary's Mission, Honolulu.....	150.00	135.10	7.00	7.00	3.00
St. Mark's Mission, Honolulu.....	115.00	70.00	6.00	.....	.....
St. Luke's (Korean), Honolulu....	100.00	82.40	11.75	.....	.....
Holy Trinity (Japanese), Honolulu..	150.00	150.00	11.75	11.75	2.25
Good Shepherd, Wailuku.....	350.00	251.15	29.25	29.25	.....
Holy Innocents, Lahaina.....	150.00	150.16	17.50	17.50	10.28
St. John's, Kula, Maui.....	35.00	35.00	7.00	3.50	2.50
Holy Apostles', Hilo.....	150.00	75.00	22.25	.....	.....
St. Augustine's, Kohala, Hawaii....	175.00	152.50	11.75	11.75	6.60
St. Augustine's (Korean), Kohala..	50.00	50.00	6.00	6.00	.....
St. Paul's, Makapala, Hawaii.....	150.00	89.53	6.00	6.00	5.35
St. James', Kamuela, Hawaii.....	60.00	60.00	6.00	6.00	3.35
St. Columba's, Paauilo.....	150.00	40.00	6.00	6.00	.....
Christ Church, Kona, Hawaii.....	280.00	133.74	17.50	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	150.00	6.00	6.00	16.18
All Saints', Kapaa, Kauai.....	250.00	250.00	10.00	.....	17.96
West Kauai Missions, Kekaha.....	75.00	.....	6.00	.....	5.95
Emmanuel Mission, Eleele, Kauai..	35.00	.....	2.00	.....	4.10
St. Alban's, Iolani School.....	160.00	160.00	5.00	5.00	.....
Good Samaritan, Honolulu.....	10.00	20.00	2.00	.....	2.15
Galilee Chapel Seamen's Ins., Hon.	.....	.....	.....	.....	.....
St. John's By The Sea, Kahaluu.....	40.00	21.82	2.00	2.00	.....
St. Paul's, Mauna Loa, Molokai....	10.00	10.00	2.00	2.00	5.00
Holy Cross, Hoolehua, Molokai....	.....	5.00	.....	.....	5.00
Cathedral Japanese School.....	50.00	50.00	.....	.....	.....
Leilehua Sunday School.....	50.00	.....	.....	.....	.....
St. Andrew's Priory, Honolulu.....	.....	204.10	.....	.....	.....
H. D. Sloggett—Gift.....	25.00	25.00	.....	.....	.....
Mrs. F. J. Lowrey—Gift.....	25.00	25.00	.....	.....	.....
St. Stephen's, Haleiwa.....	10.00	11.68	2.00	2.00	.....
Young People's Service League.....	25.00	25.00	.....	.....	.....
Moanalua Sunday School.....	10.00	10.00	2.00	2.00	.....
To September 25, 1932.	\$10,200.00	\$7,150.72	\$724.00	\$625.50	\$166.88

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