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# Hawaiian Church Chronicle

*"For Christ and His Church"*

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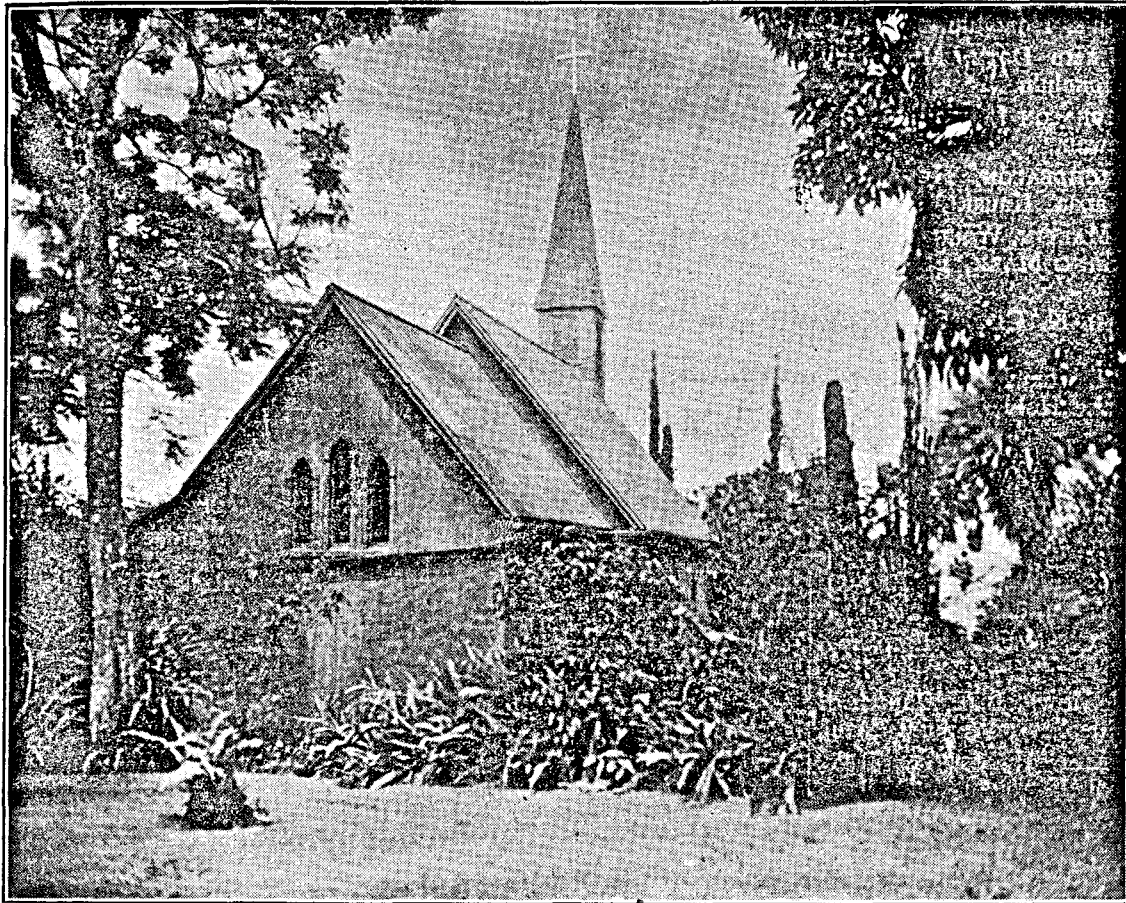
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

THE REV. E. TANNER BROWN, *Associate Editor*

VOL. XXIII.

HONOLULU, HAWAII, AUGUST, 1933

No. 6



CHRIST CHURCH, KEALAKEKUA, KONA, HAWAII

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# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXIII.

HONOLULU, HAWAII, AUGUST, 1933

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## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

August, 1933

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

THE REV. E. TANNER BROWN  
Associate Editor

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### HOLY DAYS IN AUGUST

August 6th  
Feast of the Transfiguration

This Feast of Our Lord commemorates the Gospel record of the manifestation of the Divine Glory of Christ.

As is the case very frequently in our Calendar this feast took the place of a pagan feast. The name of this feast was Vatavarh (roseflame), and because of its appropriateness this name was for a time retained, because Christ opened His glory like a rose (the rose being of course always a divine symbol).

The feast originated in the fourth century.

In the Eastern Church it not only has a vigil and an octave, but is preceded by a period of fasting as are Christmas and Easter. The Western Church was very slow to adopt this feast, and did not do so at all universally until the tenth century.

Very unfortunately the Anglican Church has been influenced by the Roman Church in this matter rather than by the Eastern, and has never accorded the feast its proper dignity, although in the early centuries the Church in England honored the day more than the Church in Rome.

By extraordinary error the feast was classed as a black-letter day in the first English Prayer Book of 1549, and not until 1886 was it restored to the American Church as a red-letter day, and not until our recent revision was it given back its preface. It is hoped in the near future at the next revision of the Prayer Book it will be given an octave, and so restored to its proper dignity as a festival of our Lord of biblical authority.

The Transfiguration is an essential part of the Incarnation. In the Incarnation God in man is manifest, a manifestation that was gloriously revealed at the Transfiguration.

The Feast of the Transfiguration has for us in this diocese the added significance of having given the name to the Sisterhood, which ministers among us, for whose work and service we ask God's richest blessing.

August 24th—St. Bartholomew's Day  
St. Bartholomew was one of the twelve apostles. Nothing outside of this fact is certain concerning him. He has been often identified with Nathanael. He by tradition preached in Persia or Egypt and Armenia, and by tradition was martyred in the latter country.

### THE EPISCOPAL EXHIBIT AT CHICAGO

The Church's exhibit at the World's Fair is one of which Churchmen may well be proud. It is not large, but it is prominently located, well arranged, and devotional in character. Occupying a bay of its own just inside the entrance to the Hall of Religion, it is arranged like a chapel. An oak altar with a suitable cross, tabernacle, and candles occupies the focal point of the bay. Before the tiny sanctuary are cases containing the beautiful golden alms basin used triennially for the United Thank Offering and the delicate chalice and paten given by the "Swedish Nightingale," Jenny Lind, to St. Ansgarius' Church, Chicago. Murals depicting the missionary work of the Church form the decoration on both sides of the exhibit, and there are maps and pictures showing various phases of the Church's work.

On a table are copies of an attractive greeting folder especially prepared for visitors to the Century of Progress exposition. This pamphlet outlines briefly the history of the Church from the days of the apostles to the present, stressing its continuity and its Catholic character. It concludes with a brief summary of faith and practice. The concluding paragraphs are so well expressed that we cannot forbear to quote them verbatim:

"In Episcopal Church parishes are found poor people and rich people; cultivated scholars and statesmen, and plain uneducated men and women; city people, business men, employers and employees, college students, and country people living in villages and on farms and ranches. There are communicants of foreign birth or parentage representing more than forty races.

"Those who most love the Episcopal Church and most deeply believe in it are the most conscious of their own shortcomings and their neglect of obligations. Only the utmost devotion of every member in worship and service to our Lord, continually strengthened by His gift of new life in the Sacraments, can reveal the full meaning and power of the Church."

Whoever conceived and executed the plan for the Church exhibit is to be commended for producing a worthy and dignified representation of the Church's work.—*The Living Church*.

## CHURCH UNION IN KONA AN IMPORTANT DEVELOPMENT

By the Bishop

In west Hawaii as in certain other districts in the Islands, the number of church people of all connections is limited, and duplication of Christian work, where it can be avoided, is undesirable. With hearty agreement on the part of the people in Kona who belong to the Episcopal and Congregational Churches, we are taking a real step in actual Christian union. It is not temporary expediency, or economy or cooperation, merely, which have led to action which is being referred to now as the "Kona Plan." For nearly two years the Bishop, the Rev. Canon D. Douglas Wallace of Christ Church, Kealakekua, and the Rev. G. Shannon Walker of Central Kona Union Church have been in steady consultation. The outcome, in brief, has been a decision that Mr. Walker, who after careful study and on personal conviction has applied to the Bishop to be received as a Postulant for Holy Orders, should be put in charge of our missions, and at the same time remain a missionary in full standing of the Hawaiian Evangelical Association, and retain his duties in association with Hawaiian and Japanese pastors in that district supported by the Hawaiian Board.

### *The Kona Plan*

In order to present the situation clearly it seems well to follow recent steps that have been taken, one by one. On March 28 Mr. Walker wrote as follows to the Executive Secretary of the Hawaiian Board, Rev. John Erdman:

"It is definitely understood that the Bishop will send a young Episcopal minister to Kona. It is obvious, however, that he as an Episcopalian would hardly "take orders" from one who had no ties with his church, and so friction would be inevitable. If, on the other hand, I am ordained a priest of the Episcopal Church, I am greatly enlarging the area of my usefulness. By way of illustration, the Kau situation, that has troubled me so much, and in which the Board has been unable to offer any help, could have regular services at Waiohinu and Pahala at least two Sundays a month. This is on the assumption that we have the additional man, and that I be ordained. In each of the two places mentioned there are enough adherents of the Episcopal church to require their service. Either of us going there could spend the whole



THE REV. CANON D. DOUGLAS WALLACE, RECTOR OF CHRIST CHURCH, 1905-1933

day conducting such services and Sunday School work as could be carried on. Here in Kona the services would demand of me more of the work I should be doing, and instead of giving our people less it would give them nearly the same time I have given them, and add to that considerable help from the other man. The time I would spend calling on the members of Christ Church would be enough of an asset to our present program to offset any losses.

"Will you please present to the Committee the only other alternative left the Bishop, namely that he send to Kona a young missionary type clergyman quite as his people have expected him to do, and quite as the churches have done and fought over thru the ages. That man would have to duplicate our 'proposed' work and program, our Keauhou, our clubs, our week day religious education work, etc., and that would spell nothing less than warfare with us in the name of denominationalism. I may like to fight but I positively refuse to fight battles in the name of denominationalism.

"Thus far I have presented the picture only from the viewpoint of expediency. Please know that such is not the whole cause by any means for my considering this step. I have a genuine personal desire for 'something' I have not yet

found, in matters pertaining to Baptism, the Lord's Supper, Confirmation, the Ministry, Worship, etc., and have already found glimmerings of hope in regard to some of the things mentioned in what the Episcopal Church has and represents."

Two days later, by request, the Bishop attended a meeting of the Executive Committee of the Hawaiian Board, and later received a copy of the minutes of that meeting, from which we quote:

"Bishop Littell made a comprehensive presentation of his suggested plan. Canon Wallace of the Episcopal Church in Kona is in poor health and will have to give up active work. Bishop Littell naturally is under obligation to supply the vacancy when it occurs. He stated that there are three possible ways of dealing with the situation.

1. Develop rival church movements when a new Episcopal clergyman goes into the field. Such a clergyman would be a young man, and would of necessity seek to deal with the young people through clubs and organizations, which would practically duplicate what Mr. Walker and his helpers have already under way.

2. A second way of dealing with the situation would be to form a sort of federation which would last probably only as long as it seemed expedient, and would operate only so long as the local personnel were congenial.

3. A third way of handling it would be to have a union of the two kinds of work under one leadership. This is the proposal which Bishop Littell offers.

"To accomplish this it would be necessary for Mr. Walker to receive the ordination which the Episcopal Church requires for administering its sacraments. Mr. Walker is persona grata to all of the people in Kona of both church groups, and has already on many occasions assisted Mr. Wallace in his church work. Miss Cenie Hornung is soon to go to Kona as parish worker with the Episcopal program. If Mr. Walker is given Episcopal ordination, and put in charge by Bishop Littell of the Episcopal Mission work in Kona and Kau, he does not need to lose his standing under the Hawaiian Board, but would simply be adding to his work the direction of the activities of Christ Church. Bishop Littell stated that this suggested plan was not offered merely as a matter of expediency, but actually as a definite step in the bringing together of the two churches in a united Christian movement.

"The secretary then read Mr. Walker's

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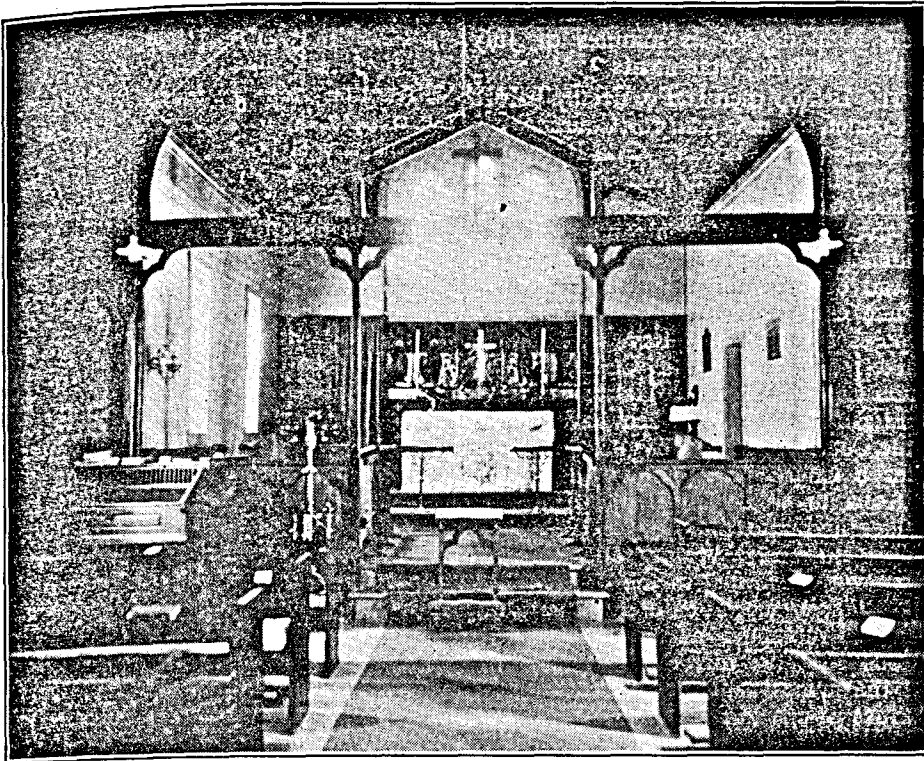


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letter of March 28 in which he expressed his willingness to undertake the above suggested program, of united work. There followed considerable discussion by members of the committee—the opinion being that the plan offered a fine opportunity to demonstrate a united program. It was voted to allow Mr. Walker to receive Episcopal ordination and become missionary in charge of both the Hawaiian Board and the Episcopal work.”

*First Steps*

On May 21 Mr. and Mrs. Walker were confirmed and received Holy Communion at Christ Church, Kealakekua. On June 26 the Bishop admitted Mr. Walker as a Postulant for Holy Orders. On June 27 Miss Cenie Hornung sailed for Hawaii to be Parish Visitor at Christ Church and assistant to Mr. Walker in the well developed young people's work at present chiefly among Oriental non-Christians. Her appointment and support are made jointly by the Episcopal Church and the Hawaiian Evangelical Association. On June 30 the retirement of Canon Wallace took place after twenty-eight years of devoted and effective service in North and South Kona and Kau.

*Mr. Walker in Charge from July 1st*  
 Bishop Littell appointed Mr. Shannon Walker Director of our missions, to take effect on July 1, in the following letter: “It is with real thankfulness to Almighty God, and with deep personal satisfaction for the progress of our important and significant plans for the upbuilding of the Kingdom in West Hawaii, that I hereby officially ask you to accept the appointment under the Canons of the Episcopal Church covering such conditions, as Director in charge of the work at Christ Church, Kealakekua with its missions at St. John's, in North Kona, and Waiohinu in Kau, as from July first of this year. You, Canon Wallace and I have discussed matters both ecclesiastical and personal so carefully that there is not likely to be any misunderstanding as to jurisdiction, conduct of church services, direction of the work, and other vital matters connected with the union which we are now putting into effect. Undoubtedly many questions and problems will arise as we go on from step to step, but in the atmosphere of mutual confidence and cooperation which is increasingly evident there should be no unsurmountable difficulties. You have Canon Wallace at hand for consultation and advice whenever you care to seek it.

But particularly since you are acting under the appointment and as the representative of the Bishop, as far as the Episcopal side of the work is concerned, you will find me available for reference and for canonical decisions and help. In the Episcopal polity the Bishop is the unifying center of the Diocese and the ultimate responsibility rests with him.

“I shall pray for you increasing wisdom, and judgment, and zeal to parallel the increased responsibilities and duties laid upon you.

Faithfully your friend and Bishop.”

*Letter to the “Rector Emeritus”*

At the time this appointment was made the Bishop wrote also to Canon Wallace: “I received your good letter yesterday and assure you that all I wrote you at the time I informed you of the appointment as Rector Emeritus came from a full heart. It almost seemed unnecessary to write words of appreciation when you already know how great is the affection and respect in which you are held.

It isn't easy to enter into this month of July knowing that your responsibilities in the active ministry came to an end on the last day of June. I know you realize that relieving you of all the technical responsibilities for planning, carrying out and over-seeing work is not a mere form, but under conditions as they are must be a reality. It would be very easy for you to carry on by habit or momentum, seeing that you are still in the place where you have worked so long; but I want to assure you that I do not and cannot expect you to continue to carry the burdens and responsibilities officially in the slightest measure. When I accepted your resignation, which I did with regret, but also with the conviction that it was right for you and all others concerned, I did so without making any reservations. That is your desire and I fall in with it fully. I think you may need to be protected from yourself in this matter! It is inevitable that people will refer matters and seek advice from you as they have done so long, without realizing that you have been relieved of all burdens, so if any such cases occur you will naturally say that you handed over to the Bishop all such matters on June 30. Of course your personal connections with scores of people over so many years will continue to keep you as their personal advisor and friend, and it is wonderful to have such people around you in the intimate affection and confidence which have grown up through

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all these years. Official matters, decisions, directing of branches of the work such as the Sunday School, Miss Horning's duties, and all the rest, are of course not any longer laid upon your shoulders. I am proceeding in the matter of securing a young priest for the work in connection with Rev. Shannon Walker along the lines which we have already discussed and approved. The whole project for uniting in fact all our work and that of the Hawaiian Board is proceeding steadily with fewer snags than might well be expected. The whole principle of the union has been accepted by the Hawaiian Board and ourselves on an absolutely satisfactory basis. Meantime Mr. Walker has started his period of probation, as a Postulant for Holy Orders and there is no clergyman of ours at the moment ready to become his assistant as arranged. It is natural and obvious that Mr. Walker should be made responsible for the carrying on of our work, in accordance with the Canons covering such conditions as prevail, pending his ordination to the Priesthood. I have therefore given him full authorization to direct the work at Christ Church, St. John's, Huehue, and Waiohinu, acting as my representative as provided for by the Canons. This appointment not only accomplishes the carrying on of our Church work under a responsible leader, but starts the actual steps in the union which we are so willingly committed to carry out. I am sure of two things in this connection; first, that your generous counsel will be available to Mr. Walker at any time he may call upon you for advice and consultation; and secondly, that you will help in a full degree to lead our Church people to a deeper understanding of all that this union means, and to accept gladly the readjustments which are both inevitable and natural in carrying out the new relationships we are making. New times often requires new methods, and sometimes new people; and whatever is new requires patient understanding and re-adjustment. I have had experience in knowing both your wise judgment and courteous tact, and I have no question as to the working out of the many problems large and small which naturally face us.

I enclose a copy of my communication to Rev. Shannon Walker and will send him a copy of this letter to you. I will send copies of both letters to the Church Vestry Committee. I continue to pray for you constantly, and ask that you use an increasing part of your enforced leisure and quiet in prayer for me, and for the work not only of West Hawaii, but also for your fellow workers throughout the Diocese. I should appreciate that help on your part deeply.

#### *Approval of the Council of Advice*

The Council of Advice of the Missionary District of Honolulu has approved

the plan and all the steps that have been taken, including in its minutes of July 19 the following statement:

"The Bishop then laid officially before the Council the new plan for Church work in Kona, West Hawaii. The Rector of Christ Church, Kona, the Rev. Canon Wallace has retired, as Rector Emeritus, and lives at Kona in a home on the Church grounds provided by the people. Instead of providing another clergyman to take charge of the work the Bishop proposes to ordain the Rev. G. Shannon Walker, pastor of the Central Kona Union Church under the Hawaiian Board of Missions, who will then have charge of the Church work of both organizations. Later a Church clergyman will be sent to Kona to work under the Rev. Mr. Walker and also minister to the united work. Both Mr. Walker and his wife have been confirmed in the Church, and Mr. Walker, under date of June 26th, has been accepted as Postulant. The various steps in this development have met the sympathetic interest of the authorities of the Hawaiian Board of Missions, and the conversations between the Bishop and this Board have illuminated all the points at issue. The Bishop presented the "Kona Plan" and resolutions of the Hawaiian Board, which are made a part of this record. The Council of Advice heard the story of this coordination of work in the mission field of Kona with deep interest and expressed their hearty and unanimous approval. There was a motion that the Secretary send to the Secretary of the Hawaiian Board a statement to this effect."

I know that our Church people will join with Christians under the Hawaiian Board, in deep sympathy and personal interest in the new plan which has already begun to operate for building up the Kingdom of God in the Kona area, and I ask for earnest prayer for all upon whom the responsibility lies for guiding this definite effort for living union in the Church of God.

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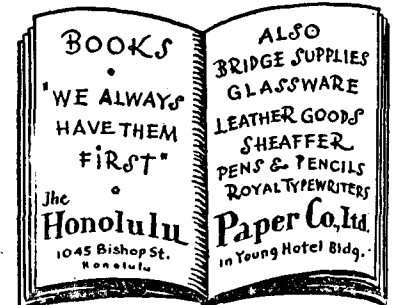
"Another step has been taken towards the completion of perhaps the most important chapel built in very recent years in the missionary field—the Parke Memorial Chapel of St. Andrew's Cathedral, Honolulu, the gift of Miss Annie Parke. The Parke family has long been associated with these island possessions, Miss Parke's father, the late William Cooper Parke having been marshall of the Hawaiian Islands under five successive kings, from 1850 to 1884. Miss Parke placed with the J. & R. Lamb Studios of New York the commission for the entire interior work of this chapel, an interesting combination of the materials of marble, mosaic, metal, carved wood and stained glass. This most recent addition is the children's window based on the two themes of the Nativity and Christ blessing little children. This window is executed in the strictly decorative antique school of glass and will match in type of material and general decorative features the rose window at the chancel end of the chapel, completed by the Lamb Studios last summer, with the exception that in the children's window, the decorative features include figures as well as ornament."

—*The Witness, Chicago.*

### THE AIM OF OUR CHURCH SCHOOLS

Speaking of the schools in this diocese, the Bishop in writing to the National Council in New York says, "We have no interest in maintaining and developing schools under the Church unless they definitely contribute what non-Church schools do not and cannot contribute, namely: a clear-cut Christian foundation to all branches of learning; a training in the life of the spirit as fundamental to the healthful life of the mind and body as well; and emphasis without apology on the sane and long-sanctioned standards of truth and worship and daily living found in the Anglican Communion."

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*Who and Where*

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- Kamehameha Schools, Canon Kieb and Miss Laura Brown;
- Punahou, Boys and Girls, Rev. E. Tanner Brown and Miss Mary Porter;
- University, Rev. Kenneth A. Bray, Rev. Edward M. Littell, Rev. Leon E. Harris, and Mr. Worcester Hodgman;
- Queen's Hospital Nurses, Dean Ault and Deaconess Smith;
- Government and Private Institutions, such as prisons, industrial schools, Homes, etc., Rev. J. Lamb Doty and Sister Deborah;
- McKinley High School, Miss Kay Wold.

In case of Church students attending institutions not included in the above list, please communicate directly with the Bishop.



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The courses in shopwork will be open to the boys of all grades, while mechan-

ical drawing and mechanical and architectural drafting will be offered to the boys of the senior high school.

*Rich Field*

The aim of the shopwork courses in the elementary grades will be to give the boy a chance for study and manipulation of materials used by man in the past and present, and will offer a rich field for various project activities. Boats, wagons, simple furniture, airplanes and varied types of toys will be constructed with a view not only to give the boy skill in the use of tools, but to give him in addition an understanding of the history of the past, a more adequate appreciation of his present cultural and industrial environment and a vision of the future.

In the junior high school department the boys will be given an opportunity to satisfy the desire which every normal boy has to do things with tools and materials. The boys will construct mechanical toys, bird houses, boats, furniture and other articles, and will receive training in making working drawings of their projects.

*To Widen Knowledge*

Courses offered in the senior high school are designed as a means to widen the student's knowledge of occupations through auxiliary studies and related information. In the course the pupil will be required insofar as possible to make his own designs of his particular projects.

In addition to mechanical drawing the pupils will have the opportunity for instruction in freehand drawing, pictorial drawing, architectural drafting and show-card writing.

Mr. Stone, Headmaster of Iolani, reports that plans have been completed for an additional building to house this new department, and that all equipment will be installed before the opening of school in September.



No man succeeds: Who does not always keep his goal ahead of him; who does not exhaust his last possibilities; who does not listen respectfully to any man who can teach him; who does not love success better than its rewards; who does not hold something in reverent respect; who does not feel disappointed with his second best.—*Rev. Roy L. Smith.*

**HAVE YO MADE YOUR WILL?**

*A Bequest to the Church Perpetuates Your Service*

If your will does not already include a bequest to the Church, there is no difficulty about adding a codicil, which might be worded somewhat like this: "I give, devise and bequeath to the Protestant Episcopal Church in the Hawaiian Islands, a corporation . . ." In case it is desired to remember specific objects, there might be added, "for the endowment of Iolani School," or "for the endowment of St. Andrew's Priory School," or "for missions in the District of Honolulu," or "for use at the Bishop's discretion."



**REMINDER OF THE EPISCOPAL YOUNG PEOPLE'S CONFERENCE, MOKULEIA, OAHU, SEPT. 2-4**

By Moses Ome, of St. Mark's Mission

"The Power of the Holy Spirit" is the theme of the Episcopal Young People's sixth annual conference which will be held at the usual place, the Harold F. Erdman Camp, Mokuleia, from the afternoon of Saturday, September 2 to Monday noon, September 4, which is Labor Day.

Worship, study and fellowship constitute the daily program.

Speakers representing the clergy, the laymen and the young people will talk on subjects pertinent to the theme. Discussions will be led by members of the Young Peoples' Fellowship.

Further detailed conference information in the form of booklets and posters will be distributed to the different organizations as soon as all plans have been completed.



**BISHOP GAILOR OF TENNESSEE SENIOR BISHOP**

July 25th was the fortieth anniversary of Bishop Gailor's consecration. He is now senior active bishop in the United States. Of the four who precede him, Bishop Vincent and Bishop Wells have resigned, and Bishop McKim and Bishop Graves are in the Orient.



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## FOUR INTERESTING CASES

By Rev. J. Lamb Doty  
Missionary-at-Large

In his quarterly report Mr. Doty says: "I have selected four instances, of the many, in my work during the past quarter, which I feel will interest you.

First: Mrs. A. (Japanese) of Leahi Home whom I had visited weekly for fourteen months. This young woman was a Buddhist; became interested in Christianity, and requested Baptism—which I administered four days before her death.

Second: Mr. B. (Chinese) This man also became interested in Christianity and six weeks ago, just before he was to undergo a serious operation, he asked to be baptized. His operation was successful, and I am preparing him for Confirmation.

Third: Mrs. C., an aged Chinese woman, a patient in the.....hospital, has become so much interested in our work that she gave me the last ten cents she possessed to aid the work. To avoid hurting her I took the money. She is a member of the Latter Day Saints Cult.

Fourth: Mr. D., a young educated Filipino, baptized Roman Catholic, an inmate of ....., has become interested in the Church, and I am preparing him for Confirmation. I believe he is a sincerely spiritual man now. He holds prayer meetings and is helpful to me there."

Summary of official acts for the quarter: Baptisms—4; Marriages—2; Burial—1; Holy Unction—10; Holy Communion—28; Special Services at Chapter House—3; Elsewhere—10; Daily Service of Litany and Intercession—76.

"These daily services of Intercession are appreciated by many sick persons and 'shut-ins' and are an important feature in my work. Although absent in person, many are present in spirit, and are praying with us at the hours of Intercession—9:00 A. M.

*Institutions Visited*

During this quarter 77 visits were made to the various hospitals, which enabled me to make 4046 contacts with individual persons. In addition, I also made 217 individual contacts with inmates of the Territorial Prison. Twenty-one visits were made to the sick in their own homes. The regular schedule of services has been maintained during the quarter in the hospitals and prison. Continued interest is expressed in these services, with a small increase in attendance."

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The Bishop, Archdeacon Walker, Kohala, Hawaii, or Captain George A. Benson, Church Army, Paauilo, Hawaii.

THE REV. ALEXANDER MACKINTOSH DIES IN ENGLAND

*Well Known in Honolulu For Both Church and Educational Work*

Word has been received that Canon Alexander Mackintosh died at Hastings, England, Saturday in the 89th year of his age. He was born in 1844 and was, as his name indicates, a Scot. He came to Honolulu in 1869, under Bishop Staley. For years under Bishop Willis he had special charge of the Hawaiians connected with St. Andrew's Cathedral and was a faithful pastor. In 1889, Mr. Mackintosh was elected pastor of the Second Congregation and retained that position until 1902 when Bishop Nichols of California, representing the Presiding Bishop of the Episcopal Church received the Anglican Church in Hawaii into the jurisdiction of the American Episcopal Church. In the reorganization Mr. Mackintosh was made a canon of the cathedral and remained as such until 1907, when he left Honolulu.

*At the Royal School*

Besides his work at the cathedral Mr. Mackintosh was for many years the principal of the Royal School; and from 1889 the editor of the Anglican Church Chronicle, which became the Hawaiian Church Chronicle in 1907.

In 1873 the Rev. Mr. Mackintosh married Alice von Holt, the widow of Herman J. F. von Holt, who was a greatly beloved woman and a real helpmeet in all that concerned the work of the church. She died in 1904 and the tower of St. Andrew's cathedral was erected as a memorial to her.

In 1907 Canon Mackintosh married Miss Maud E. Wetherby, an English lady, whom he had met in Honolulu. After taking up his residence in England

Mr. Mackintosh had charge of a parish at King's Lynn, on the east coast of England, but retired from active work some years ago.

*Has Been Blind*

In recent years he has been blind; though his health has been good, and the devotion of his wife has been a comfort to all the family. All who saw him report that he was most patient and cheerful under his affliction.

Mrs. Alice (von Holt) Mackintosh by her first husband had three children, the late H. M. von Holt, Miss Marie R. von Holt and Mrs. Bertha Glade. By her marriage with Mr. Mackintosh she had three sons, Alexander Mackintosh, (deceased); the Rev. Canon Aeneas Mackintosh who lives in Oldham, England; and C. Arthur Mackintosh of Honolulu.

At the interment on July 24, Canon Aeneas Mackintosh officiated.

Older residents of Honolulu will remember Mr. Mackintosh who for thirty-eight years was connected with St. Andrew's Cathedral. The large number of pupils in the Royal School will recall his long and faithful service there. Few men were better known than he during his long residence in the islands, and hundreds to whom he ministered as pastor or teacher remember him with gratitude and affection. At the Honolulu Cathedral on July 30, the Bishop spoke of Canon Mackintosh and led the congregation in special prayer and thanksgiving for the life and work of this faithful priest.

EXETER CATHEDRAL  
800 YEARS OLD

Last month the eighth centenary of Exeter Cathedral in England was celebrated.

"The Cathedral was here", says the Archdeacon, "when the Normans were settling a land in which Celts, Anglo-Saxons and Danes were living side by side. It was here in the rough days of the Plantagenets, and in the dark and glorious days of the Middle Ages." Exeter is a city of 60,000 people, and is a seaport by canal connecting it with the estuary of the Exe. "Few sights", says a recent visitor, St. John Ervine, "are so reassuring and so pleasant to the tired eye as the spectacle of the cathedral, firm in its green setting, gray with years, yet vigorous with renewals of youth."

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## THE MEANING OF THE WASHINGTON CATHEDRAL IN OUR NATIONAL LIFE

Address of the Hon. Wm. R. Castle, Jr.,  
at St. Andrew's Cathedral, Honolulu,  
July 9, 1933

### *Mr. Castle's Part in the Upbuilding of Two Cathedrals*

When George Washington discussed the planning of the capital city of the new nation he enumerated the various buildings which it should contain. Among them was a "great church" for the worship of God. This seemed to him essential because he knew and always insisted that the nation was founded on Christianity. Probably in Washington's mind a "great church" meant something like an enlargement of the Pohick Church where he himself worshipped a few miles from Mt. Vernon, a church which would seat three or four hundred people. This was natural enough. Washington could not foresee the growth of the capital city, any more than he could foresee the growth of the nation to what it is now, far flung across the continent and reaching out to the islands of the Pacific.

It was Henry Yates Satterlee, first Bishop of Washington, who, not much over twenty-five years ago dreamed the dream which is rising in stone on Mt. St. Alban, a dream which, when it is completed, will have exceeded even Washington's greatest ideals.

### *The Site*

We owe it to Bishop Satterlee that the Church secured the finest site in the District of Columbia, on the highest part of the city, looking down on the beautiful panorama of the Potomac, the Capitol, the Government buildings, and the masses of trees which constitute the distinction of Washington.

Hordes of tourists annually invade the city, people from every corner of the United States. They go to the Capitol; they marvel at the classic beauty of the Lincoln Memorial, and other great buildings. But until recently they went home without seeing any great religious shrine, and adequate expression of the religion on which the nation rests. Now they go also to the cathedral that is rising on Mt. St. Alban, where they see, in process of construction, the great church which George Washington felt should be the key note of the city. They see a church as fine as any of the great cathedrals of Europe. When the Cathedral

is finished it will be as beautiful as Chartres, or Rheims, or any of the great English cathedrals.

### *A Masterpiece of Growing Beauty*

The Cathedral is a masterpiece of the builders art. It is that because the Dean has inspired the workmen with his spirit of wanting something as nearly perfect as human hands can make it, something built to the glory of God. The building lives because there is never any repetition. Every column, every boss, every window tracery is subtly different from any other and there is, therefore, no weariness to the eye. All the wrought iron, the screens, the doors are lovingly constructed by a man who is considered by many the greatest artist of all time in his particular medium. The glass is made by a saintly man who curiously enough is named Saint. The great rose window of the north transept has just been completed, and there is no window in America to compare with it. Mr. Saint has rediscovered the secret of the mediaeval glass workers, those clear bright blues which are like the color of the Pacific Ocean, the reds which glow like rubies, the yellows which bring in the sunlight, the greens and purples, again like the colors of a tropic ocean. There will be no gloom in Washington Cathedral.

### *A Sermon in Stone*

The building tells the story of the Christian religion. The chancel illustrates the Te Deum. The reredos over the high altar gives the Enthronement of Christ, as that in the Chapel of St. Mary the life of the Blessed Virgin. There is an exquisite children's chapel with a small altar and small seats, the windows and the carvings telling the life of Our Lord when He was Himself a child. There will be windows illustrating the lives of the great Christian statesmen and law givers. Those who pass quickly may get an idea of what Christianity has meant in the world; those who linger to study may know its history in its details.

Nor can we think of the Cathedral only as the central building. There are the church schools on the grounds which train boys and girls in the knowledge of worldly things on a background of religion.

There is the College of Preachers which eventually, I believe, will be one of the inspiring and vivifying influences in our Church. Even the short conferences held now, bringing clergy from all parts of the country have been amazing in their results. And there is the Bishop's garden, one of the most utterly lovely and serene gardens of the world.

### *Why This Cathedral Is Being Built*

The question is often asked why there should be this great Cathedral in Washington. The Baptists, the Presbyterians and others are satisfied with simple buildings as their national churches. We Episcopalians are fewer in number than some of the others. Why should we alone feel it necessary to build so greatly and when our Cathedral is finished is there any possibility that it will ever be filled? The answer to the second question must be affirmative. In our outdoor services on Sunday afternoons in summer we often have from ten to fifteen thousand people. The great choir seats over fifteen hundred and at Easter we turned away over five thousand who could not even find standing room. Those who come are doubly influenced, worship with deeper spiritual feeling because of the beauty of their surroundings. The practice of religion is not and should not be purely an intellectual act. It is, like human nature, a compound of the intellectual and the emotional, and the interaction of the two forces issues in spiritual satisfaction. It is recognition of this fact which causes us to dream of the cathedral in Washington as a shrine to attract the multitudes, to draw them away from the hurly-burly of life, from the wrangles of politics, into the atmosphere of peace and contemplation so necessary in the modern world.

### *Inclusiveness of the Church*

And the other question. Why should we, Episcopalians feel it our duty to build the greatest of all national shrines? Perhaps our faith impels us to greater things. Perhaps it is that we feel ourselves to be the link which binds all Christians together, that our own Church is the symbol of Christian unity. Within the broad arms of the Church there is a place for evangelicals and ritualists

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alike. In the library of the College of Preachers Roman priests join in study with Baptist ministers. In the great services of national import the clergy of all denominations march behind the Cross in the processional. Dr. Parkes Cadman, the best known of all Congregational preachers told me that his annual visit to the Cathedral was, for him, the most profound spiritual event of the year.

The Cathedral is governed by the Chapter made up of an equal number of clergy and laymen. We recently created the Council which adds to the Chapter "fifteen fit men" who may belong to any denomination. The Bishop of Washington wanted representatives of many communions. But we shall have a difficult time to carry out his wishes. During the last year, three of the six outstanding laymen of other denominations in the Council, a Lutheran, a Congregationalist and a Presbyterian have been confirmed. Does not this support the theory that within the Church there is to be found satisfaction for all, that our own Church may in the end be the answer to those who long for Christian unity?

It is this all-inclusiveness of the Church which makes it possible to speak and think of the cathedral in Washington as national. It is an institution chartered by Congress, something almost unheard of in the case of a religious institution. It has been warmly endorsed by all recent Presidents, beginning with Cleveland, and all have worshipped there. It speaks to the whole nation through the many broadcasts arranged by the two broadcasting companies. On Good Friday, the Columbia Broadcasting Company asked to send out nationally the entire Three Hour Service, and even broadcast the first half hour throughout Europe. Many small parishes, especially in the South, installed loud speakers in their churches and thus shared in the Cathedral services. It was the voice of Christianity speaking from the Capital of the nation.

*Personal Boyhood Reminiscences*

Here among old friends you will forgive me if I am personal for a moment. I was the son of a pioneer missionary family, and was therefore a Congregationalist. I had to go to service every Sunday morning, and to Christian Endeavor meetings every Sunday evening. One day an Englishman asked me to go with him to the "English Church" and I duly got permission. I think I felt rather wicked, as I should have felt then to go to the theatre on Sunday. But Evensong appealed to all the instincts of a rather sensitive boy of thirteen years. I went again and again. I learned that someone had prayed for me as a backslider at the Christian Endeavor meeting! Then I asked my father if I could go always to the "English Church." He said that I was old enough to decide for myself,

and that I might go where I chose so long as I went somewhere. He was a wise man. It soon came about that I went every Sunday evening after the 6:30 service, to have supper with the rector, Canon Alexander Mackintosh and his lovely wife. They made me understand the breadth and the history and all-inclusiveness of the Church. When I returned from college I had acquired a sense of Church discipline and I loved St. Andrew's. Only a youth, still I became one of the wardens, and thus had much to do with transferring the English Church to the jurisdiction of the American Church. I have always felt that Bishop Nichols was one of the finest priests I have known.

*A Cathedral Builder*

I tell all this only because, having been as a boy one of the builders of St. Andrew's Cathedral, it is perhaps natural that I should try in later life to be one of the builders of the great Cathedral in Washington, that membership in the Chapter there, and in the National Council of the Church, should be only further progress along the path which began right here over forty years ago. The place that I felt St. Andrew's should hold in the life of these beautiful islands is a picture of what I feel that the Cathedral in Washington should be in the life of

the nation. I know that my work for the Cathedral and for the Church in general has made more worthwhile my work in the Department of State.

Every man should have visions and above all every man should strive to make those visions come true. We who labor on Mt. St. Alban are strong in our faith that the Cathedral will grow to completion; that its influence will spread out from Washington to the far limits of our land; that it will bring a new and finer spirit to the Church in order that the Church, in turn, may create better citizens, may give them a greater sense of responsibility, of their obligations to their country, that the politicians who go to see and remain to worship may understand the futility of selfish purposes and thus give them higher standards. It is a vision worth striving for, a vision as broad as the land and as intense as the faith from which it springs. When any of you go to Washington let me take you through the wonderful chapels, show you the glory of the windows, the peace of the garden, the upward thrust of the great arches. Then you will understand why the Cathedral seems to us so important for the nation, why it seems to us to embody those Christian principles which have made us what we are.



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## ORDINATION OF TWO DEACONS IN THE CATHEDRAL

*Wai On Shim and Edward M. Littell*

At an impressive service in the Cathedral on July 23 the Bishop ordained these two men. Both of them are sons of clergymen and were born in China; Mr. Shim in Kwangtung in the south, and Mr. Littell in Hankow in the center of China.

Mr. Shim and his family were all Lutherans originally, members of a German mission, but very early Wai On entered St. Paul's College in Hongkong, under the Church of England, where he studied until he came to Hawaii in 1910, continuing his education at Iolani School for seven years. He had also some college work at the University of Hawaii, and in a summer school at the University of California. From 1917 to 1931 he was employed in the First National Bank of Hawaii, later the Bishop First National Bank. His father, the Rev. Shim Yin Chin, was the founder and rector of St. John's Church, Kula, Maui, where he built up a splendid congregation and school. Originally a teacher, the Rev. Shim Yin Chin found his calling in the priesthood of the Church, and he has left his mark through effective work and personal devotion and goodness upon the lives of many who speak of him with great respect and admiration. Since Mr. Shim's death his widow and daughter Dora have remained in the rectory at Kula, carrying on the work under the direction of the priest at Wailuku. Another daughter, Mrs. Flora Chang, is Parish Visitor and Chinese Language School teacher at St. Peter's Church, Honolulu. A son, Richard, is in Hongkong. Wai On's wife, Esther Fo, was born and brought up in Honolulu, and is a teacher in the Central Junior High School. They have one son, two years old. Mr. Shim has studied for two years on the mainland; the first year at the Divinity School of the Pacific in Berkeley, and the second at the Western Theological Seminary, Evanston, Illinois, to which institution he will return for his third year of theological study.

Edward Littell, second son of the Bishop of Honolulu, attended school at Kuling and Chefoo, China, before entering Kent School in Connecticut. He was graduated from Harvard University in 1926, and then studied in the Yale School of Dramatics under Dr. George Baker. Returning to China he taught at Boone, our well-known Church School in Wuchang, until he entered the General Theological Seminary in New York three years ago, and has now completed the full course there. He has been appointed to the staff of Iolani School, and will assist Father Bray in the Sunday School work of St. Andrew's Hawaiian Congregation.



THE NEW DEACONS  
REV. EDWARD M. LITTELL AND  
REV. WAI ON SHIM

At the ordination service Mr. Littell was presented by the Rev. Kenneth D. Perkins of St. Andrew's parish, and Mr. Shim by the Rev. Y. Sang Mark of St. Peter's. The sermon was preached by the Bishop who chose for his text St. Luke 22:27: "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."

## THE PREACHING MISSION IN OCTOBER

Our anticipation of the visit to our Missionary District in October by the Rev. Spence Burton, S.S.J.E., D.D., Superior of the American branch of the Cowley Fathers, calls us to regular and earnest prayer for him and for ourselves. The actual date of his arrival in October will be announced soon, as will detailed arrangements for the Preaching Mission also. Meantime the Bishop authorizes the following prayer for use in public worship, as well as in private devotions:

### *Prayer for the Mission*

Most Merciful Father Who didst so love the world as to give Thine only begotten Son, increase in us our love toward Thee. Arouse in Thy Church, through the Mission, a new sense of Christ's Saving Power, a greater zeal for His Kingdom, a sterner devotion to His Service. Bless Thy servant who is to conduct the Mission, and give him the grace and guidance of Thy Holy Spirit, that in all his thoughts, words and acts he may do always those things which

please Thee. Lift us up to Thy presence, and manifest Thy power among us, that with renewed zeal and steadfast faith and earnest love we may set forward the salvation of all men to Thy glory and the increase of Thy Kingdom, through Jesus Christ, our Lord. Amen.

## BISHOP MCKIM CELEBRATES FORTIETH ANNIVERSARY

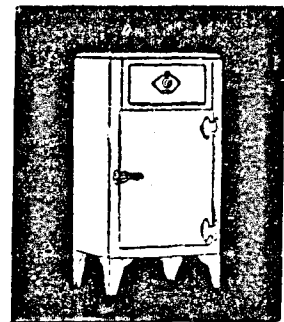
Tokyo, Japan.—The Most Rev. John McKim, D.D., LL.D., Presiding Bishop of the Nippon Seikokwai (the Anglican Communion in Japan), celebrated on Wednesday, June 14, his fortieth anniversary of consecration as the first Bishop of Yedo. The occasion was marked by one of the greatest demonstrations that the Nippon Seikokwai has ever held, and undoubtedly the greatest demonstration ever given to an individual by a Christian institution in Japan.

At eleven o'clock in the chapel of St. Paul's University, Bishop McKim sang a choral eucharist, assisted by the university choir. At one o'clock in the university refectory, the presiding bishop was tendered a congratulatory luncheon by the president of St. Paul's University, Bishop Reifsnider. Approximately two hundred and fifty guests were present to give their hearty good wishes to their primate. At the speakers' table were representatives of the ten dioceses of the Nippon Seikokwai and the bishops of the Church with their wives.

A Book of Remembrance, signed by one hundred and twenty American bishops throughout the world, was presented to Bishop McKim.

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## BUDDHISTS PAY FOR A CHRISTIAN MISSIONARY JOURNEY

By Rev. P. T. Fukao

The purpose of my trip to Maui was to find out those who have been connected with our Church and have passed out of my knowledge since they moved away from Honolulu. From the day I arrived I began my visiting on those whose addresses I knew, some living at pineapple plantations, some at sugar plantations, scattered widely. I decided to carry on my plan of visiting, believing all things will be provided by our Heavenly Father, and it was done so.

One of the Japanese ministers on Maui kindly made the program for me after consulting with other ministers, and gave me chances to preach at several places, and to meet large numbers of people. I preached and made address nearly every night, sixteen times in twelve days. One Sunday at Lahaina I preached two times in the morning (at a young people's service, and at a mothers' meeting), in the afternoon, and evening at services for young and old. I found many old friends at every meeting and met many new people. I am quite thankful that everything went very nicely.

It will be of real interest to add, all my travelling expenses, steamship fares, hotel expenses, and all incidentals, were paid by my Buddhist friends of Maui.

### A PRIORY INCIDENT

A mother who was earnestly begging St. Andrew's Priory to accept her daughter as a pupil, was asked why she could not go to the public school. The mother replied, sadly, 'I know all there is to be known in this world, and I want my girl saved from it!' St. Andrew's Priory, like every other mission school, could extend its good influence greatly by having more scholarships.

### OUR FIRST MISSIONARY TO INDIA

Rev. George Van Bibber Shriver, deacon, was advanced to the priesthood on June 21, by Bishop Helfenstein of Maryland. The Rev. James Thayer Addison, professor of missions at Cambridge Seminary preaching the sermon. Mr. Shriver sailed on July first for Dornakal, India, and is the first missionary of the Episcopal Church in that country. He will work under the great Indian Bishop Azariah, in the native state of Hyderabad.

#### Encouragements

Bishop Azariah writes in his diocesan paper, "The confirmation work this month has been heavy as usual," he says. "One finds everywhere signs of the growth of the diocese and its Church population. Following is the list." And he mentions thirteen classes confirmed between Febru-

ary 12 and March 19, averaging 65; with a total of 843 confirmed in five weeks.

"Five years ago, one confirmation a year satisfied the requirements of a pastorate; now three and four have to be held if justice is to be done to the large numbers coming forward for confirmation.

"This work after all is the most interesting work for a bishop. The keen expectation of the candidates, and the good preparation by the pastors are indeed a great inspiration.

"But all the same, the work is too much for a single bishop, and months of constant traveling cannot be done without some neglect of other important work. This forces on one the urgent need for Episcopal assistance. The scheme which has been approved is in abeyance for want of financial provision. . ."

#### Peanuts and Outcasts

People who eat peanuts might be interested in this little note from a village in south India. One of the missionaries has been having some wonderful times holding meetings for a congregation of outcasts to which some new converts from the casts are being added. The people have all been busy all day long gathering the peanut crop; so they have their meetings at six o'clock in the morning.



### NEW PRIMATE OF AUSTRALIA HAS HAD LIVELY CHINESE CAREER

#### Twice Captured, Robbed, Wounded by Bandits in Two Years

The phrase "in perils of robbers" may sound out of date, but it is very up-to-date in China, as the recently elected Primate of Australia, the Rt. Rev. Howard West Kilvington Mowll, formerly Bishop of West China, can testify.

For within the past two years he has been captured twice by bandits, robbed both times and wounded.

Two other bishops in China also have been captured by bandits recently, but their experiences have not been so severe as those of the new Archbishop of Sydney.



### THE PRESIDING BISHOP REPORTS ON HIS TRIP

Bishop Perry, back home from his four months through the Orient, is having things to say about missions. He opened up in Chicago on June 23rd when he was the guest of the Church Club at a dinner. He charged gross misrepresentation on the part of American newspapers of the situation between Japan and China; and clearly indicated that he proposes to back up the missionary program in the far east against the report of the laymen's mis-

ionary inquiry. In speaking on the latter subject he said: "The leaders of Christian missionary work in China are not the sort of people you read about in *Rethinking Missions*. The Christian Church in China is not a dream or a future project. It is a fact." He then declared that it would be unthinkable to withdraw missionaries from that country and predicted that in twenty-five years China will have an independent Church.

In dealing with Japan, Bishop Perry stated that the Nippon people are "critical of themselves, and longing to stand on the facts and to be understood." War reports on the Manchurian situation the Bishop termed as greatly exaggerated and said that it was a war "fought in the headlines of American newspapers. There was a job of policing to be done and the Chinese were not adverse to this. The Japanese have no purpose or desire for warfare. Friendship between the United States and Japan is capable of establishing a lasting peace in the Pacific and if this friendship is broken it will be America's fault, not Japan's."

Coming on to New York, Bishop Perry again spoke on the subject of our missionary program in the Cathedral of St. John the Divine. There he denied virtually every major criticism made by the laymen's inquiry into the missionary enterprise. He insisted that in *Rethinking Missions*, the book containing the laymen's report, the essentials of the Christian faith were denied, and that its proposal that the direction of all Protestant missionary work be carried on by a single administrative body representing all the denominations was "untrue to all Christian experience."

Bishop Perry found the missions operating in full accord with the Christian faith and asserted that the missionaries themselves were persons of whom the respective churches might well be proud. He pointed to the difficulties caused by financial stringencies and the huge size of the undertaking, but added that the workers were carrying out their tasks in the best manner possible and asked for financial and intellectual support on their behalf.

—The Witness, Chicago.

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## HERE AND THERE IN THE DIOCESE

### *Sisters Coming to the Priory*

We are looking forward to the arrival in August of Sister Amy Martha and Sister Martha Mary to join the staff of St. Andrew's Priory. Sister Amy Martha will take charge of the junior dormitory and sewing classes. She has been in Honolulu before and is specially capable and patient in guiding little children. Sister Martha Mary will teach in the first and second grades. She has been in charge of St. John's Orphanage, Painesville, Ohio, for the past two years; before that she taught for several years in Bethany Home, Glendale. We welcome these new members of our mission staff.

### *Visit of Outstanding Australian Priest*

We have been privileged to welcome the Rev. Robert B. S. Hammond, Rector of St. Barnabas' Church, and Canon of the Cathedral of St. Andrew, Sydney, Australia. Canon Hammond's Bishop in commending him to our Bishop, said "For many years he has been a leader in our midst, engaging in a work among the men which has become a praise throughout the whole Church in Australia. God has greatly honored his ministry and he enjoys the esteem of us all." In seven hotels or rooming houses which Canon Hammond has opened there are over six hundred unemployed men cared for at the present moment. Large tracts of land are used by him for building houses under the name of "Pioneer Homes", and the local government as well as philanthropic organizations are backing Canon Hammond's work in a remarkable degree. In a special, illustrated lecture at the Academy of Arts, Canon Hammond described his philanthropic and religious work centering around St. Barnabas Church in a fascinating manner. He also preached on the morning of July 30 in the Cathedral on the text, "Herein is love, not that we loved God but that He loved us," 1 St. John IV:10.

### *Special Summer Preachers in the Cathedral*

During the summer months the evening services at the Cathedral have been well attended. A large voluntary choir, made up chiefly of young people, has led the singing. During July, in addition to the address by Mr. William R. Castle, Jr., quoted elsewhere in this issue, there was an address by Professor Charles T. Loram of Yale University on "The Modern Missionary and his Work Today." Dr. Loram who is a trustee of the Berkeley Divinity School, New Haven, is lecturing at the University of Hawaii this summer. He has spent a quarter of a century in Africa in education work for the British government, and spoke in the Cathedral on his personal observation of mis-

sionary work in the heart of Africa. On the last two Sundays of the month the newly ordained deacons, Rev. Wai On Shim and the Rev. Edward M. Littell, preached for the first time. Mr. Castle has promised to speak again at the end of August on the National Council, and the central administrative, missionary and devotional life of the Church.

### *Some Striking Sentences*

Canon Hammond in sermon and conversation said some striking things: "We are not saved by the love we feel, but by the love we trust"; "Our problem is not the non-church goer, but the non-going church"; "Tact is that good judgment which would keep you, should you meet St. Peter, from mentioning roosters"; "I would much rather do Christian work among interesting sinners than among stale saints"; "There are many people who realize their mistakes, who do not realize on their mistakes"; "Science has not yet discovered a suitable substitute for a good spanking."

### *Iolani Grounds Greatly Improved*

Under the able and energetic direction of Mrs. James A. Morgan, assisted by the advice and help of Miss H. Ethelwyn A. Castle, Iolani grounds are being made over and greatly beautified. The impression created is that of an open campus with vistas across the grounds, and of the harbor and ocean. Hedges, a few of the unnecessary and less beautiful trees, and small flower beds have been removed, as well as the chicken yard, dove house and other unsightly sheds. Grass lawns replace these.

### *Manual Arts Building and Athletic Field*

The building prepared for the manual arts, with its room for mechanical drawing, and its shop with lathes, jig-saws and tools, is completed. The dormitory and matron's cottage have been generally renovated and painted; but perhaps the most notable change in the grounds is found in the athletic field which has been entirely cleared, thus enlarging the available space, which has now been fenced in. Father Bray has helped greatly in this matter and is coaching football players already for the coming season.

### *Mrs. George P. Cooke on Molokai Hospital Board*

It is with real satisfaction that we tell of the acceptance by Mrs. George P. Cooke of her election by the Board of Managers of our Church hospital at Hoolehua, Molokai, to membership on the Board. Senator and Mrs. Cooke have shown deep interest in very practical ways in the work of the Shingle Memorial Hospital since its opening in March of last year. It is of real value to the hospital to have another member of the Board who lives on Molokai.

## THE LATEST REPORT OF THE SHINGLE MEMORIAL HOSPITAL, MOLOKAI

By the Directing Nurse  
Mrs. Lillian C. MacAdam, R. N.

There were twenty admissions to the Hospital during the month.

We had five births during the month; three girls and two boys.

There were three deaths. A man suffering with active T. B. who was in the hospital only four days; and one of the babies mentioned above (born dead) and a child five years old with acute appendicitis.

We had three men brought in from an accident on a pineapple truck; and two operations.

We also had two operations.

So you see we had rather an active month.

Our monthly "Baby Conference" was held here with nine babies and their mothers present.

Bishop Littell arrived on the night of the 14th and remained until the night of the 19th. Everyone here is always so delighted to see him. He didn't have much leisure time however.

Sister Deborah and Dr. Staley arrived on the night of the 11th. As usual, Sister Deborah was her usual busy self and paid as many visits to the homesteaders as she could get in. They all love Sister Deborah and are always so delighted when she comes.

This was Dr. Staley's first visit since she left here last year. The altar, which she brought over for the Chapel, is a beautiful work of art, and the hangings, which go with it, are lovely. She was very busy both weeks of her visit.

I wish to thank Mrs. Coombs, and the various donors, for the "Pantry Day" supplies, which are not only generous, but very acceptable.



Some English visitors had received formal invitation to an entertainment. One old lady, noticing R. S. V. P. on the bottom of her invitation asked a neighbor what the letters meant.

"I think it must mean 'Refreshments Served by the Vicar of the Parish.'"

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### OUTLINE OF WORK DONE AT ST. MARY'S HOME

The following paragraphs are taken from the Annual Report submitted by Mr. William McKay, chairman of the Board of St. Mary's Home, to the United Welfare Fund which has contributed \$4,500.00 annually to the Home.

"Saint Mary's Home for Children is at present caring for 40 children aged from one to twenty years, providing for these children room, food, clothing, school books and material and personal care.

A kindergarten is conducted in connection with the Home which is attended by about 75 boys and girls of the neighborhood. A nutrition class is included with the kindergarten, and children are given daily rations of milk and crackers. Formerly 23% of these children were under weight. Today this percentage has been reduced below 6%.

Mothers' meetings and baby clinics are held weekly, being under the superintendence of a Palama nurse and an attending doctor, and an office and clinic room are furnished to be permanent headquarters of the Palama nurse for this district.

The playground is at stated times open for the children of the neighborhood. Playground equipment includes a Jungle Gym and Slide with sand box.

Religious services are held and classes are conducted in connection therewith."

The children have been placed as follows: By Juvenile Court 20; Child Placement Committee 7; Parent or Relative 5; Social Service Bureau 4; Episcopal Mission 2; Shriners' Hospital 1.

The reasons for placement are: Mother dead 20; Immorality 10; Desertion 3; Poverty and Large Family 2; Insanity 2; Epileptic Mother 1; Mother working at St. Mary's 1.

The nationalities represented are: Hawaiian 6; Caucasian-Hawaiian 11; Asiatic-Hawaiian 3; Chinese 5; Japanese 4; Caucasian 4; Filipino 3; Korean 2; Portuguese 1.



### PRIEST, WHO ESCAPED FROM BUDDHIST MONASTERY, WHILE BOY, NOW PASTOR OF CHURCH

Shanghai—Twenty-six years ago in Northern China a little boy was found hiding in an English mission compound. He had escaped, not unscathed, from a Buddhist monastery on top of China's most sacred mountain, Tai Shan.

The little boy was taken into the mission, healed of his wounds, clothed, educated in school and university and seminary. Today he is priest in charge of the fine new Church of St. Mary at Yenchow.

## DIOCESAN EMERGENCY FUND

### A CALL TO THE CHURCH FROM THE BOARD OF DIRECTORS OF THE MISSIONARY DIOCESE OF HONOLULU

Full Amount Needed \$3,244.00

Amount Received \$1,453.33

It will be seen that so far nearly half of the entire amount has been given. This is the equivalent of \$1.00 for each of 1,453 baptized persons in the diocese. If every member of our Church in the Islands contributed \$1.00 we should have \$6,392.00.

As the balance still required to meet our obligations is \$1,790.67 the Board of Directors hopes that persons who can give larger sums than the \$1.00-each-person for which we aim, will make up the balance.

\$450 of the amount still to be raised is over-due on payments owing on July obligations; and \$666.00 more will be required during August.

The Board thinks it right to keep Church people informed regarding the situation, and to share in the obligations which the Church as a whole must meet.

Further gifts marked for the Diocesan Emergency Fund should be sent to the treasurer, Mr. T. J. Hollander, Bishop's Office, Queen Emma Square, Honolulu.

August 1, 1933.

### DEATH "JUST AN INCIDENT"

Instantly his face brightened when his wife told him the end was near, and he said: "Isn't that interesting?"

Miraculously, it seemed, his pulse strengthened, and Dr. W. Cosby Bell, "one of the great spirits of the Episcopal Church," talked with his wife an hour before the light went out, a few weeks ago.

Remembering his often-expressed wish to face death while still conscious, Mrs. Bell had told her husband that it was the time of fulfillment. A part of what was said in that last hour was a message to the students of the Virginia Theological Seminary, of whose faculty Dr. Bell was a distinguished member.

"Tell the boys that I've grown surer of God every year of my life, and I've never been so sure as I am right now.

"Why, it's all so!—it's a fact—it's a dead certainty. I'm so glad to find that I haven't the least shadow of shrinking or uncertainty . . . I've been preaching and teaching these things all my life, and I'm so interested to find that all we've been believing and hoping is so. I've always thought so, and now that I'm right up against it, I know . . . Tell them I say 'good-by'—they've been a joy to me.

"I've had more than any man that ever lived, and life owes me nothing. I've had work I loved, and I've lived in a beautiful place among congenial friends. I've had love in its highest form, and I've got it forever . . . I can see now that death is just the smallest thing—just an incident—that it means nothing."

"No one who knew Dr. Bell would find in the message anything but absolute consistency with his life," comments *The Churchman*. "It is impossible to read it without recalling the words from the Cross, 'It is finished.' A rare life, rounded and perfected, a portrait of the Master."—*The Literary Digest*.

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**"APOLO OF THE PYGMY FOREST"**

**A MAN WHO GAVE HIMSELF**  
*The Passing of a Splendid Life on the Congo 50 Years Among Wild Tribes.*

There has died at Mboga, on the edge of the great Congo Forest, a native missionary named Apolo, a Canon of the Church of England in Uganda, the country in which he was born about seventy years ago. His is a great story.

He was brought up in heathen surroundings, but while still a boy he came into touch with a missionary named Alexander Mackay, and was deeply interested in the story he had to tell.

All through wars in which he fought he never forgot what he had learned from Mackay, and when the fighting was over and he went home again he asked to be baptized that he might go out and tell the story himself. The Bishop of Uganda hesitated to send out a native missionary with so little instruction as Apolo had had, but a great chief in that country said: "Apolo is a good man; he is not clever, but he is full of grace. Send him he will do a great work for God."

*The People Flocked to Hear Him*

So Apolo set out to walk to Toro, 200 miles away, through country inhabited only by wild animals, in order that he might give himself to the people. He arrived there safely and learned the language, and the people flocked to hear him preach.

Then he went to Mboga, for he wanted to find people who had never heard the Gospel. But in Mboga there was a cruel king, who, when he learned that Apolo was preaching and that one woman had actually been converted, ordered the young missionary to be brought before him and flogged to death.

Apolo was beaten unconscious and left in the forest for dead. But the woman he had converted secretly carried his poor body to her hut, where she nursed him to life and health again.

*A King Asks for his Forgiveness*

Then, instead of fleeing from the cruel king, Apolo went out and beat his drum again, calling the people to hear his message; and the king was so amazed to see the young man he thought to be dead that he asked his forgiveness for the wrong he had done him, and a few weeks later he was himself baptised.

That was the beginning of a church in Mboga, which grew rapidly in strength and in time became a missionary church, sending teachers into the forest to preach to the pygmy and other tribes. And all these years (about half a century) Apolo had been working for the people here, so that he became known as Apolo of the Pygmy Forest.—From the "Children's Newspaper", London.

**FIVE GREAT CHURCHMEN**

John Fiske, the historian says, "There were five great men who made this nation; they were Washington, Jefferson, Hamilton, Madison and Marshall," and all these were identified, more or less, with the Episcopal Church, which was not "popular" at the time. The Declaration was mainly drawn up by Thomas Jefferson, who was "at least a baptized member and a professed adherent of the Episcopal Church. He was to the day of his death a constant attendant upon that church's public service."



**DEAN INGE IS TO RETIRE**

Dean Inge of St. Paul's Cathedral, London, England, has announced his intention of resigning next summer because of his advanced years. He is 73. He is famous throughout the world for his startling remarks.

Democracy to him is "the silliest of all fetishes," and Socialists are "court chaplains of King Demos." "Any dead dog can float with the stream," he says. Ridiculing "the herd theory of mankind," he has preached the majesty of the individual soul and described democratic governments as "wasteful, inefficient and generally corrupt, yielding before every agitation and paying blackmail to every conspiracy."

In a sermon dealing with the possibility that other planets are peopled, he said: "If the inhabitants of the other worlds need redemption doubtless God visits them as He has visited us. This is an inspiring thought. There is to my mind something derogatory to the Deity in supposing He made this vast universe for so paltry an end as the protection of ourselves and our friends."

Last month Dean Inge described the Hitler regime's anti-Semitic policy as "foolish as well as wrong." "Why the new German government should have this strange manner I cannot even guess," he said. "The sacred books of the Hebrews are by far the world's best sellers."



**CORRESPONDENCE CHURCH SCHOOL**

The first correspondence school of the Church to make an offering as far as I know is the one in the district of North Dakota which this year made a Lenten offering of \$68. There was also a birthday offering of \$5. Also out of the correspondence school which is run by Miss Mildred Alley, United Thank Offering worker, has come two schools: one at Walhalla that is meeting each Sunday and a vocation school at Linton. She has discovered 798 isolated Episcopalians in North Dakota and 323 of them are members of her correspondence school.

—The Witness, Chicago.

**WHAT TO CALL THE CLERGY**

These few suggestions are offered by a young parson who already in his short career has been subjected to such appellations as Doctor, Father, Reverend. With a keen sense of the propriety of address, he has squirmed at the sound of these monstrosities, has cleared his throat, has tried to look the part, but has only succeeded in making his colloquist the more confused. "Never say Reverend Blank" is the first rule. Of course it is all right to write it, but even then you would not write "Reverend Jones" any more than you would write "Honorable Brandeis". Just to make English more difficult we have the rule in grammar that the adjective "reverend" can never modify a surname; it can only modify such words as Mr., Dr., Fr., and Christian names or the initials thereof.

Whether to say "Father" or "Mister" is the next question, and that is not so easily settled. The Anglican Communion recognizes that just as officers of the militia, the government, yes, even the police department, have particular titles of respect and rank, so the officers or servants of the Church may have some distinctive form of address—and a widely-used form is "Father". Who, then, shall be called "Fr."? Since the priest of Evangelical leanings prefers "Mr." and the majority of priests of Catholic persuasion, prefer "Fr.", it has to be left to the discretion of the individual. A respectful inquiry of the priest as to which he prefers being called would not be out of place.

And now that the Church in these Islands is fortunate enough to have two archdeacons, let it be said in post-script that one does not say "The Venerable Archdeacon Smith" (unless one also wants to say "The Reverend Rector Brown"). In writing one uses the title "The Venerable John Smith", but in speaking, simply "Archdeacon Smith." The grandiose expression, "The Venerable the Archdeacon of N." is permissible, if one is not pressed for time!



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**INTERESTING CHAPEL DEDICATED AT NEWPORT**

A little chapel, interesting for various reasons, has been dedicated at the Seaman's Church Institute at Newport, Rhode Island. For two years an artist, Durr Freedley, has been exploring legends and as a result has brought together here all sorts of decorations and arrangements which, through history, have associated the Church with the sea. Thus the floor is inlaid with shells and sea weeds; the altar is hung with an embellished sail cloth held by nautical knots; there are scenes depicting Christ's ministry among fishermen, while the frescoes also are associated with the sea. The chapel is the gift of Mrs. Hamilton Fish Webster who saw to it that her own family was brought into the picture by having the artist paint the figures of four saints, whom someone told here were among her own ancestors. And just to clinch the matter the artist showed one of the saints holding a small child by the hand, the child's figure having been copied from a miniature of Mrs. Webster as a young child.

**RELIGION AND MORALS  
HANG TOGETHER**

A person begins to doubt the existence of a moral code only when he begins to drift away from his religious moorings, said Bishop Manning at a confirmation service recently in New York.

*Revolutionary Idealism*

Real Christianity is a revolutionary idealism, which estranges conservatives because it is revolutionary, and the revolutionary because it is idealistic. At the same time, it sanctions and blesses the purest motives of both sides. It binds together the living present and the living past; it brings out of its treasure things new and old; old things which are ever new, and new things which were in the counsels of God before the world began. It proclaims equality, and counsels submission; it denounces luxury, and preaches contentment. It increases immeasurably the world's stock of those values which the world does not care for.—*W. R. Inge.*

When Bishop Rowe of Alaska, goes by airplane, from Anchorage to Nome, 800 miles in a straight line, he covers in seven hours of flying time a journey that used to take him two months of hard travel by dog sled.

**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.....	\$ 3,500.00	\$1,182.36	\$350.00	\$175.00	\$ 12.20
St. Andrew's Haw'n Congregation..	750.00	410.82	52.50	.....	12.20
St. Peter's (Chinese), Honolulu.....	660.00	319.31	29.25	.....	12.20
St. Clement's, Honolulu.....	750.00	297.75	52.50	39.38	15.56
St. Elizabeth's (Chinese), Honolulu	350.00	350.00	17.50	.....	.....
Epiphany, Honolulu.....	250.00	114.28	17.50	.....	4.45
St. Mary's Mission.....	150.00	95.27	7.00	7.00	3.00
St. Mark's Mission.....	115.00	34.72	6.00	.....	.....
St. Luke's (Korean), Honolulu.....	100.00	80.00	11.75	5.00	1.00
Holy Trinity (Japanese).....	150.00	150.00	11.75	.....	.....
Good Shepherd, Wailuku, Maui.....	350.00	.....	29.25	.....	15.40
Holy Innocents', Lahaina.....	150.00	94.47	17.50	17.50	8.20
St. John's, Kula, Maui.....	35.00	35.57	7.00	.....	5.40
Holy Apostles', Hilo.....	150.00	56.74	22.25	22.50	3.44
St. Augustine's, Kohala.....	175.00	143.90	11.75	11.75	.....
St. Augustine's (Korean), Kohala..	25.00	25.00	6.00	.....	.....
St. Paul's, Makapala, Hawaii.....	150.00	60.00	6.00	6.00	.....
St. James', Kamuela, Hawaii.....	60.00	57.67	6.00	.....	.....
St. Columba's, Paauilo.....	150.00	34.70	6.00	.....	.....
Christ Church, Kona, Hawaii.....	280.00	135.57	17.50	.....	.....
St. James', Papaaloa, Hawaii.....	150.00	80.00	6.00	6.00	.....
All Saints', Kapaa, Kauai.....	250.00	220.00	10.00	20.00	7.35
West Kauai Missions, Kekaha.....	60.00	40.00	6.00	6.00	2.65
Emmanuel Mission, Eleele, Kauai..	25.00	3.20	2.00	.....	2.00
St. Alban's, Iolani School.....	175.00	175.00	5.00	5.00	5.48
Good Samaritan, Honolulu.....	20.00	20.00	2.00	2.00	.....
Galilee Chapel, Seamen's Institute..	.....	.....	.....	.....	.....
St. John's-by-the-Sea, Kahaluu.....	40.00	34.20	2.00	.....	.....
St. Paul's, Mauna Loa, Molokai.....	10.00	15.62	2.00	2.00	.....
Holy Cross, Hoolehua, Molokai.....	10.00	10.00	.....	.....	.....
St. Stephen's, Haleiwa.....	15.00	37.40	2.00	.....	.....
Cathedral Japanese School.....	50.00	52.00	.....	.....	.....
Leilehua Sunday School.....	50.00	50.32	.....	.....	.....
St. Andrew's Priory, Honolulu.....	200.00	202.00	.....	.....	.....
Young People's Service League.....	25.00	.....	.....	.....	.....
Moanalua Sunday School.....	10.00	4.79	2.00	.....	.....
<b>To July 31, 1933.</b>	<b>\$ 9,390.00</b>	<b>\$4,622.86</b>	<b>\$724.00</b>	<b>\$325.13</b>	<b>\$110.53</b>

All monies contributed for missions should be sent to T. J. Hollander, Treasurer, Bishop's office, Emma Square, Honolulu, as soon as possible.

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