

# Hawaiian Church Chronicle

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VOL. XXIV.

HONOLULU, HAWAII, NOVEMBER, 1934

No. 9



## JOSEPH KAMAKAU HAWAIIAN CHURCH- MAN AND SINGER

We planned to use this picture on the front page of the General Convention issue until we were told by an Hawaiian gentleman of the old school that the cape worn is not the real feather cape of the Hawaiian people. And so we found such a picture but must share with you this one also. Mr. Kamakau is the outstanding baritone of the Islands and it is his voice which many have heard over Mainland broadcasts from the Islands. He also leads a special group of singers at concerts in our best hotels. He has sung for years in St. Clement's choir and the congregation quite readily admits that his voice in sacred music surpasses even the native songs.

## Clergy List

### MISSIONARY DISTRICT OF HONOLULU

- THE RT. REV. S. HARRINGTON LITTELL, S.T.D., Bishop's House, Queen Emma Square, Honolulu. 1930
- THE REV. CANON DOUGLAS WALLACE, Retired; Kealakekua, Hawaii. 1905
- THE REV. CANON F. N. CULLEN, Retired, Queen Emma Square, Honolulu. 1911
- THE VERY REV. WM. AULT, St. Andrew's Cathedral, Honolulu. 1897
- THE REV. PHILIP TAIJI FUKAO, Holy Trinity, Honolulu. 1910.
- THE REV. FRANK N. COCKCROFT, Church of the Holy Innocents, Lahaina, Maui. 1915
- THE REV. CANON JAMES F. KIEB, D.D., St. Elizabeth's, Honolulu. 1918
- THE REV. J. LAMB DOTY, Missionary at Large, Honolulu. 1918
- THE VEN. ARCHDEACON JAMES WALKER, St. Augustine's, Kohala, Hawaii. 1919
- THE VEN. ARCHDEACON HENRY A. WILLEY, All Saints, Kapaa, Kauai. 1924
- THE REV. THURSTON R. HINCKLEY, Non-Parochial, Honolulu. 1924
- THE REV. J. L. MARTIN, Waimea, Kauai. 1925
- THE REV. Y. SANG MARK, St. Peter's, Honolulu. 1928
- THE REV. NOAH K. CHO, St. Luke's, Honolulu. 1928
- THE REV. H. H. COREY, M.A., L.S.T., Church of the Holy Apostles, Hilo, Hawaii. 1929
- THE REV. B. S. IKEZAWA, Good Samaritan, Honolulu. 1931
- THE REV. EDWARD TANNER BROWN, B.A., St. Clement's, Honolulu. 1931
- THE REV. J. C. MASON, Epiphany, Honolulu. 1931
- THE REV. C. F. HOWE, B.D., Church of Good Shepherd, Wailuku, Maui. 1931
- THE REV. O. M. BAILEY, Mus. B., B.D., St. Mary's, Honolulu. 1931
- THE REV. ALBERT H. STONE, M.A., Iolani School, Honolulu. 1932
- THE REV. EDGAR W. HENSHAW, St. John's-by-the-Sea, Kahaluu. 1932
- THE REV. KENNETH D. PERKINS, B.A., B.D., St. Andrew's Cathedral Parish, Honolulu. 1932
- THE REV. CANON KENNETH A. BRAY, B.A., B.D., Hawaiian Congregation, St. Andrew's Cathedral and St. Mark's, Honolulu. 1932
- THE REV. LEON P. HARRIS, B.A., B.D., Iolani School, Honolulu. 1933
- THE REV. ERNEST KAU, Deacon Non-Parochial, Ewa, Oahu. 1931
- THE REV. WAI ON SHIM, Deacon, St. Peter's Church, Honolulu. 1933
- THE REV. EDWARD M. LITTELL, B.A., Deacon, Non-Parochial, S. F. 1933
- THE REV. GEO. SHANNON WALKER, B.A., B.D., Deacon, Christ Church, Kona, Hawaii. 1934

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### DEACONESSES

DEACONESS SARAH F. SWINBOURNE, St. Stephen's, Waialua, Oahu. 1925

DEACONESS ELEANOR P. SMITH, St. Andrew's Cathedral Parish, Honolulu. 1932

DEACONESS MARY ISABELLE POTTER, Epiphany, Honolulu. 1933

### CHURCH ARMY EVANGELISTS

CAPTAIN GEORGE A. BENSON, Senior Officer, C. A. Headquarters, Paaulo, Hawaii. 1931

CAPTAIN W. A. ROBERTS, Kohala, Hawaii. 1931

CAPTAIN HENRY HAMILTON, Elele, Kauai. 1932

CAPTAIN JOHN OLIPHANT, All Saints, Kapaa, Kauai. 1932

# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XXIV.

HONOLULU, HAWAII, NOVEMBER, 1934

No. 9

Hawaiian  
Church Chronicle

GENERAL CONVENTION  
ITS MAKE-UP AND PROCEDURE

News has been somewhat uncertain as

Unique Feature

In its makeup or composition, however, it possesses one distinct and unique feature not found in political parliaments. Its House of Deputies is composed of representatives from two distinct orders, namely, the clerical order and the lay order—each is represented by four deputies within the United States is represented by one deputy of the clerical order and one deputy of the lay order. The clerical deputy must be canonically installed in his diocese or missionary district and each lay deputy must be a communicant and must have his legal domicile in his diocese or district. The effect of the provision giving separate representation to the two orders is to introduce into the House of Deputies a peculiarly complicated system of voting in cases, which is called "voting by order." Ordinarily a majority vote in the House of Deputies is sufficient, but in the case of a vote by orders a majority vote by orders is required by the constitution, or by canons requiring a majority vote, or whenever a vote by orders is demanded by the constitution or lay representation from any diocese, then the two orders must vote separately, and the concurrence of a majority in each order is necessary to constitute the vote of the house. In this method of voting each diocese has one representative in the clerical order and one in the lay order and each missionary district in the United States has a one-fourth representation in each order. In determining the vote there must be a majority in each order of at least one *whole* vote:—the concurrence of a vote is not sufficient. Missionary districts established outside the United States, and the location of our American churches in Europe are each entitled to one clerical and one lay deputy in the Convention who may vote on all questions except when the vote is taken by orders. . . . constitute a quorum for the transaction of business in the House of Deputies, both the clerical order and the lay order must each be represented by at least one deputy in each of a majority of dioceses entitled to representation. . . . each diocese has the right to prescribe the manner of choosing its deputies, but the General Convention has the power to reduce the representation from each

## ??? The Chronicle's Last Gasp ???

By The Associate Editor

The Hawaiian Church Chronicle is mailed to 1260 families.  
During 1934 a gift has come from 196 families.  
Therefore the Chronicle is one thousand dollars in debt.  
The policy of the Bishop is to send the Chronicle, as far as possible, to every Church family in the Diocese.  
You are not asked to subscribe, but are asked to send a gift each year without being bothered by bills.  
IS THIS POLICY WRONG?  
The next thirty days will give the answer.  
The only Chronicle expense is the printing and postage bill.

Mr. T. J. Hollander, Treasurer,  
Emma Square,  
Honolulu, T. H.

Here is my gift of \$..... for 1934 as my vote to maintain the present policy of the Hawaiian Church Chronicle.

Name.....

Address.....

Date.....

# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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HONOLULU, HAWAII, NOVEMBER, 1934

No. 9

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

Rt. Rev. S. HARRINGTON LITTELL, S.T.D.  
Editor

THE REV. E. TANNER BROWN  
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 Rev. S. Harrington Littell, S.T.D., Emma Square or to The Rev. E. Tanner Brown, 1515 Wilder Ave., Honolulu.

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### CALENDAR

November 1—All Saints' Day  
November 4—23rd Sunday after Trinity  
November 11—24th Sunday after Trinity  
November 18—25th Sunday after Trinity  
November 25—Sunday Next Before Advent  
November 29—Thanksgiving Day  
November 30—St. Andrew's Day  
December 2—1st Sunday in Advent

### GENERAL CONVENTION ITS MAKE-UP AND PROCEDURE

News has been somewhat uncertain as to the actions up-to-date taken at this General Convention.

The House of Bishops voted unanimously to refuse Bishop McKim's resignation.

The Bishops did not vote to change the provision adopted at the last Convention permitting deaconesses to be married.

The Bishops voted against a proposal to allow the translation of a bishop from one diocese to another.

The vote on resolution on the change of the Church Name has not been reported.

Under Article I of the Constitution, and Canon 49 of the Canons, all legislative authority in our Church is vested exclusively in the General Convention, which meets regularly once in every third year on the Wednesday after the first Sunday in October, unless a different day is fixed by the preceding Convention; and the place is also designated by such Convention. The Presiding Bishop may change the place of meeting if there shall appear to him to be sufficient cause for so doing.

Special meetings of the Convention may be called on summons issued by the Presiding Bishop, designating the time and place, with the written consent or upon the written requisition of a majority of the bishops. The deputies elected to the preceding General Convention shall serve as deputies at such special meetings. Vacancies in a deputation either for the triennial meetings or for any special meeting are to be filled in the manner fixed by Canon 49, Sec. II (111).

As a legislative body the Convention is bi-cameral, that is, it is composed of two houses, the House of Bishops and the House of Deputies, which are required to sit and deliberate separately. Either house may originate and propose legislation, but all legislative acts must be adopted and authenticated by both houses. (Constitution Art. I). As a parliamentary body it is of course governed by the general rules and principles of parliamentary law modified only by the rules of order and established practice of its respective Houses.

### Unique Feature

In its makeup or composition, however, it possesses one distinct and unique feature not found in political parliamentary bodies. Its House of Deputies is composed of representatives from two separate and distinct orders, namely, the clerical order and the lay order—each diocese is represented by four deputies of the clerical order and four deputies of the lay order; and each missionary district within the United States is represented by one deputy of the clerical order and one deputy of the lay order. Each clerical deputy must be canonically resident in his diocese or missionary district, and each lay deputy must be a communicant and must have his legal domicile in his diocese or district. The effect of this provision giving separate representation to the two orders is to introduce into the House of Deputies a peculiar and complicated system of voting in certain cases, which is called "voting by orders." Ordinarily a majority vote in the House of Deputies is sufficient, but whenever a vote by orders is required by the Constitution, or by canons requiring more than a majority vote, or whenever a vote by orders is demanded by the clerical or lay representation from any diocese, then the two orders must vote separately, and the concurrence of a majority in each order is necessary to constitute the vote of the house. In this method of voting each diocese has one vote in the clerical order and one in the lay order and each missionary district within the United States has a one-fourth vote in each order. In determining the total vote there must be a majority in each order of at least one *whole* vote:—a fraction of a vote is not sufficient. Missionary districts established outside the territory of the United States, and the convocation of our American churches in Europe are each entitled to one clerical and one lay deputy in the Convention who may vote on all questions except when the vote is taken by orders.

To constitute a quorum for the transaction of business in the House of Deputies, both the clerical order and the lay order must each be represented by at least one deputy in each of a majority of the dioceses entitled to representation. Each diocese has the right to prescribe the manner of choosing its deputies, but the General Convention has the power to reduce the representation from each

diocese to not fewer than two deputies in each order instead of four, as at present.

#### *Certain Exceptions*

The Convention may ordinarily transact at one session any business that comes before it, but to this rule there are certain special exceptions fixed by the Constitution as follows:

- (1) Changes in the Book of Common Prayer;
- (2) Changes in the Psalter;
- (3) Changes in the form and manner of making, ordaining and consecrating bishops, priests and deacons;
- (4) Changes in the form of consecrating churches or chapels;
- (5) Changes in the office of Institution of Ministers;
- (6) Changes in the Articles of Religion;
- (7) Amendments of the Constitution.

In all these seven excepted matters the suggested change, alteration or addition must first be proposed at one triennial meeting of the General Convention and by a resolution thereof be sent within six months to the secretary of every diocesan convention and of the convocation of every missionary district *within the boundaries* of the United States to be made known to such diocesan conventions and missionary convocation; and then must be *finally* adopted by the General Convention at its next succeeding triennial meeting by a majority of the whole number of bishops entitled to vote in the House of Bishops and by a majority of the deputies of all the dioceses and missionary districts in the House of Deputies; voting by orders. The vote on the proposal at the first Convention is by a majority vote, unless a vote by orders is demanded by some clerical or lay representation from a diocese.

In the House of Bishops, the bishops entitled to a seat and vote are,

- (1) Every bishop having jurisdiction;
- (2) Every bishop coadjutor;
- (3) Every bishop who has resigned his jurisdiction by reason of age or bodily infirmity;
- (4) Every bishop who under an election to an office created by the General Convention has resigned his jurisdiction.

To constitute a quorum for the transaction of business in the House of Bishops the Constitution requires a majority of all bishops entitled to vote, *exclusive* of foreign missionary bishops and of bishops who have resigned their jurisdictions. It will be observed from the foregoing that although foreign missionary bishops having jurisdiction and bishops who have resigned by reason of age or infirmity are entitled to seats and

votes, yet, they are not to be counted for the purpose of constituting a quorum.

#### *An Inconvenient Practice*

The established practice of the House of Bishops, when a legal quorum is present, is to decide a question by the majority of the votes cast. This, however, is not possible in the seven cases mentioned above where the Constitution requires a vote by orders in the House of Deputies and by a *majority of the whole number of Bishops* entitled to vote in the House of Bishops. This last provision as regards the Bishops has been the cause of considerable inconvenience and delay at several Conventions of recent years. It has not been infrequent that towards the close of a Convention quite a number of Bishops absent themselves without waiting for its end, and by so doing they practically, even if unconsciously, cast a negative vote on all matters of this character coming up in the last few days of the session. When for example 136 bishops are entitled to vote it requires in these seven cases an affirmative vote of sixty-nine. All of those entitled to vote are never present and if only 90 remain to the end three-fourths of those present could vote in favor of a matter and yet it could fail to receive the requisite 69 votes. This is one reason the last four Conventions have been reluctant to enlarge the number of those entitled to vote in the House of Bishops. It is really very advisable that the number entitled to vote be reduced in some way or that the constitutional majority required for these cases be changed.

Experience has caused all parliamentary bodies consisting of two separate houses to adopt the device of joint conference committees to bring about that concurrence of action necessary to legislation. Accordingly the rules of each house of the General Convention provide that either house may ask for a committee of conference on any measure originating in it which has been amended by the other house. If the committee reaches an adjustment its report can be adopted in each house by a simple majority vote of the members present, provided a legal quorum exists, and subject in the House of Deputies to a vote by orders if demanded by a clerical or lay deputation from a diocese.

#### *Brief Sessions Necessary*

In a legislative body like the General Convention, where many, if not most of its lay members, at least, are present at their own expense, it is necessary that the period of the sessions shall be as brief as practicable. To accomplish this each house appoints a committee on despatch of business, whose chairmen are expected to co-operate in expediting the transaction of business in both houses, and whose

reports fixing the order of business for the day are the first matter to be acted on each morning in each house. The House of Deputies, with its large membership, recognizes the need of such system and is apparently able to carry it out more thoroughly than the House of Bishops, in fixing what business is to come up each day and the time to be given to each matter.

#### *Works Radical Change*

The development of this system has worked a radical change in the method of doing business in the House of Deputies and has materially helped in shortening the period of the sessions. Prior to the Detroit Convention of 1919 it was customary for the House of Deputies to handle most measures of any moment in the committee of the whole, with the result that after a matter was thrashed out in the committee it was again open to debate in the house on the report of the committee. Since the Detroit Convention of 1919 the House of Deputies has never once sat in committee of the whole. Experience has shown it to be unnecessary and that business can be handled just as satisfactorily and more expeditiously under our present system; though of course a matter can still be referred to the committee of the whole if any special reason exists for doing so. The triennial sessions might be further shortened if the House of Bishops convened two days in advance to elect missionary bishops and dispose of all matters not requiring formal action by both houses in convention as such.

The General Convention may and frequently does hold joint sessions of the two houses to receive reports or addresses, etc., but such sessions can not legislate. They may only adopt resolutions making recommendations to each house. The Convention also may and does appoint or create joint committees and commissions and adopt joint rules for their governance. Either house may refer to such committee or commission any matter relating to the subject for which it was appointed; but neither house has power without the consent of the other to instruct a joint committee or commission as to any particular line of action.

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*Bishop of Aberdeen Comes for Celebration*

The first Bishop of the American Church, Samuel Seabury, was consecrated on November 14th, 1784 at Aberdeen, Scotland, by Bishops of the Episcopal Church of Scotland. Among the many features of the celebration throughout the Church of this one hundred and fiftieth anniversary is the presence in the United States of the Rt. Rev. Frederic Llewellyn Deane, Lord Bishop of Aberdeen and Orkney in the Episcopal Church of Scotland, who arrived at New York on Oct. 14 to fill many engagements. Bishop Deane was presented to General Convention on Oct. 16 when he was officially welcomed as the successor of Bishop Seabury's consecrators. On Oct. 21 he joined with the Presiding Bishop in a service of thanksgiving for the gift of the episcopate to the Church in America. He preached on the same date at a service in Christ Church, New Brunswick, N. J., which was the first charge of Bishop Seabury before his consecration. He gave the second broadcast in the Episcopal "Church of the Air" series on Nov. 4 from New York. His historical address is given at New Haven on Nov. 14, the actual day of the anniversary.

*Election of Samuel Seabury*

The great event took place on March 25, 1783. Preliminary articles of peace signed in Paris became effective on January 20 of that year. The news reached New York and Connecticut in March. Whereupon ten of the fourteen clergy remaining in Connecticut, "faithful and clear sighted men," they have been called, who had survived the hardships of the years of war, and continued ministering to their impoverished people, met in a solemn and secret convention to elect a man who should be sent to England for consecration as the first bishop of the young United States of America. Samuel Seabury was elected.

The need of bishops had been felt for many years past and had become acute. There have now been bishops in the United States for 150 years, but for 200 years preceding there were none. The Prayer Book services had been held in various parts of the country since the time of Francis Drake's chaplain on the California Coast in 1579 and the chaplain of

Raleigh's colony on Roanoke Island (now in North Carolina) in 1587 and the Rev. Robert Hunt of Jamestown in 1607. In later years, when the S. P. G. sent missionaries, there were no bishops to direct them and confirm their candidates. American men wishing to enter the ministry had to make the long voyage to England for ordination.

One of the earliest missionaries wrote home to the S. P. G. in 1702: "When Paul did only dream that a man wanted him in Macedonia, he went all so fast; but here we have been calling for these so many years, and you will not hear, or will not answer." This was one of many requests, and it should be added that many Churchmen in England were in sympathy with it, and many negotiations were carried on in an attempt to provide a colonial episcopate.

*Colonial Opposition*

At the same time, there was much bitter feeling against the episcopate among many of the colonists. One who was born in 1745 has recorded how he was taught as a child that if bishops ever came into the country, they would appropriate a tenth of everything, including children, a lesson particularly alarming to him because he was a tenth child.

In spite of dissenters, however, Churchmen realized the necessity. A Philadelphia clergyman, the Rev. William White, who was to become one of the greatest American bishops, felt the need so keenly that he was about to propose the institution of officers who should be given the authority of bishops and whose consecration might be left until later opportunity provided. This plan he at once abandoned when the action of the Connecticut clergy became known, and it is good to recall that he lived to justify his own wisdom for he was the second American Bishop; in his long episcopate of forty-nine years he presided over fifteen meetings of General Convention. It has been said that Bishop Seabury was bold and energetic and Bishop White was calm and wise and persevering, a matchless combination of qualities for the Church in the new country.

*Early Life of Seabury*

To return to the bishop-elect, he was born in Groton on St. Andrew's Day, 1729. He graduated from Yale in 1748 and then went to Edinburg to study medicine, with never an idea of the momentous occasion on which he should come again to Scotland. Returning home to his father's Long Island parish, it is reported that his parent saw "not with a father's partiality, but with the discriminating eye of an experienced judge, the ardent piety, the devoted courage, the untiring energy, displayed by the young man." He requested the S. P. G. to appoint his son as a catechist, and so, in that humble and honorable office, the future first bishop began his public duties, in Huntington, Long Island, New York, at a salary of ten pounds a year.

He was ordained in 1753 and after a few months of service in New Brunswick, N. J., he worked for nearly twenty years as a missionary on Long Island and later in Westchester, New York. By 1775, "national" feelings were running high in many places. A lawless mob, suspecting Mr. Seabury of what seemed to them unpatriotic activities, seized and imprisoned him for six weeks. His parish work was broken up and he took refuge in New York City. He received a doctor of divinity's degree from Oxford in 1777. In New York he became chaplain to the provincial hospital and also chaplain to the King's American regiment, which latter office he held when he was elected bishop, eight months before the British evacuated New York.

Promptly after the election, the secretary of the electors, the Rev. Abraham Jarvis, prepared statements addressed to the Archbishops of Canterbury and New York. Mr. Jarvis set forth "most clearly and forcibly the circumstances and necessities of the case."

*Goes to England*

With these and other testimonials Dr. Seabury arrived in London on July 7, 1783. It is good to know that he was cordially received. The English prelates appreciated the need and had no doubt of

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his fitness but several objections to his consecration arose. As Dr. Seabury summarized them in a letter to his friends from London on August 10, 1783:

The Archbishops "are exceedingly embarrassed by the following difficulties:

1. That it would be sending a bishop to Connecticut, which they have no right to do without the consent of the State.
2. That the bishop would not be received in Connecticut.
3. That there would be no adequate support for him.
4. That the Oaths in the Ordination Office cannot be got over . . ."

These were the oaths of allegiance to the King, imposed by Parliament.

"All that I could say," Dr. Seabury continues, "had no effect, and I had a fair opportunity of saying all that I wished to say." In short, it was political reasons that offered the insuperable hindrance; Dean Church one hundred years later was to refer to the "weakness and stagnancy of 1784."

*Consecrated in Scotland*

So it was that, following the alternative plan previously suggested by his electors, a plan which had more than once been urged elsewhere for obtaining the episcopate for America, Dr. Seabury went to Scotland and the Scotch bishops. They had previously been consulted and they acted promptly. On November 14, 1784, Dr. Seabury was consecrated at Aberdeen in Bishop Skinner's chapel, by Robert Kilgour, Bishop of Aberdeen and primus of the Episcopal Church of Scotland, Arthur Petrie, Bishop of Moray and Ross, and John Skinner, Bishop Coadjutor of Aberdeen. The service was attended by "a considerable number of respectable clergymen and a great number of laity, on which occasion all testified great satisfaction."

The new bishop, traveling with all the haste then possible, arrived in Newport, Rhode Island, on June 20, 1785. His sermon on the following Sunday had for its text the first two verses of the twelfth chapter of the Epistle to the Hebrews, "Seeing we also are compassed about with so great a cloud of witnesses—"

Eleven years of service on earth remained to him. At the time of his death on February 25, 1796, there were five other bishops. His successor in Connecticut was Abraham Jarvis who had been secretary at the time of the first election.

How about the Chronicle dollar!

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**CHURCH ARMY OF ENGLAND VISITS THE ISLANDS**

*Will Review Three and One-half Years of Army Work*

The Church in Hawaii will be very happy to greet on the morning of November 14th Capt. William Davey, O.B. E., the International Missionary Secretary of Church Army in England, who arrives on the Aorangi to make a tour of the Islands and see Church Army work. It is hoped that many Church people on Oahu will greet Capt. Davey at the dock, giving him a cordial aloha.

*Engagements in Honolulu*

The Junior Woman's Auxiliary of St. Andrew's Cathedral is giving a reception for Capt. Davey on Thursday, the 15th, at 3:45 p. m., in Davies Hall. Everyone is cordially invited to meet the Captain personally, and hear his address. On Saturday, the 17th, he will accompany the Rev. J. Lamb Doty on a tour of the institutions of the city, including the jail and the Kalihi Leper Receiving Station. His engagements for Sunday, the 18th, are: 9 a. m., Moanalua Sunday School; 11 a. m., preaching at St. Andrew's Cathedral; 7 p. m., preaching at St. Peter's Church.

The days from the 19th to the 24th will be spent on Kauai. Returning on Sunday, November 25th, he will preach at St. Clement's at 11 a. m., and St. Mary's at 7 p. m. During the following week he goes to Hawaii, to be with Capt. Benson and Church Army workers at the headquarters at Paauilo for a long visitation.

Those who wish to arrange for other engagements for Capt. Davey will please communicate with the Rev. Kenneth Perkins at St. Andrew's Cathedral.

Bishop Hiram R. Hulse, Bishop of Cuba, who with Mrs. Hulse were survivors of the Morro Castle disaster, was released from the hospital and welcomed to his seat in the House of Bishops during the first week of Convention.

The House of Bishops voted down the proposal to make it possible for Bishops to be elected to another diocese.

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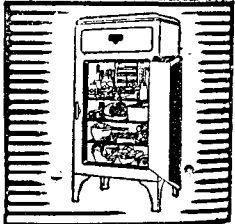
**DAY OF PRAYER ON NOVEMBER 12**

Armistice Day falling on Sunday this year, Monday, November 12 will be observed as a Day of Prayer by the women of the Church throughout the world. Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, in writing about the day, says: "For those of us who shared in the observance of the Quiet Day for Prayer last year and who have a passionate desire for peace and a vivid realization of the power of united prayer, no arguments are needed to induce us to do what we did last year, only to do it better and more thoroughly." The Woman's Auxiliary extends a cordial invitation to every woman in these Islands to take part in this Day of Prayer by going to her own Church some time during November 12 and spending at least fifteen minutes in prayer, using as a guide the leaflets which will be found in the Church. For the sick, shut-ins and those prevented by domestic cares from going to the Church, leaflets will be provided by Mrs. Frank A. Plum, 3034 Kalakaua Ave., Honolulu, Phone 95038.

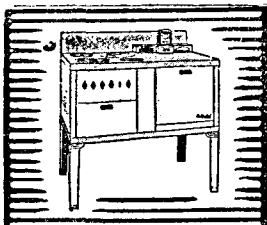
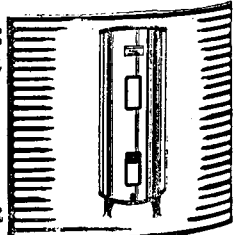
"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: For kings, and all that are in authority: that we may lead a quiet and peaceable life in all godliness and honesty."

More than two hundred ushers handled the throng at the opening Convention service.

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**SHENSI BISHOPRIC  
ENDOWMENT FUND**

The thousand dollars, which was pledged by the Chinese congregations in the Diocese of Honolulu for the endowment of the Bishop of the new Shensi Diocese in China, is nearly raised, only \$112.84 remaining to be subscribed.

The committee, appointed by the Bishop three years ago, consists of the Rev. Y. Sang Mark, chairman; Mr. Chang Chau of St. Peter's Church, Messrs. Nathaniel Chock, and Kim Loon Ching of St. Elizabeth's Mission, Mrs. Y. C. Shim of St. John's, Kula, Maui, Mr. Philip Ing, Wailuku, Maui, Mrs. C. H. Tenn, and Mr. W. S. Pang, Hawi, Hawaii, and Miss Dorothea Yee, Makapala, Hawaii.

The chairman in submitting the following report, writes: "I wish to thank everyone who has given their time and money toward the realization of the amount pledged. Further contributions will be received gratefully."

*Financial Statement*

St. Peter's Church, Honolulu	....\$ 407.16
St. Elizabeth's Mission, Honolulu	..... 300.00
St. Paul's, Makapala, Hawaii	..... 28.00
St. Augustine's, Kohala, Hawaii	..... 32.00
St. John's, Kula, Maui	..... 20.00
Gift from Bishop Littell	..... 100.00
Total Subscribed	.....\$ 887.16
Balance to Raise	..... 112.16
	\$1000.00

**AUXILIARY MEETING  
AT GOOD SAMARITAN**

A regular monthly meeting of the Good Samaritan Mission was called to order by the president at 2:30 o'clock at this mission. It was opened with a hymn and followed by a prayer. Mrs. Thompson, who was present with us, spoke of the Woman's Auxiliary meeting held in Denver in 1931. Her talk was interpreted into Japanese by the Rev. Ikezawa. Business discussion took place, and meeting adjourned with a prayer.

The Rev. Dr. ZeB. T. Phillips, of Washington, D. C., was unanimously elected president of the House of Deputies of the Convention. He had to warn the delegates of the "allurements" of the boardwalk."

**THE SUN TE HUI IN ACTION**

The Sun Te Hui, young people's group of St. Peter's Church, has just concluded an active membership drive. As a result, it has practically doubled its membership.

In order to bring both old and young people of the church together, the hui sponsored an Open House on September 29, at the parish hall. Miss Beatrice Yap, vice-president, was chairman of the program which consisted of talks, vocal and piano numbers, and movies. Dancing was enjoyed afterwards. About 70 people attended.

As a welcome to its new members, the hui gave a social on Saturday evening, October 20. An oriental atmosphere pervaded with chinese lanterns swaying everywhere. Games and dancing were enjoyed. Featured in the entertainment program were Hawaiian songs and hulas presented by several girls, led by Miss Priscilla Akana, of St. Andrew's Priory, a vocal duet by Miss Jean Liu and Robert Lee, and a piano solo by Harry Zen. Special guests were Miss Cenie Hornung, Mr. William Voss of Iolani School, Miss Wan Sen Cheo of St. Andrew's Priory, Mr. Albert Soon, Mr. Gilbert Lau, and the Rev. Y. Sang Mark. About 60 attended.

**REV. W. O. SHIM TO BE ASSISTANT OF ST. PETER'S CHURCH**

The Rev. Wai On Shim, who has been on the mainland for three years studying for the ministry, returned home last month. He has been assigned by the Bishop to be assistant to the Rev. Y. Sang Mark, priest in charge of St. Peter's Church, and also to assist Mr. T. J. Hollander, the Diocesan Treasurer.

Mr. Shim will be a very valuable man in the Mission, and he is welcomed to St. Peter's Church. He is quite a Chinese scholar, although a Haka by birth, he speaks the Puntí dialect with equal ease. Of the four Chinese Christian Churches in Honolulu, with the exception of St. Peter's Church, all use the Puntí dialect. And 75 per cent of the Chinese population in Hawaii speak the Puntí, so there is a great future before him. Please remember him in your prayers.

"There has never been anything like it before . . . It was the greatest service ever conducted in the United States of America," said the Rt. Rev. Paul Matthews of New Jersey in thanking the thousand choristers who took part in the opening service of the General Convention.



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## SEE EVERYBODY—THAT'S ALL

Vestrymen throw up their hands in holy or unholy horror at the thought of the annual Every Member Canvass, which comes every Fall in every well regulated Parish or Mission. The date suggested by the National Council is November 25th to December 9th.

It is just one of those simple things which is made difficult because so many feel it involves a vast program of everything except the essential question. The point is to see every one in the congregation for the purpose of underwriting the local expenses for the following year and the pledge to the General Church. We deal with a select group who are interested and over half will make a pledge without any solicitation. The rest can be seen easily if just a small effort is made. But let us not sit down hopelessly before one of our jobs.

Over at St. Peter's in Honolulu the officials take for granted that every wage earner will use a package of Duplex Envelopes and they proceed to hand a set to a newcomer, or to any member who has acquired a job, with the understanding that the set will be used. This idea that each worker will gladly support the Church has taken hold of the congregation because they have done this simple thing of "just seeing people."

St. Clement's in Honolulu has started their canvass as they have a feeling that it is much easier to follow immediately the Welfare Campaign, people being in the mind of pledging, and also because we in Hawaii should have our canvasses a month ahead of Mainland cities as the Christmas Season begins here some four weeks ahead of places where packages do not have to be sent so long in advance. When we leave this simple job until the middle of November we are running into trouble.

We expect to hear fine reports from throughout the Diocese of an earnestness in seeing people, sitting down with them, and asking "what share will you take in the 1935 budget and in the General Church Program." It is a business question and easy when we do it.

## ACKNOWLEDGEMENTS

Acknowledgement is made here of Gifts and Subscriptions to the Hawaiian Church Chronicle from September 21 to October 30. Where the amount is not mentioned, it is \$1.00.

Mrs. C. R. Corbusier, \$2.00; The Woman's Auxiliary, \$13.00; Miss A. Whittington; Mrs. Abby North; Mrs. F. M. Swanzy, \$10.00; Mrs. Atherton Richards, \$5.00; Mrs. D. K. Ottman; George P. Denison, \$25.00; Mrs. Lila Lefferts Cooke, \$10.00; The Rev. Canon Alfred Fletcher.

## EXTRACTS FROM BISHOP STALEY'S DIARY, LETTERS, AND CLIPPINGS

By M. E. Staley

1864-1866.

*Early Days of the Church in Hawaii*

"Our services now are truly inspiring. The Hawaiians are very musical, and seem to delight in learning new chorals, and love the Gregorian chants . . . Though we have only a small organ to lead, Litany and Holy Communion are very well rendered in choral worship. Psalms and hymns are sung with great spirit by all. It is a voluntary choir, and I hope will always remain so, emphasizing thereby the duty and joy of unselfish service in God's house . . . Among the boys is a little Chinese ten years old, with a good voice and ear; his pigtail hangs far down over his surplice, and he declares he will be a good Christian. This is a sample of the mixture of races which is developing in our congregations in Hawaii, where our Catholic Church must strive for that sort of elasticity and wide charity that will enable her to be all things to all men in Christ Jesus . . . But for all this we need more workers, men able to specialize in languages and the study of different racial needs and characteristics . . . Following the example of our Lord and Master, I feel we should teach these people, with their beautifully child-like spirits, through the eye as well as through the ear; appeal to their innate God-given love of beauty and form to make their reverent worship a joyous offering, rather than a wearisome duty . . . My clergy agree with me in this, and we are aiming at a uniform ritual, a dignified and reverent worship even in tiny mission halls . . ."

*Co-operation with the American Church*

"The future of this mission depends very much on the assistance to be given it by the American Episcopal Church. The idea from the first had been a joint mission of the two Churches of England and America . . . But that co-operation is unavoidably postponed until the settlement of the fearful war which has so sorely tried the American people of late years . . . The cause of American liberty has many supporters here. On the day appointed by the President of the U.S.A. for a national Thanksgiving, we take and use the service from the American prayer-

book. Also, we use the prayer for the President, with other rulers, every Sunday in the pro Cathedral. In speaking of this matter to the late King, before his death, he said, "Yes, you do perfectly right, Bishop; our Church is truly catholic, and knows no nationalities or divided loyalties."

Note: It is here of interest to note that this pious King, well versed in Church history and theology, had after deliberate examination preferred the American Communion office to that of the English prayerbook, and so translated it, and made it part of the Hawaiian prayerbook, which he finished shortly before his death. Later, after the war was over, two American priests came to work in these Islands, the Rev. C. Whipple, who started Wailuku Mission, and Mr. Gallagher.

Again, in 1866, by invitation of the Presiding Bishop in America, Bishop Staley took part in the laying on of hands when Bishop Randall was consecrated as Bishop of Colorado at Trinity Church, Boston. Bishop Staley writes, "This was the most beautiful and touching service at which I have ever assisted, with its solemn and effective ritual, far exceeding in impressiveness any English consecration I have ever seen."

*Letter from Lady Franklin to Bishop Staley*

"Queen Emma and the King have expressed to me great hopes from the advent of the Episcopal Mission, the King being strongly of the opinion that extremes of worship, as manifested by the French and Americans so far in the Islands, could not truly appeal to his people, or reconcile them to a Christianity of which they could not discover the true beauty and spiritual satisfaction in the only contrasts set before them."

*Imagination Runs Ahead!*

"Shortly before the advent of the Mission from England, King Kamehameha IV, wrote to the Archbishop of Canterbury, saying: 'I am indeed glad that a Bishop is designated for my Islands; it will mean much to me and my people . . . Indeed we are already discussing whether the Cathedral to be built shall be Grecian style or Gothic. I think Grecian would be most suitable here, but my English friends wish for Gothic.'"

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## A HIGH PEAK OF THE JOURNEY

*Sunday Log of the Bishop*

May we share a page from a letter written by Mrs. Littell to the Friendly Friday telling of the trip from the land of palms, through the snowy peaks around Lake Louise, and on to the East coast by way of Canada.

"We stopped off our train enroute from Chicago to Montreal to spend our Sunday in Toronto. We knew no one there and had planned to go to the Cathedral to service. A young man on the train asked us to go to his parish church instead of the Cathedral, where he had sung in the choir when a boy, and we thought it would be nice just to see at random a Parish Church instead of a Cathedral, so we went to St. Paul's.

"It is one of the most amazing parishes in North America. Perhaps it is unique. It seats two thousand and was full. There was a choir of one hundred and twenty men and boys. They sang as the anthem Haydn's 'The Heavens are Telling the Glory of God,' from the Creation. I was simply overcome. The scripture lessons were read in a way that was overpowering and the portion of the Sermon on the Mount, read at the second lesson, seemed as though the words were being pronounced especially for the congregation and had never been said before. After the service the Rector's wife, with real Honolulu hospitality, asked us to dinner and during the drive around Toronto, told us much of the vitality of the Church in Canada."

ST. PETER'S CHURCH  
HAS ANNIVERSARY

To mark the 20th anniversary of the dedication of their present building, St. Peter's Church will have a special service on November 25th, Sunday before Thanksgiving Day. The Woman's Auxiliary of the Church is preparing a Thanksgiving luncheon to be served after the service at a nominal price of fifty cents. They ask all our friends to participate. We hope there will be many present.

The House of Bishops at the Convention has a committee considering the new World Calendar of twelve months of equal quarters with a fixed date of April 8th for Easter Day.

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## A HEART TO HEART TALK

Even tried and true Churchmen say, "the Chronicle has not sent me a bill."

No, it has not and under the present plan it will not send a bill. Our policy is to send it as far as possible to every Church family in the Diocese and request them to send a yearly gift for its support send it without having received a bill.

From our present viewpoint this policy is not working. As is said on the enclosed notice, we mail out 1260 copies to that number of families, and have received gifts from only 196 families. Obviously there is a wide discrepancy. We feel people enjoy this diocesan paper and will vote for a continuance of the present policy by sending in their gifts, but the only way we can be assured of your vote is to hear from you.

The printing and postage bill constitutes the only Chronicle expense and the publication ought to be most prosperous. Except for special numbers we have reduced the size to twelve pages.

May we be so bold as to ask the plus thousand families to knock the thousand dollar deficit to smithereens.

The Treasurer is T. J. Hollander, Emma Square, Honolulu, T. H.

## THE POSSESSION OBSESSION

By Dr. A. W. Slaten

What possesses the people who insist on calling Hawaii a "possession"?

The Art Digest, for example, a reputable New York magazine, devoted to painting, sculpture and the interests of art museums, gives a list of its patrons by states. Near the end is a section with three names, headed "U. S. Possessions." Two of the persons named are residents of Hawaii. One dwells in the Philippines.

In the current issue of the National Geographic magazine, in an article on "Flags of the World," the flag of each state is given, then that of Alaska, of the governor of Panama Canal Zone and the District of Columbia. The flag of Hawaii is placed between the flag of Guam and the flag of the Philippines, with those of Puerto Rico and the Virgin Islands following. The alphabetical arrangement is dislocated to put the flag of Hawaii where it is presumed to belong.

May it be remarked again that Hawaii is not a "possession"? Is Alaska a "possession"? Is there not room in a mainland brain for the concept of TWO territories of the United States?

—Honolulu Star-Bulletin.

## APPROACHING SELF SUPPORT

Presiding-Bishop Perry in the convention of Rhode Island, declared that the Churches in China and Japan are fast approaching self-maintenance. "In order to achieve it," he declared, "they must receive the cooperation and continued support from their sponsors in America who first accepted the responsibility. I returned from our foreign missions thrilled by the prospect now brought so near to the point of fulfillment. I found what now the world has seen, the entire enterprise threatened by the lack of sufficient support. Quite naturally, after long financial strain, parishes and dioceses have become absorbed in the protection of their local organization. The strength of the whole body depends, of course, upon the health of the several units. On the other hand the very life of the Church consists in the membership of every parish and individual in the world wide communion. So the purpose to Christianize the world is a mission which stands or falls with the responsibility loyally accepted by every congregation and every communicant."

## THE BANANA AND THE SAUSAGE

A Japanese boy learning English was told to write a short thesis on the banana. The following was the result.

"The banana are great remarkable fruit. He are constructed in the same architectural style as sausage, difference being skin of sausage are habitually consumed, while it is not advisable to eat wrapping of banana.

"The banana are held aloft while consuming; sausage are usually left in reclining position. Sausage depend for creation on human beings or stuffing machine, while banana are pristine product of honorable mother nature. In the case of sausage, both conclusions are attached to other sausage; banana on other hands are attached on end to stem and opposite termination entirely loose. Finally, banana are strictly of vegetable kingdom, while affiliation of sausage often undecided."



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## FOR ALL SAINTS' DAY

We are able to give this choice quotation from a personal letter written by the late Bishop Brent when he was in charge of St. Stephen's Church, Boston. It was sent to a member of this Diocese following the death of her mother and is dated May 9th, 1898. What a perfect message for All Saints' day.

"I know how deep your grief must be and God does not wish us not to grieve deeply. I know it is something to exult in that this human nature of ours is capable of loving so profoundly that when a break comes nothing can comfort excepting the thought of a future meeting 'where partings are no more.' The only thing is that we must not sorrow so as to dim our eyes to the vision of duty or paralyze our hands for the task of the day. Now that God has called you to join the great army of mourners I am sure you will strive to press into the front rank where those stand who wring from grief all that wealth of sympathy and tenderness which lies in its gift. Sorrow has secrets all its own. Expect them, look for them. And as far as the one who has gone, how confidently can we commit her to Him that is faithful and merciful and just! There is far less reason for anxiety when a Christian dies than when the separations that belong to life here require us to have a loved one among strangers. God never fails in caring for his children; man is never to be depended upon."

"May our Lord carry you safely through the days of darkness and of light that are still before you."

## CHAPEL THOUGHT

One day, I paused at a chapel  
And silently entered in,  
Tall tapers on the altar  
Cast a soft light, pale and dim.  
I bowed my head and meekly  
While kneeling humbly there,  
Beseeched Great God, the Merciful,  
to hear a sinner's prayer.  
A vision there appeared,  
The Christ upon the tree,  
"Oh God who died for sinners  
Be merciful to me."  
I rose with soul refreshed  
And went about my way,  
Thanking God's great kindness  
For the vision of that day.

—Eloise Short.

## IOLANI TENNIS COURT

The new tennis court in front of Staley Hall at Iolani School for Boys is nearing completion. It will serve a valuable purpose for the school as there are many boys, both boarders and day scholars, who are not physically capable of playing the strenuous football and other vigorous school activities. Possibly it may assist in keeping down the waist line of growingly rotund teachers. At any rate, it is a great addition to the Iolani campus.

## Reason for Gift

The donor of the initial \$500 gift for the court writes that "it is given in grateful recognition of the great debt that the Church in this Diocese owes to Mrs. Stone for her devoted labors at the school, where for several years past she has acted as house-keeper and food controller without any remuneration. Possibly other Church members, feeling the same impulse of gratitude, will be moved to supply an equal sum that is still lacking for the court, which with a greatly increased enrollment of boarders, at this time the only Protestant School for Boys on the Island, was almost a necessity."

## A FISHING LAY READER

The Honorable Arthur A. Greene, Secretary of the Territory, is a faithful vestryman of Epiphany Mission in Honolulu. Licensed by the Bishop to act as layreader under the Rev. Joseph C. Mason, he was formally admitted to that office on Sunday morning, September 16th. He achieved some local fame when, on the visit of President Roosevelt, he caught a fish and the President didn't! Lest the President feel badly and doubt Hawaiian hospitality, Secretary Greene, we are informed, presented him with his catch. Now we expect that Mr. Greene will bend even more efforts to catch fish for the Kingdom of God. Congratulations, Mr. Greene!

The Triennial Corporate Communion of the women of the Church was attended by a congregation of ten thousand with three thousand making their communions.

## CHRIST AND WAR

(We can give just a few notes of a compelling address given before the Young People's Conference on the above topic by Father Kenneth A. Bray.)

Perhaps there is no respect in which the outlook of organized religion everywhere presents a sharper contrast to the condition of pre-war days than in its pre-occupation with international issues.

Religion had in no clear fashion foreseen that catastrophe; and was almost powerless to assuage its physical terrors or its spiritual evils. Its influence upon the resulting settlement was not conspicuous.

It must be clear that a religion which resigned itself to a recurrence of war as something normal and inevitable to modern civilization, or to an acquiescence in conditions which might naturally lead to it, would be one which had plainly and fatally surrendered to the forces of a world it was pledged to overcome.

Assuredly no such surrender has been made.

Admitted that if we consider those who really seek to take their religion seriously, their heart in this matter is in the right place. Their heart, but not always—one is driven to suspect—their head.

1. There are those whose thought is concentrated on the mission field. EVANGELIZATION.

2. There are those who are pre-occupied with the cause of peace, often with no clear grasp of the forces which most continuously threaten it or the reasons which account for it being no spontaneous outcome of the existing world order. PACIFISM.

3. There are those, again, who are absorbed in the operations of the League of Nations and other international machinery, bringing all too often a somewhat indiscriminating and uncritical homage to all that includes itself within the blessed word, "INTERNATIONALISM."

4. And finally there are those who concern themselves with the phenomena of "economic imperialism" and tend to

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interpret the world problems exclusively in terms of "plundering powers" and "oppressed peoples."

Not one of them while it remains in isolation can be developed either the one or the other; Evangelization, Devotion to Peace, International Goodwill, Hatred of Exploitation.

"Other foundation can no man lay than that which is laid", and it is important for the Christian Church to remember that that foundation is laid, not only in the principles of the Gospel, but in the tradition of Catholic Christianity, in which, it has been finely said, "humanity was one family, whose greatest members were the Saints." *The idea of Christendom contains in it something deeper even than the thought of a world of converted individuals. It holds up the vision of a universal society, in which God's purpose, with its equal religious validity for men of every race or color, reflected in the Catholic Church, is reflected no less throughout the secular relations of all the communities of mankind.*

As Seeley, an historian, not given to reckless generalization, declared in his "Natural Religion"; "The most cross-grained sceptic, the spirit most in love with negation, can scarcely deny the grandeur of the original conception of a Universal Church."

**POPULATION OF HAWAII BY RACIAL ANTECEDENTS:**

Estimated figures from the Territorial Department of Health, as of June, 1933	
Hawaiian .....	22,021
Caucasian-Hawaiian ..	17,643
Asiatic-Hawaiian ..	15,339
Portuguese .....	28,951
Puerto Rican .....	7,139
Spanish ..	1,262
Other Caucasians .....	46,073
Chinese ..	26,942
Japanese ..	146,990
Korean ..	6,649
Filipino ..	60,360
Others ..	842
<b>TOTAL.....</b>	<b>380,121</b>

The well known author, Frances Parkinson Keyes, who is making a visit to the Islands, spoke to the October meeting of St. Clement's Guild and Auxiliary on the costumes of various parts of Germany, illustrating the address by having her Secretary model the beautiful old dresses which Mrs. Keyes had brought with her.

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**THE ROYAL POINCIANA**

O all ye green things upon the earth,  
 bless ye the Lord, praise Him and  
 magnify Him forever,  
 (Benedicite, omnia opera Dom.)

There's not a blade of grass that grows,  
 Nor tree nor shrub nor budding rose,  
 But tells the story of God's love  
 And of his Son enthroned above.

O royal flower, thou too dost tell  
 Of Him who came on earth to dwell!  
 The Star of Bethlehem is here,  
 The cruel cross, the nails, the spear,  
 The crimson stains of blood outpoured  
 From His dear side, pierced by the sword!  
 As plain as words this flowering tree  
 Speaks of our Lord's humility.

O wondrous tree! O glorious sight!  
 O Love and wisdom infinite,  
 That made thee part of Nature's plan,  
 To give delight to finite man!  
 A flame of heavenly love thou art,  
 To kindle love in every heart  
 For Him who brought thee into birth,  
 To bless and beautify the earth,  
 God's Name to praise and glorify,  
 The Source of life to magnify.

—May L. Restarick.

**AN OLD STORY IN NEW DRESS**

Everyone knows about the highway robber out West in the early days who, in the midst of a hold-up of several stage coach passengers discovered that one of them was a bishop of the Episcopal Church and declined to rob him, saying, "That's *my* Church."

Now Bishop Porter of Sacramento reports going on an errand in a mining town to a store whose owner was reputed "the most notorious bootlegger in the country," and who said with a smile, "Shake, Bishop, I'm an Episcopalian too." As a boy he had sung in the choir of Truro Cathedral in Cornwall, England.

The Church Army is holding noon day services in the plaza outside the General Convention Hall at Atlantic City every day throughout the Convention.

**WHAT'S IN A NAME**

*Crockford* is the name of the English clerical Directory which tells us all about the clergy. Here is the achievement of some wag who has been experimenting with the names of the clergy. He finds that we have several Popes but no Cardinal; a large number of Bishops and Deans (variously spelt) but no Canon, only two Priests and nine Deacons; two Vicars but no Rector, some unspecified Parsons, many Clarks, a Warden, four Elders and a Sexton. On the monastic side there are several Abbots and some Priors; but only two Monks, one Nun, and no Friar; though there are some culinary if not religious Fryers. For buildings we have no Cathedral but more than one Close. There are several Chapels and Churches, and one Chantry. A single Chanter is our nearest approach to a Choir. Bells are plentiful, though few are in high positions, but we have no Organ, only a Blower. As for Vestments we are badly off, since we have no Surplices or Cassocks, and only a few Hoods, Copes and Stocks. Only in the pages of Anthony Trollope have we a clerical Chasuble, and for a Pew we must go to R. L. Stevenson.

**THE CAMEL**

The camel is the most ungainly and stupid of God's useful beasts—an awkward necessity—the humpbacked ship of the desert. The Arabs have a story which runs thus; "What did Allah say when He had finished making the camel? He couldn't say anything; He just looked at the camel, and laughed, and laughed!"—From "Out of Doors in the Holy Land", by Henry Van Dyke.

**INSTRUCTION FOR THE SMALL BOY**

A six year old boy was present at the installation of a rector recently. Innocently he asked his father, "When they install him, Dad, do they put him in a stall and feed him?" To which the father replied: "No, my son, they hitch him to a church and expect him to pull it."

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**ANNIVERSARY OF FILIPINO BAPTISM**

A short time ago Church Army workers at Paaulo received an invitation to attend a special party held in one of the Filipino camps to celebrate a baby's baptism which took place in St. Columba's Church a year ago. During the party the baby was brought in, and Captain Benson was asked to place a crown of flowers on the baby's head and offer a prayer, which he did, for the child, its parents and the home. The following Sunday a service was held in the home and the house was packed with men, women and children from the camp. All joined heartily in the service and a request was made that a service should be held every Sunday morning, which needless to say, this request has been fulfilled with great pleasure. We do feel God is very much blessing this effort.

There are many other encouraging responses, but time and space does not permit it to be in this month's Chronicle. All are looking forward to Captain Davey's visit and the children of the Filipino and Japanese Sunday Schools are equally keen as the grown-ups. They are very busy learning to sing some Church Army choruses and hymns which they are anxious for Captain Davey to hear.

We are very pleased to have the help of Captain Oliphant who has recently been transferred from Kauai.

**THE QUESTION**

*To Pledge or Not to Pledge*

"To pledge or not to pledge—that is the question:

Whether 'tis nobler for a man to gather The Church's blessings free, and leave the others

To foot the bills and spread the Gospel tidings,

Or to take a pen, to sign a pledge that's Duplex

And share the cause. To sign—to pledge—

To pledge—perchance to pay! Ay, there's the rub;

For in six months I may have lowered salary;

Stocks may have sunk, or bad investments sweat me.

And then besides, the increased cost of living

Must give me pause; there's the respect I owe myself to run a costly motor;

The dues of clubs; the children off at college!

Why not content myself with casual giving

On pleasant Sundays when I journey churchward

And not commit myself to certain moneys?"

*Why Not? Because I Deem It Were Not Well to Let Myself Become a Slacker!*

**THE APPORTIONMENT FOR MISSIONS AND THE ASSESSMENT FOR CONVOCAATION EXPENSES FOR THE VARIOUS PARISHES AND MISSIONS**

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$ 2,000.00	\$1,500.00	\$350.00	\$175.00	\$ 34.40
St. Andrew's Haw'n Congregation..	400.00	349.85	52.50	52.50	.....
St. Peter's (Chinese), Honolulu.....	660.00	300.00	29.25	29.25	.....
St. Clement's, Honolulu.....	400.00	377.30	52.50	52.50	12.40
St. Elizabeth's (Chinese), Honolulu	350.00	200.00	29.25	.....	.....
Epiphany, Honolulu.....	160.00	62.05	17.50	.....	3.90
St. Mary's Mission.....	125.00	125.22	11.75	11.75	3.00
St. Mark's Mission.....	50.00	50.00	6.00	6.00	1.07
St. Luke's (Korean), Honolulu.....	100.00	67.54	11.75	.....	.....
Holy Trinity (Japanese).....	150.00	150.00	15.00	.....	.....
Good Shepherd, Wailuku, Maui.....	300.00	28.53	29.25	.....	28.73
Holy Innocents', Lahaina.....	150.00	150.08	17.50	17.50	6.31
St. John's, Kula, Maui.....	35.00	35.94	7.00	7.00	5.28
Holy Apostles', Hilo.....	150.00	105.00	22.25	.....	7.20
St. Augustine's, Kohala.....	175.00	175.00	11.75	11.75	3.00
St. Augustine's (Korean), Kohala..	25.00	25.00	6.00	6.00	1.00
St. Paul's, Makapala, Hawaii.....	150.00	143.71	6.00	6.00	1.25
St. James', Kamuela, Hawaii.....	60.00	20.30	6.00	6.00	1.50
St. Columba's, Paaulo.....	150.00	55.00	11.75	.....	2.00
Christ Church, Kona, Hawaii.....	280.00	80.10	29.75	.....	.....
St. James', Papaaloo, Hawaii.....	150.00	128.50	11.75	11.75	.....
All Saints', Kapaa, Kauai.....	250.00	150.00	25.00	20.00	12.04
West Kauai Missions, Kekaha.....	60.00	10.16	6.00	6.00	2.00
Emmanuel Mission, Eleele, Kauai..	25.00	2.96	6.00	2.00	2.00
St. Alban's, Iolani School.....	175.00	133.70	11.75	.....	5.00
Good Samaritan, Honolulu.....	20.00	20.00	2.00	2.00	3.83
Hon. Br. Woman's Auxiliary.....	.....	269.26	.....	.....	.....
St. John's-by-the-Sea, Kahaluu.....	40.00	29.55	2.00	.....	.....
St. Paul's, Mauna Loa, Molokai.....	15.00	15.00	2.00	2.00	.....
Holy Cross, Hoolehua, Molokai.....	10.00	9.41	2.00	2.00	.....
St. Stephen's, Haleiwa.....	50.00	40.22	2.00	.....	5.00
Cathedral Japanese School.....	50.00	40.00	.....	.....	.....
St. Andrew's Priory, Honolulu.....	200.00	201.51	.....	.....	.....
Leilehua Sunday School.....	75.00	51.30	.....	.....	.....
Young People's Service League.....	25.00	.....	.....	.....	.....
Moanalua Sunday School.....	10.00	8.33	2.00	.....	.....
To October 30, 1934.	\$ 7,025.00	\$5,110.52	\$795.25	\$427.00	\$140.91

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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