

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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

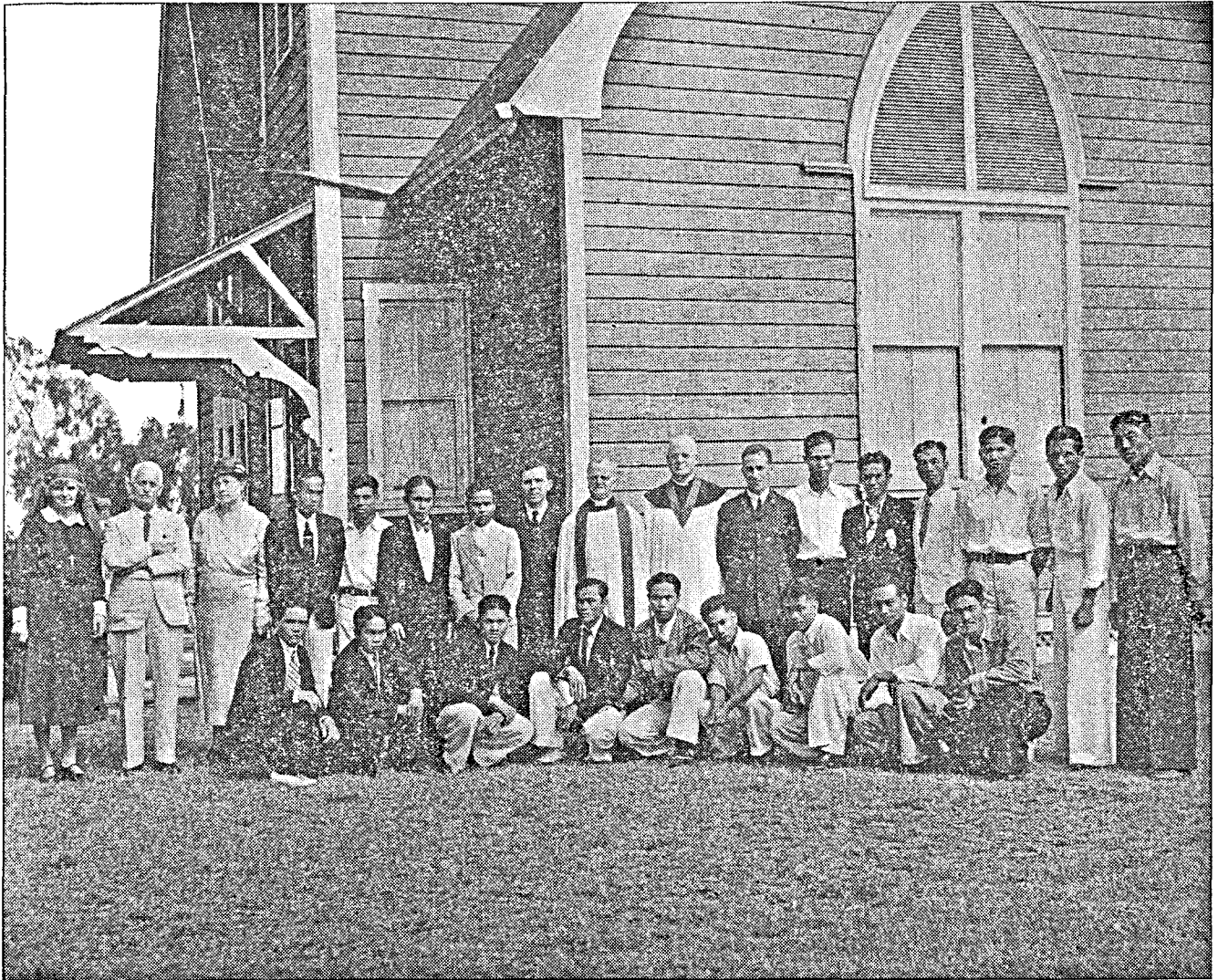
THE REV. E. TANNER BROWN, *Associate Editor*

Entered as second-class matter February 14, 1908, at the post office at Honolulu, Hawaii, under the Act of March 3, 1879.

VOL. XXV.

HONOLULU, HAWAII, AUGUST, 1935

No. 6



## CHURCH ARMY AT WORK

A Congregation after the early communion at Paauilo, Hawaii

## 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, Hono-  
lulu. 1928

The Rev. Noah K. Cho, St. Luke's, Hono-  
lulu. 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, Hono-  
lulu. 1932

The Rev. Canon Kenneth A. Bray, B.A.,  
B.D., Hawaiian Congregation, St. An-  
drew's Cathedral and St. Mark's, Hono-  
lulu. 1932

The Rev. Leon P. Harris, B.A., B.D., Iolani  
School, Honolulu. 1933

The Rev. Wai On Shim, St. Peter's, Hono-  
lulu. 1933

The Rev. George H. Hann, Christ Church,  
Kealakekua, Kona, Hawaii. 1935

The Rev. Ernest Kau, Deacon, Non-  
Parochial, Ewa, Oahu. 1931

The Rev. Edward M. Littell, B.A., Deacon,  
Non-Parochial, San Francisco. 1933

The Rev. Geo. Shannon Walker, B.A., B.D.,  
Deacon, Christ Church, Kona, Hawaii.  
1934

## IOLANI SCHOOL

### A CHURCH SCHOOL FOR BOYS

Boarding Department and Day School

Elementary, College Preparatory and Commercial Courses  
Special English Department for Adults beginning the study of English

Address inquiries to the Principal

Nuuanu and Judd Streets

Telephone 4332

## ST. ANDREW'S PRIORY

### A CHURCH SCHOOL FOR GIRLS

First to Eighth Grades, Inclusive, and High School Course Accredited

For particulars please apply to the

SISTER SUPERIOR

St. Andrew's Priory, Queen Emma Square, Honolulu

## THE CLUETT HOUSE

Queen Emma Square

A Boarding Home for young women who are employed  
in the city and for students. For terms apply to

MRS. EMILY C. NORTON

Cluett House, Queen Emma Square, Honolulu

## ST. MARY'S MISSION AND HOME FOR CHILDREN

2108 SOUTH KING STREET

A Church Home for Orphans and destitute children

Partially supported by the Welfare Fund

The Rev. O. M. Bailey, Priest-in-Charge

Miss Hilda Van Deerlin, Supt.

## SEAMEN'S CHURCH INSTITUTE

ALAKEA AND HALEKAUWILA STREETS

Charles F. Mant, Superintendent

*A HOME-LIKE HOME FOR MEN FAR FROM HOME*

## ROBERT W. SHINGLE JR. MEMORIAL HOSPITAL

HOLY CROSS CHAPEL

Hoolehua, Molokai

LILIAN C. MacADAM, R.N., Directing Nurse

MRS. CECELIA CHING, R.N., Assistant

### DEACONESSES

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

DEACONESS ELEANOR P. SMITH, St.  
Andrew's Cathedral Parish, Hono-  
lulu. 1932

DEACONESS MARY POTTER, B.S., M.A.,  
Deaconess-at-Large

### CHURCH ARMY EVANGELISTS

CAPTAIN GEORGE A. BENSON, Senior  
Officer, C. A. Headquarters, Pa-  
auiilo, Hawaii. 1931

CAPTAIN W. A. ROBERTS, Kohala, Ha-  
wail. 1931

CAPTAIN HENRY HAMILTON, Eleele,  
Kauai. 1932

CAPTAIN JOHN OLIPHANT, Paauilo,  
Hawaii, 1932

# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

Vol. XXV.

HONOLULU, HAWAII, AUGUST, 1935

No. 6

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

Advertising rates made known upon application.

### PARTIAL DIRECTORY OF DIOCESAN OFFICERS

- Diocesan Treasurer, Mr. T. J. Hollander, 222-B Queen Emma Square, Honolulu.
- Secretary, Board of Missions, Rev. Canon F. N. Cullen, 222-D Queen Emma Square, Honolulu.
- Secretary of Convocation, Rev. Albert H. Stone, Iolani School, Honolulu.
- President, Woman's Auxiliary, Mrs. W. S. Fraser, 2037 Lanihuli Drive, Honolulu.
- Treasurer, Woman's Auxiliary, Mrs. Thomas E. Wall, 1828 Makiki Street, or P. O. Box 3407, Honolulu.
- Corresponding Secretary, Woman's Auxiliary, Mrs. William Thompson, 915 Prospect Street, Honolulu.
- Educational Secretary, Woman's Auxiliary, Mrs. Walter R. Coombs, 2935 Park Road, Honolulu.
- United Thank Offering Secretary, Mrs. Frank A. Plum, 3034 Kalakaua Avenue, Honolulu.
- District Altar Secretary, Mrs. Claude R. Corbusier, Moana Hotel, Honolulu.
- Church Periodical Director, Miss Elizabeth Crehore, 602 Judd Street, Honolulu.
- Supply Secretary, Mrs. Robert F. Lange, 2261 Liliha Street, Honolulu.
- Assistant Supply Secretary, Mrs. E. K. Carnes, 2190-B Helumoa Rd., Honolulu.

### CALENDAR

- August 4—7th Sunday after Trinity
- August 6—Transfiguration
- August 11—8th Sunday after Trinity
- August 18—9th Sunday after Trinity
- August 24—S. Bartholomew
- August 25—10th Sunday after Trinity
- September 1—11th Sunday after Trinity
- September 8—12th Sunday after Trinity

### KAGAWA

It was a rare privilege to have Kagawa stand in the Cathedral and preach the Incarnate Christ to us. In the morning of July 7th the Cathedral was crammed—with every chair in our possession conscripted into use. In the evening that same day there was a very good-sized congregation with many Japanese visitors.

"God-Consciousness" was the word most often upon Kagawa's lips—"the need of God consciousness". His sermon in the morning was "The Meaning of the Cross"—its social, its ethical, its cosmic meaning. And as he preached, we knew there was a fourth meaning of the Cross—or perhaps a meaning summing up the other three—Kagawa!

In the evening the sermon was upon the "Seven Paradoxes of Saint Paul", and was based on Second Corinthians 6. This was a glorious message of the liberty of Christ-men, illustrated generously with examples of living virtues and testimony in his own life.

It was a great day when a great man gave great witness of the great things that Jesus had done for him; a day which stirred many of us to realize the poverty of our Christian life and the meagerness of our Christian service. The Cross of Christ has saved Kagawa, saved him by revealing to him the great social message of redemption, and has set him to work on a mammoth scale to reconstruct society after the meaning and spirit of the Cross. It has saved him by his embracing its ethical import, for all who saw and heard him saw and heard a man obviously possessed in every part of him by the evangel of self-sacrifice and self-surrender. It has saved him by giving him faith in God, who in the Cross shows Himself eternally sacrificing Himself in self-giving love. The Cross to Kagawa has become not a thing of time and space, not a thing of the past, but a thing of eternal value and moment, to which even now we are called to unite ourselves, that through the Cross the world may be brought to God.

It was a great message preached by a great man through the great power of the Holy Ghost.

### YOUNG PEOPLE'S CONFERENCE

Mokuleia, August 31-September 2  
A Camp by the Sea.

Fellowship

A hundred young people living in Community

Lively discussion on present-day problems

Camp-fires, games, rallies, discussions.

That about tells the story. And to this Young People's Conference all young people over 16 are invited.

Everything that an active Committee of young people can do to make the Conference alive, attractive, and valuable is being done. The plans are almost complete. And now remains only the registrations to be made. The cost for the conference will be \$3.00, which pays for everything.

All those who have been to these Conferences will want to come again, and they will find this one bigger and better. Those who have not had the experience will not be sorry if they register this year. **THE MORE THE MERRIER.**

And when the last verdict of the Conference is written, it will be "A good time was had by all". But that won't tell the whole story, for we will all learn things there that will make life more worth living, and add power and zest and grace to our lives.

So all aboard and join the crowd!

Registrations may be made on the forms distributed, or may be telephoned to the Bishop's Office, 3869.

### DEATH OF MRS. MARY C. RICE

Word has been received from her son, Mr. Roger C. Rice, of the death of Mrs. Mary C. Rice at his home, Los Banos, California, June 19th.

Mrs. Rice will be remembered by many in the Islands as being in charge of the Red Cross packing rooms on Beretania Street during the World War where she did most efficient work. She was also on the staff at Halekulani Hotel from 1923 to 1928, making many friends and was much beloved for her beautiful Christian character.

She was a regular attendant at St. Andrew's Cathedral during her residence in Honolulu. Her son, Roger C. Rice, was at one time a member of St. Andrew's choir.

NA HIMENI HAWAII

The Large Place Our Church Holds in Religious Music in Hawaii

By Ethel M. Damon

(Part of a Lecture on Church Music, Delivered in Tenney Memorial Hall, St. Andrew's Cathedral, Honolulu, in March 1935)

In the course of a generation or two the singing of old gospel tunes to Hawaiian words by Hawaiian voices has in a measure re-created them until now they sound like indigenous Hawaiian songs and have more than once been thought to be so when heard recently both by island folk as well as by strangers. There is in this metamorphosis the manifestation of a definite creative power such as one feels in the quilt work by Hawaiian women who, taking over the New England patterns and stitchery, have in the course of a century created an art now quite their own.

Prince Liholiho Translates the Prayer Book

With the coming of the Anglican Catholic, or Episcopal church to the Hawaiian Islands in 1862 we find an analogous beauty in translation, and that by the hand royal. The Chief's School, founded by Father and Mother Cooke of the first Protestant mission and conducted in low adobe buildings just back of the palace, included among its pupils the young prince Alexander Liholiho and the charming girl, Emma Rooke. These two, as king and queen, were later destined to shape the religious thought and observance of many of their Hawaiian people. Especially sensitive to the magic of words, the young prince read Tennyson, Kingsley and Longfellow with keen appreciation. On his journey to England in 1850 with his brother and Dr. Judd he was impressed by the stately beauties of Westminster Abbey and the ancient ritual of the Church of England. Not unmindful of the Congregational worship in which he had been taught in his boyhood, his whole heart turned to the older forms. He wrote fluently in both English and Hawaiian, and while

still a very young man set himself to the serious task of translating the English Book of Common Prayer.

Bishop Staley arrived at Honolulu on October 11, 1862. In his very first conversation with the new bishop Kamehameha IV "said he had already completed his translation of the Morning and Evening Prayers and Litany into the Hawaiian language, and that it was then in the hands of the printer." During the next few months of his short life the king worked regularly with the bishop on the Hawaiian version of sermons and on a complete revision of the Hawaiian Prayer Book. The king's preface to this translation is so impressive that Bishop Staley sent it in English form for publication by a mission magazine in England. Of the Hawaiian Prayer Book it may justly and reverently be said that the dignity and beauty of its expression approach closely to those of the original. This is high praise. The full text was completed by the king only very shortly before his death. It was, Bishop Staley recorded, "his daily work and consolation for many months. A fortnight before his death, he sent to England a box of these books just published, specially well-bound, and writing his name in each, as a gift to the Laymen's Council and the Bishop who had so generously helped to send out this mission from England. He had only finished writing his beautiful preface to the book in pencil, lying on his sofa, during his last illness.

The King's Preface

To feel with the king and understand something at least of his striving and yearning, we must look into his thoughts as expressed in his preface to the Hawaiian Book of Common Prayer. The English words are from the translation sent to England by Bishop Staley:

"This Book is a Book of Prayer, sanctioned by the Church of Christ as an

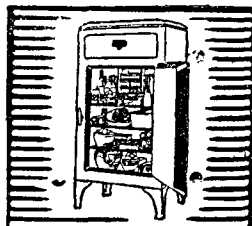
assistant to devotion . . . Its purpose is to teach men the way to pray truly to God; . . . and to teach the Priests of God their own particular functions and those things which they have together with the congregation to perform in the sight of God. . . . This unison in adoration is no new thing, indeed it is very old; nor does it conflict in any way with the Word of God, because therein lie the prototypes of what this Church system is. Let us look to Moses and Miriam and the daughter of Israel; to Aaron with his sons, when they blessed the people; to Deborah also, and to Barak; and who will deny the purposed composition of the Psalms of David as so many prayers and songs of praise to be offered, in reading or from memory, to Jehovah his God? . . .

"In many places in the Word of God we are shown how established a thing it is that the LORD is to be worshipped in this way, that is to say, by offering our praise in one voice, by singing hymns in common, by saying prayers already prepared that all may pray in concert.

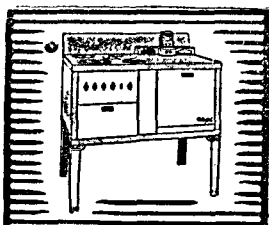
" . . . The Church is, in fact, an association founded and established on earth by our blessed LORD Himself. . . . And because she is one and alone, the Church of our Lord is called the Catholic Church (which means one and universal). . . . Such is CHRIST'S Holy Catholic Church . . . There are branches of this Church in every land . . . and now, behold! she is here with us in these islands of our own.

"Let us see how she felt her way and

FOR YOUR All-Electric KITCHEN



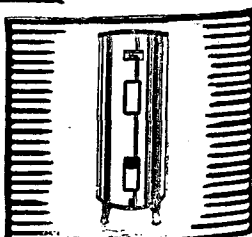
THE THRIFTY THREE



WESTINGHOUSE REFRIGERATOR


HOTPOINT RANGE

HOTPOINT WATER HEATER



The HAWAIIAN ELECTRIC Co., Ltd.  
Palace Square Telephone 3431

As An All Year-Round Dessert Serve



**HO-MIN**  
The Better Ice Cream  
100% "HO-MIN DUSTRY"

Service Cold Storage Company, Ltd.  
919 KEKAULIKE STREET  
Phones 5796 and 5797



Attractive Glassware  
NEWEST BOOKS  
BRIDGE SUPPLIES  
. . . at . . .  
**Honolulu Paper Co., Ltd.**  
1045 Bishop Street, Young Bldg.

reached us at last. Our ancient idols had been dethroned, . . . the temples were demolished, . . . there were no priests, for their office had died out. These changes came, no doubt, by the inspiration of the Holy Spirit, acting through blind, unsuspecting agents. These revolutions were greatly furthered and helped by those devout and devoted men who first brought here and translated into our mother-tongue GOD'S Holy Word; and we, whilst these lines are being written, see the complete fulfillment of what that Bible enjoins in the establishment here of CHRIST'S Church complete in all her functions. Vancouver, long ago, was requested to send us the True GOD; Iolani, (Liholiho) then your King, went to a distant and powerful country to hasten the advent of that which our eyes now see and the spirit within us acknowledges, the very Church, here planted in Hawaii—but how long we had waited!"

#### Bishop Staley's Journals

The effect of the English service in Honolulu may easily be surmised. In a small book now long since out of print Bishop Staley fortunately published, after his return to England, an account of his Five Years of Church Work in Hawaii. Much of vivid interest is also to be found in extracts from his diary and letters printed recently in the Hawaiian Church Chronicle and edited by his daughter, Dr. Mildred Staley, now of Honolulu. Having sung chants and hymns, mostly to Gregorian plainsong, with passengers on board ship on the journey out, the first Bishop of Honolulu made his first service there "a fully choral one. Many natives crowded in and stood around the windows and doors, and some of the foreign residents said they had not set foot in a church for twenty years. The service was in English except for one hymn sung in Hawaiian by the king's request."

And only a month after this the Bishop's record runs: "November 9, 1862. This day our first completely native service was held, long to be remembered. Crowds came, quiet and reverent. The Litany, chanted in Hawaiian, to Helmore's Plain Song, went beautifully, choir and people singing the responses in cadence most musically. . . . At Evening the first public baptism of infants caused amazed interest in a Church full to overflowing with natives. I put the questions in Hawaiian."

#### Colorful Confirmation Service of the King and Queen

From the scene of the royal confirmations on November 28th more than the echo of stately anthem and response comes back to us. This is sketched in the Bishop's volume by one of the English clergy who assisted: "The hour fixed for

the ceremony was 10:30, but long before that time the temporary cathedral was besieged by hundreds anxious to gain admittance. One-third of the church was reserved for members of the Court, House of Nobles, and Consular body; another for the regular congregation, and the rest for the native population. The street was occupied by His Majesty's troops—viz., the cavalry, infantry and rifle volunteers. Precisely at 10:30 the procession entered the church, consisting of the choir of native boys and men vested in surplices, and the Bishop and clergy. At the same moment the sounds of the National Anthem announced the approach of their Majesties; and the Bishop, attended by his chaplain, the Rev. G. Mason, received the King and Queen at the west door. Here the King and Queen knelt down, having begged the Bishop to give them his blessing. His Lordship immediately pronounced Episcopal benediction, and then conducted their Majesties to their seats.

"The service commenced with the Litany, chanted in Hawaiian, the choir responding in harmony; from the musical nature of the language, it had a most solemn and beautiful effect, and the harmony of the responses was perfect. The Litany ended, we then left the church for the vestry, where we re-formed in the

following order: Major Kaauwai (the King's aide-de-camp), vested in surplice, and carrying the Bishop's banner; choristers (native boys and men, two and two), clergy, chaplain bearing pastoral staff, and the Bishop. The procession left the vestry and entered the church at the west door, chanting the 19th Psalm, to the 3rd tone, 2nd ending.

"Their Majesties then left their seats, and stood in front of the altar. The address was read by the Rev. G. Mason. The Bishop having put the question, their Majesties replied in a clear, audible voice. All kneeling, the Bishop said the prayers. His Lordship then called upon the congregation to spend a few moments in silent prayer on behalf of those to be confirmed. The request was responded to in earnest. Those few moments were indeed silent and solemn; the congregation then rose and sang the *Veni Creator* over their Majesties, who remained kneeling. We sang it to the ancient Gregorian melody. The Bishop then confirmed the King and Queen, and afterwards delivered an impressive address. Their Majesties were deeply affected, and so were the people, judging from their devout behaviour and attention. . . . Before the Blessing we sang the 100th Psalm.

"After the service was over, the King



and Queen returned to the Palace, the band playing as before, the guns firing a royal salute. The altar was vested in white, and decorated with flowers, offered by members of the congregation. The King wore his uniform, which is similar to that of an English field-marshal; the Queen was dressed in white, and wore a long white veil. We said Evensong, as usual, at 7:30, and Friday happening to be the evening for the Hawaiian service, the church was crowded with natives; after which we sang a *Te Deum* in the native language as the closing act of this happy and important day."

#### *The Music On Easter Day, 1863*

Significant indeed in the history of Hawaiian church music was this solemn intoning of chant and hymn from Old England, thus rehearsed for the first time in Hawaiian in a great public event. The Easter service the following year, preceded by matins and the Easter hymn at the west door of the church, burst forth in all the glory of "the grand choral celebration, with Mendelssohn's Kyrie, the Agnus Dei and Gloria in Excelsis, from Mozart's Twelfth Mass. The service was striking, and the music beautifully sung by the choir."

When the king died, late in 1863, hymns in Hawaiian formed a beautiful and touching part of the sad pageant of burial. Holy Communion was celebrated chorally as a Requiem, the Queen receiving, and most of the service being in Hawaiian. Even two chorales from the St. Paul of Mendelssohn were sung in Hawaiian by a choir of fifty-two voices. Well might the people mourn the passing of that king who, though faulty as are we all, had yet with his own hands and heart fashioned in the Hawaiian Prayer Book a monument of such beauty and dignity as are accorded to few even of crowned heads.

#### *The First Hawaiian Hymnal*

An English edition of the Anglican church hymnal had been printed in Honolulu in 1862, possibly in anticipation of the bishop's arrival, or not long after. A copy of this edition is owned by the Hawaiian Historical Society, bearing the label: Bequeathed to the Honolulu Library and Reading Association by her late Majesty, Dowager Queen Emma, A. D. 1885. Of the first edition of the Hawaiian Prayer Book and Hymnal published in Honolulu in 1863 the diocesan archives may well boast its copy.

With a fine tenor voice himself, Bishop Staley was also widely experienced in training church choirs. One of the needs he had first felt was that of a church hymnal in Hawaiian. He had therefore appointed a committee, with himself as chairman, "to translate a few hymns for special Church seasons, and restore the real meaning to some which had been altered to fit Calvinistic doctrines." This term Calvinistic still appears in colloquial Hawaiian to distinguish the two denominations, *Kalawina* referring to the mission of the first Protestants in Hawaii, and *Bihopa* always referring to the Episcopalians.

#### *The Bishop's High Standards of Church Music*

Bishop Staley's impression of Hawaiian voices and musical capabilities is today most significant. He noted in his voluntary choir of fifty-two voices many very fine singers who delighted in learning Plainsong and Gregorian chants as well as "quite difficult anthems, Palestrina, the Purcells, and Handel." And in November of 1864 Bishop Staley hoped the following "year to have Bach's Passion music at the end of Lent." He found the Hawaiians "specially appreciative of this solemn type of music," and regretted that their previous training in church music had been limited to simple chorales when "they were capable of rejoicing in even greater music of the old masters and composers." He felt their inherent need of music and even feared that unless led on to the higher forms, they would in time degrade their taste by evolving, a trivial, catchy type of song. Oh, the pity that this prophecy has, in part, come to pass! Our love lyrics and local dance songs to the strumming of the ukulele have, it is true, a well-earned place in the affection of the entire world. But why not add to more of our radio programs the unmatched beauty of our Hawaiian choruses, so organ-like in their resonance and power and volume that instrumental accompaniment simply fades out as a thing superfluous!

Of the Prayer Book and Hymnal there have been a number of editions. I am so fortunate as to possess a copy of the Hawaiian edition printed in Honolulu in 1866 with 63 hymns. It is a battered little book, much used, and was given to me by Sister Albertina of St. Andrew's Priory in 1921. As the gentle Sister handed this copy to Miss Mary Catton for me, she said deprecatingly that she

hoped some day to find a cleaner one. This one had often been lent to the clergy who, she added, were not always particular as to how they returned borrowed books! The first title page in this copy is gone and its edition must be surmised from the second section, the hymnal, which bears its own title page. Date and title, however, of the first section were supplied to me from a duplicate copy which I was once privileged to see in the library of the late Bishop Restarick and which he then told me was sometime to become incorporated in the diocesan archives here. Bishop Restarick's library contained also an interesting Hawaiian edition of the Prayer Book and Psalms printed in Oxford in 1869, as also Na Himeni o ka Ekalesia Anglicana, a Hawaiian hymnal printed in Honolulu in 1880 for the Kula Nui Iolani, or Iolani College.

The little Hawaiian Episcopal hymnal of 1866 prints its 63 sacred songs without notes, but the musical tones of at least one of them ring out with the clear peal of bells. This is the eleventh hymn, a Christmas carol called simply Kerisetemasa. Undoubtedly this was sung, with others, the very first year of the mission in Honolulu in its first celebration of the Christmas service and carol-singing of Old England. Observance of the Christmastide had been little used here by the American mission, who brought the traditions of the simplest Congregational services of New England.

#### *Choral Communion and Procession At Midnight, Christmas Eve, 1862*

But it was a new and joyous thing for others to be learning Christmas carols for weeks before the event and to have the king proclaim Christmas Day a general holiday for all. It was a new thing to have Choral Evensong on Christmas Eve, the church aglow with all the king's silver candelabra; to chant the Hawaiian Litany and Christmas hymns with a full choir; to celebrate Holy Communion at midnight; and then to form in procession with torchlights and wind slowly through the narrow lanes of the Honolulu of 1862, stopping now and then to sing carols and offer prayer, and ending up at the palace with crowds following and "picking up the tunes, if not the words." Although still suffering from the loss of their little son, the king and queen could at last take comfort that the blessing of these ancient ceremonies was come to their native land. The picture of the king, Kamehameha

**BERT G. COVELL**  
PHOTOGRAPHIC  
STUDIO  
Near Hawaii Theatre  
1116 Bethel Street Phone 4040

**BISHOP TRUST CO., LTD.**  
HONOLULU  
Trusts, Executors and Administrators  
Real Estate, Rentals, Insurance, Safe Deposit Vaults

IV, drawn a year later in the sermon preached the Sabbath after his death, is one not soon forgotten. The words are those of Archdeacon Mason, as he described the secret of the king's "Christmas joy last year, when the blazing kukui torches revealed in the streets of his royal city the unwonted sight of a King walking in choral procession at midnight, hymning the nativity of the Babe of Bethlehem."—*"The Friend"*, May, 1935.

**NEW DORMITORY FOR IOLANI SCHOOL**

The new dormitory for Iolani School, which is being constructed by the City Mill Company, is progressing rapidly, and will be ready for occupancy by the opening of the school year in September. This dormitory will be known as "Iaukea Hall" in honor of Col. Curtis P. Iaukea, the oldest living graduate of the school, and a member of its present Board of Governors. It is designed to accommodate twenty-six boys, the house mother, and one master. It will contain also a large recreation room for the boys, and the school infirmary.

Registrations for the boarding department are coming in rapidly. The school will be able to accommodate 96 boarding boys this year.

New teachers engaged for the coming school year are Mrs. Genevieve Street, formerly of the Lanai School; Mr. Clinton Spahr, a graduate of St. Steven's College, Columbia University, who will teach English; and Mr. John C. Cass, Iowa State Teachers' College and the University of Chicago, who will teach Manual Training and Mechanical Drawing. Mr. Cass was at one time an instructor in the Honolulu Military Academy.

It is regretted that work on the much needed chapel has had to be postponed temporarily owing to the failure of the plans to reach New York in time to come before the June meeting of the National Council whose approval must be had on the plans before work can proceed. The next meeting is in September, and if the plans prepared by Mr. Ralph A. Fishbourne and approved by the Board of Governors of the School are approved by the National Council, work will begin by October 1.

A cable tells us that Bishop Littell is returning on the Mariposa, July 29th.

**NOTES FROM THE DIOCESAN ALTAR GUILD**

The Diocesan Altar Guild has changed its hour of meeting from the afternoon to the cooler morning hours, and each Wednesday morning finds our small group happily gathered together, and as usual very busy. We are gradually supplying the requests that we have from time to time received. Our work has been greatly facilitated by the return of the filled in "Measurement Record", that was sent to each Mission in the early spring. These are placed on permanent record in the books of the Diocesan Altar Guild, and can at any time be used for reference.

The arrival of some beautiful colored linens from England, where we had sent an order, gave us pleasurable excitement, now being supplied with the best of material for certain articles.

We had the pleasure of a happy visit from Mrs. Littell just before she left, which was especially appreciated. She is always so deeply interested in our work, and her appreciation and stimulation has meant much to our little group. Some beautiful white linen she brought to us will be very practical. One of our group has been busy making some linen sleeves for the Bishop, and doing some work on the Bishop's rochete.

Through this medium I would like to make an appeal for several workers in our beautiful work! Only a few hours each week, but so much that is real and needed is accomplished. One only has to know the scope of our work to become interested! How very good it would be if some one would come in and assist in making the beautiful stoles. It would help to fill the great void that the departure of Mrs. Carpenter made.

May I here express the very great pleasure it has been to be connected with the Diocesan Altar Guild and to have life enriched by the interesting work and splendid contacts. In His Name,  
**BELLE D. CORBUSIER,**  
 Chairman, District Altar Guild.

The Very Rev. William Ault, Dean of the Cathedral, and Mrs. Ault returned on the Lurline on July 18th from the mainland. We are happy to hear their report that their daughter, Mrs. W. Tobin, is greatly improved in health, and is remaining in Seattle, Washington, through September.

**SELF PROPELLING MISSION WORK**

*Everything Used But the Budget*

In most parishes and missions everything stands or falls by the budget. Over at St. John's-by-the-Sea on Windward Oahu, at the village of Kahaluu, they just toss the budget overboard and go to work. This is the mission, as most of you know, which was established some four years ago in the midst of a Hawaiian fishing village. Most of the village has already been baptized and confirmed, yet new candidates are always arriving. Church unity is perfectly shown, as this mission is the only Church, the Community Hall being transformed into, not a Gothic structure, but a sheet iron worshipful interior. This building is also the parish house and for the past five weeks has been the scene of a Daily Vacation Bible School.

*Young Girls Take Charge*

The Rev. Edgar W. Henshaw is not only the Vicar but as head of the Temperance League of Hawaii is kept busy six days a week and on off moments is supplying at many vacant Church posts on Oahu. His wife keeps equally busy but longed to have such a vacation school for the scores of youngsters in the village. She chose five young Hawaiian girls and trained them, outlining the work during the Sunday visits and at the Wednesday evening Bible classes, which are an institution there. These five girls never did such a thing before, yet they have given forty children a five weeks daily course in Bible study and manual work which many a trained worker on a budget would envy.

Five girls in five weeks had one disagreement. How is that for a record? The girls of the school made enough dish towels for half the village and hand embroidered them too. They denuded the village of old fruit jars, lacquering them and pasting on figures out of wall paper using them as vases henceforth. They did carpentering and painting work. They will end with a grand celebration on July 26th.

*Parish Picnic*

The holiday spirit of the village shows itself again on Sunday the 28th of July when, after family prayer in the mission, they all pile into boats and hold a picnic on Sand Island. We are reporting this

**Sanford Optical Co.**  
 A. M. GLOVER, Optometrist  
 206 Boston Building  
 Fort Street Honolulu, T. H.  
 Island Orders Promptly Attended To

**C. J. DAY & CO.**  
 GROCERS  
 Service and Quality  
 Deliveries to All Parts of the City  
 1060 FORT ST. - - PHONE 3441

**HAWAII & SOUTH SEAS CURIO CO.**  
*Largest Pacific Souvenir Store in the World*  
 1033 Bishop St. Honolulu  
 Branches: Royal Hawaiian and Moana Hotels on the Beach at Waikiki  
 2385 Kalakaua Ave.

late as otherwise the diocese might like to join the party and swamp the boats.

#### *When the Vicar Is Away*

Does interest stop when the Vicar is away? Now listen to this. The Rev. Mr. Henshaw is taking the work of Archdeacon Walker on Hawaii during August, (this is his idea of a vacation), and has his work with the Temperance League on that Island during September. What about the mission which is miles and miles away from Honolulu over the Pali? Well, there are two trained lay readers of the congregation who for eight weeks will conduct the services and alternate in preaching.

One conducts the part in the Hawaiian language, the first lesson and closing prayers always being used, and the other has the English part of the service. They have been thoroughly trained during the past three years. And the congregation will not say, this we are sure, "well, the parson is away today, I will take a vacation." It is their service and of course they will be present. The only Communion service possible during the eight weeks will be celebrated by the Rev. Mr. Shim.

#### *Christmas Savings*

While we are thinking of this mission may we tell you of the Christmas Savings method at St. John's-by-the-Sea. The Church Treasurer is the banking agency. Men, women and children bring him their pennies or dollars at any time during the year. He keeps an accurate record and Mr. Henshaw places the funds in a special Savings Account in Honolulu. Before Christmas the total is withdrawn and distributed to each depositor. They receive no interest as that goes either to the Priest's candle Fund or for the children's Christmas candy.

Nothing like this ever happened to these people until the Church came into their lives.

#### *A Layman Family on Vacation*

One Church family from Honolulu spends the summer near this village. *Every Sunday* they drive over to the mission for the service. It just so happens that the regular organist, a faculty member of Iolani, who goes over every Sunday during the school year to help, is now away, so the young fourteen year old girl of this family plays the organ. It is opportune because this family is so constituted that the chief thrill of the

### **MAY'S MARKET**

For Groceries, Meats, Fruits,  
Vegetables, Bakery Goods  
Beretania St., at Pensacola

week is the service at St. John's-by-the-Sea.

God bless devoted laymen everywhere and the people and Vicar of this mission. We have much to learn from our friends in the village of Kahaluu.

#### **NEW ASSISTANT TO THE DEAN ARRIVES IN AUGUST**

*The Rev. Charles E. Fritz of Berkeley, California, Comes To Honolulu*

While Dean Ault was on the Coast, he took steps to secure a man to fill the position vacated by the Rev. K. D. Perkins. In order to do this he approached Bishop Parsons who gave him the names of several men. Out of these the Dean chose the Rev. Charles E. Fritz who before having a parish of his own, had charge of the young people's work at Trinity Church, San Francisco, under Dr. Deems.

After the first interview with Mr. Fritz, the Dean realized that he was a man very suitable for the position here. He is married and has one child. Mrs. Fritz is a delightful woman, and has done work at St. Margaret's House, Berkeley. Bishop Parsons speaks very highly of them both.

During the month of July, Mr. Fritz has charge of St. Matthew's Church at San Mateo, Calif., the wonderful parish built up by Dr. Cambridge, who is an annual visitor to these islands. The Fritz family expects to leave on the steamer Lurline, which is due to sail from San Francisco on August the 10th, arriving here August the 15th. We bespeak a hearty welcome to them on their arrival, and we hope that their year in Honolulu will be a very happy one.

Mr. Newton Tenney Peck, son of Mr. and Mrs. L. Tenney Peck, who has completed his theological studies at Christ College, Cambridge, England, was expected to arrive in New York July 5th. Plans for his ordination are not known here as yet.

How about the Chronicle dollar!

D. M. Moncrief                      H. J. Ancill  
**CITY TRANSFER COMPANY**  
LIMITED

Baggage, Furniture and Piano  
Moving-Shipping-Storage  
*Agents All Over the World*

TELEPHONES 1281-3579  
702 Fort Street, Malolo Dock  
Honolulu, T. H.

#### **"THE POPE'S INVITATION"**

By the Rev. Kenneth A. Bray

On the occasion of the Roman Catholic Canonization of the Englishmen of blessed memory, Bishop Fisher and Sir Thomas More (and England we are sure will always be grateful for any honors shown her great children by any foreign power or potentate) the Pope issued an Invitation to the Anglican Communion in general and the English Church in particular to "return" to the Roman Catholic Obedience.

The use of the word "return" (which I am glad to say was generally placed in quotation marks) was full of unconscious humor—or was it unconscious? Certainly the word must have brought many a smile upon the faces of those in well-informed Roman Catholic circles. And certainly it would have been more humble, as well as more consistent with history, to have used the phrase "return to each other", which was happily the position taken in a recent book by a Jesuit Priest.

Indeed the use of the word "return" suggested many amusing parallels. Why not on the occasion of King George of England's Jubilee, a polite and Christian-spirited letter from him to the United States—suggesting their "return" to English Rule? Though this parallel is over-kind to Rome, for England found no constituted government here when she colonized the country, whereas blessed Augustine on his mission from Pope Gregory to England found the Catholic Church already there and duly organized.

Or why not a letter from those recent kidnapers to the little boy asking, very kindly, but with the suggestion of demand by right, that he "return" to them? Was he not once in their possession?

The word "return" suggests that it is we have changed, and that Rome remains the same. It reads like a personal in a newspaper, "Return home, all is forgiven"—but "Home" was never like this. It used to be a family settlement presided over by a more or less benevolent Bishop of Rome, whose presiding depended as much upon general goodwill, as upon the inherent authority of his bishopric, but

**ALEXANDER & BALDWIN**  
Limited

**SUGAR FACTORS  
SHIPPING**

**COMMISSION MERCHANTS  
INSURANCE AGENTS**

Offices in Honolulu, San Francisco  
and Seattle



now it is an institution autocratically ruled by a brand new form of government unknown to the Apostolic or primitive Church, called "The Infallible Vicar of Christ." Certainly More and Fisher would never recognize it as "home sweet home", and "invoking the memory of the two new English Saints to a program that they never heard of seems at least mildly absurd."

Now it is true that we were once in communion with Rome and also true that we ought to be so today.

And it is also true that the Pope for a considerable period in history had contrived and intrigued to gain through political means a supremacy over England and the English Church. But it was largely a state and political and financial supremacy both in its method of development, and in its actual expression. And the break with Rome came on this ground, and "Infallibility" has widened the breach.

History is largely the story of man scrambling for power and possession. And power and possession only bring the lust for more. And Rome possessing much at the beginning, and gaining more, has lusted for still greater power and possessions, and alas this lust for power has been Rome's undoing all through history. This lust has made the Roman Church the greatest cause for war and oppression in history; and the end is not yet, as poor Alfred Smith found out when he said in the sincerity of his great heart, "I believe in absolute separation of Church and State"—a statement condemned post-haste by the Pope in an encyclical.

Now as to the claims upon which this Infallibility is based.

A recent cartoon showed a sailor with his wooden leg all crumbling up under him and he is exclaiming "Termites!" Well, the "termites" of history have been busy at work these last few years, and the leg on which the claims of the Papacy are based, has buckled and crumbled. For instance the termites have destroyed the "started by Henry the 8th smoke screen", so long popular with Roman controversialists of the Anglican Church, so that no informed Roman scholar would make such a discredited statement today. The scriptural basis for any Papal claims has also crumbled away. The text "Thou art Peter" is a most doubtful one, and there is only one sure thing about it, it does not mean and never meant anything whatever in the nature of Papal claims.

And the termites have bored into the history of St. Peter at Rome. Was he ever there? Was he ever bishop there? History has no answer "yes" or "no" for either of these questions.

St. Peter wanted, we are told, to make a Hebrew Catholic Church. St. Paul "withstood him to the face", and St. Peter was ruled out of order. This is one mention of St. Peter out of very few as an apostle after Pentecost, but there are so few mentions of him and of his successors for many years, and none which support the Papal claim, that to explain this fact, if there was any truth as to his primacy even, you would have to believe there was an universal conspiracy of silence on the part of all scriptural, patristic and general writers. Nothing could exist and leave so little or no evidence of its existence.

Prior to the fourth century there was no papal decree. Why not? How could that be? How could Rome grown powerful politically and seeking authority for such power explain this extraordinary fact? Isidore, the monk, had an answer. He forged decretals for the purpose. And on this forgery and others for centuries the Popes based their claims. For 1,000 years this forgery was the leg. But termites! And at last in 1580 (Papal Infallibility was declared in 1570) it was confessed as a forgery by Rome, who on it and similar forgeries, had established the position it now maintains.

We have the same Creeds, Sacraments, Orders, Bible, Christ, as the Roman Church. So has the Orthodox or Eastern Church. The Eastern Church separated from the Roman 1100 years ago. Then the Anglican Church foolishly perhaps, waited for another 700 years before doing so. Today the Anglican and the Orthodox are in Communion, Rome is in seclusion.

The growing claims of the Popes, financial, political and legislative forced the final issue. In Europe these things led to the Protestant divisions, but in England while the cause was the same, the temper was different. Here the fight was older. They knew what it was all about. They knew that it was not against the Catholic Church, for England herself

was and always has been Catholic. It was not necessarily against the Pope as head of Church. It was against the unscriptural, unapostolic, un-Catholic, un-Christian and ever increasingly arrogant claims of the new Papacy.

It takes a long time to clean house, and even after years after the yoke was thrown off, the Pope made claims upon England until by the Grace of God he himself made a schism with the English Church by withdrawing such priests as he could and by "ex-communicating" England and her Queen Elizabeth. Since that day the Roman Church has been a foreign mission in England, commonly known among Catholics as the "Italian Mission" and though time has softened the feeling and she is now unhindered and even welcome in her ministrations, England and the English Church are more and more certain of their ground and more and more satisfied with their position. Why do we not as a rule say more about this? Well, it is not our policy. Roman Catholics, Bishops, Priests and laity leave Rome for Canterbury continuously. So certain is the Anglican Church that she spends very little time and energy in asserting her claims or in continuing the controversy. Converts from Rome mean no more to us than "souls". But Rome heralds and proclaims every Anglican that seeks Rome. It is a difference of methods. Perhaps the method of Rome is better.

What then of the "return". Every sincere Anglican recognizes that Rome is the chief see or bishopric of the Catholic Church. We would have no difficulty in according Primacy to the Bishop of Rome. That was done at intervals centuries before the idea of Infallibility ever entered the most exalted Roman brain, and has been done since the "infallibility" blunder was made.

The Bishop of Rome today, through whatever means and by whatever artifice, is the actual head of the largest group of Christians, and as such he must always have a commanding voice. And history justifies our acknowledging that this leadership has been well recognized by the Church, but perish the day when we would be willing to add to our heritage of

The *Jury* usually decides the amount of damages to be awarded but *you* have the privilege of deciding the amount of insurance protection you buy.

B U Y W I S E L Y

**C. BREWER AND COMPANY, LIMITED**

Insurance Department

Phone 6261

P. O. Box 3470

**SAM CHING TIRE SHOP**

OFFICE PHONE 2265

PHILIP AND SAM

245 N. Queen Street and Iwilei Road  
opposite New Market

Expert Vulcanizing & Tire Repairing

Catholic Churchman the foreign and sectarian word "Roman". Reunion on such a basis would not be reunion on Catholic ground, and "return" on such a basis would not be "return" but accepting a corrupt and untenable condition against which all scriptural and catholic teaching protests.

Note: The reader is referred to Bishop Johnson's recent article in "The Witness" which formed the basis for this short memorandum.

### ST. MARY'S BOY ADOPTED

A very welcome letter was received at St. Mary's Children's Home from the Rev. O. M. Bailey, former Chaplain.

He wrote that, being established in his new parish at Port Angeles, Washington, he wished to take one of our orphan boys, Ah Yu Goo, and assume all the responsibility of him until he finishes his education.

Ah Yu is a full orphan brought up with his sister in St. Mary's Home and he is an exceptionally intelligent boy. He wishes to take up the study of electricity which he can get in the University of Washington. Mr. Bailey plans for him to take his final two years of High School work in the same state. He had his fifteenth birthday July 2 and three days later he sailed for Victoria, where he was to be met by Mr. Bailey in whose home he will live.

### ACKNOWLEDGEMENTS

Acknowledgement is made here of gifts and subscriptions received from June 30th to July 24th. Where the amount is not mentioned, it is \$1.00.

Dr. Y. O. Mark; Mrs. John W. Hose; Mrs. Catherine Cockett; Mrs. Sally Chan Mau; Mrs. Wm. K. Kaluakini; Mrs. Mary K. Richardson; Mrs. Clarence Brown; Mrs. Whitney Tompkin; Miss Maud Farden; Mr. Henry Chung; Mr. Robert Asato; the Rev. F. N. Cockroft; Mrs. Rosie Leong; Mrs. H. A. Rogers; Anonymous, \$5.00; Woman's Auxiliary, \$33.00; Mrs. J. W. Caldwell.

The Bishop's Office wishes to thank all those who have been so thoughtful as to answer the Bishop's appeal for copies of back numbers of the Chronicle. Many have been received in the office, and are being put to good use.

### FOR GOOD PLUMBING

go to

### Nott's Plumbing Store

150 So. Beretania St. Phone 2566

### SHINGLE MEMORIAL HOSPITAL

#### *Part of the Superintendent's Report for June*

There were sixteen admissions to the hospital during the month; six male and ten female patients.

There were two births, one boy and one girl.

There was one death; an old man (a County patient) who was in the hospital from April 29th to June 26th.

Nine babies attended the Baby Conference, and four prospective mothers the Pre-Natal Clinic.

Our "Out patients" clinic numbered 132 for June.

Mrs. Coombs sent us a handsome blue rug for the Nurses' quarters.

We had a rather unpleasant incident occur the other evening. Eight boys under the influence of liquor, came up to see a patient, who was not allowed, by the Doctor's orders, to receive visitors. When the nurse refused to allow them in, they pushed her aside and two of them (one whose wife was also a patient) went into the ward. After talking the affair over with Mrs. Cooke, Mr. Munro and Dr. Wiig, who all agreed with me, I had the eight boys arrested and taken to the Police Court. Five of them were made to come up to the hospital and apologize to Mrs. Rodrigues and myself; two are out on a thirteen months' suspended sentence, and the other one was fined \$15.00.

Archdeacon and Mrs. Walker arrived in London in time for the Jubilee Celebration and will have much to tell us on their return. The Archdeacon attended the Church Army Conference in London. Mrs. Walker flew from London to her old home in Manchester, the only other passenger being a volunteer Church worker from the Isle of Man. He was quite thrilled to learn that she was from Hawaii and had been on Bishop La-Mothe's staff for he knew Bishop La-Mothe's relatives, a brother of the Bishop having been Deemster of the Isle of Man.

The Walkers when last heard from were visiting relatives in Scotland.

### Williams Mortuary, Ltd.

MORTICIANS

J. T. BOYD, Manager

3524 — Day and Night Phone

68474—C. P. Osborne

1076 SOUTH BERETANIA STREET  
P. O. BOX 3164

### POST REFORMATION MITRES

On this topic there lately appeared several Letters to the Editor in the columns of the London Weekly Observer, which made contact with Hawaii, somewhat in the following manner:

The question was advanced as to when the use of the Mitre and Bishop's Staff were re-introduced to Anglican Church usage in comparatively recent times, these appanages or adjuncts having been abandoned at about the time of the Reformation.

The replies made direct contact with Hawaii in this way:

It was brought out beyond dispute, that the very first such occasion on which an Anglican Bishop in the 19th Century was invested with a Mitre, was when Bishop Staley was ordained Bishop of Honolulu.

This however was not looked on as a complete answer to the question as Bishop Staley was not Bishop of a See in England, but merely of an Anglican Missionary See. Almost immediately however, the genuinely Anglican home-located Bishops seemed to adopt the change which thereafter became universal.

Strange, is it not, that far-off Hawaii should be found giving, as it were, a lead to the mother-church, in a matter of such prominent, (tho' perhaps not very serious) importance?—J. H. W.

### ANSWERED PRAYER

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of Christ.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He received nothing that he asked for—yet his prayers were answered and he grew into a real Christian.



bread and biscuits  
fresh every day

Made in Honolulu by  
Honolulu men and women

### CHURCH ARMY

There are several points of interest in the life of the Episcopal Church on the Hamakua Coast which took place last month.

The visit of Bishop Littell gave us all a great deal of pleasure and encouragement. A Confirmation Service was held in St. Columba's Church, Paauilo, on Friday evening, June 14th, when thirteen young Filipino men from the camps around were presented by the Church Army to be confirmed. The Church was full and among those present it was encouraging to have the support of our Plantation Manager, Mr. Robertson also Mr. and Mrs. Richmond. The service was bright and helpful also inspiring and the choir which with the exception of the Church Army Captains, were Filipinos, who did well, especially the seven small boys who are still proud to wear the cottas which were kindly made and sent by the Ladies' Altar Guild in Honolulu. The office of Crucifer was reverently carried out by one of our regular communicants.

The following Sunday morning we had our monthly celebration of the Holy Communion, the Bishop being the celebrant. There was a splendid attendance of communicants including the newly confirmed who received their first communion. At the close of the Communion Service, three Filipino babies were received into the Church after which the Bishop gave them the Blessing. During his visit here, the Bishop accompanied by Captain Oliphant visited camps at Paauhau, where meetings were held and well attended by Filipinos and all gave the Bishop a hearty welcome. Paauilo Church was tastefully decorated and adorned with beautiful lilies for both services, it was kindly undertaken by Mrs. Richmond, assisted by Mrs. Benson.

There have been some additions made to add to the beauty of the interior of the Church, in the way of new blue curtains in the sanctuary, and blue Altar frontal to match, which certainly made a lovely background for the lilies, and also there is now a Children's Corner also in blue which we hope is going to prove a great help to the Children's work here and bring with it much blessing. The pleasure and approval of the Bishop of these additions were certainly encouraging.

Last month a Rummage Sale was held in the Paauilo Camp Hall. The proceeds of the sale amounted to about eighty

**NUUANU FUNERAL PARLORS, Ltd.**

David Y. Akana, Mgr.

1374 Nuuanu Avenue nr. Vineyard St.

Morticians and Funeral Directors

DAY AND NIGHT PHONE 2494

dollars, which is to be given towards our assessment. Mrs. Richmond and the Misses Craiks with the Church Army workers were busy all day preparing in the morning and selling in the afternoon. The Church Army are indeed grateful to all kind friends at Honokaa, Paauilo, Paauhau, Ookala and Papaaloa who so kindly helped us with sending articles for the sale, and also our good friends in Honolulu, who never fail us when help is needed to carry on God's work along the Hamakua Coast. To one and all we extend our warmest thanks and appreciation.



### PRIORY NOTES

Sister Anna Grace, C.T., stopped over for a week in Honolulu, en route from Wuhu, China, to Glendale, Ohio. Sister Anna Grace has been Sister Superior of the Branch House of the Sisters of the Transfiguration at Wuhu for the past five years. She was a teacher at the Priory 1926-27.

Mrs. Cooper Procter and Miss Mary Johnston of Glendale, Ohio, visited the Priory July 3rd to 6th on their return from a trip to Japan and China.

The new schoolroom is being built rapidly, and will be ready, if all goes well, for use in September. Miss Gault of Kansas is expected to arrive in August to take the place of Miss Juleff Coles, who will teach next year at Lihue, Kauai. Mrs. Kenneth Day will teach grades two and three in place of Miss Helen Brown, who will go to Kona, Hawaii. Professor J. S. Donaghho will teach science and mathematics in place of Miss Ruth Baker, who is taking a trip around the world. The rest of the faculty will be the same as last year.



### PERSONAL ITEMS

It will be of more than passing interest to the many friends of Consul General and Mrs. Gerald H. Phipps to learn of the decision of their son John to study for Holy Orders.

He goes to Cambridge in October. His parents sail for their new post at Seoul, Korea, the end of August. That they will not pass through Honolulu on their way will be a disappointment to their friends here. This family were devoted

members of St. Clement's Parish while on duty in Honolulu, Mrs. Phipps being the capable President of the Woman's Guild and Auxiliary.

The services at St. Mary's Mission since the departure of the Rev. O. M. Bailey have been cared for by the Bishop and various Honolulu clergy. During the absence of the Bishop the Mission is indebted to the Rev. Leon Harris, the Rev. Joseph C. Mason, the Rev. Canon Kieb, the Rev. Edgar Henshaw, the Rev. J. Lamb Doty, the Rev. Albert Stone and the Rev. E. Tanner Brown for the continuance of services.

The children of St. Mary's Home are filled with excitement at the prospects of two weeks at Palama Settlement Fresh Air Camp at Waialua.

This will be the third year for their outing. The first year the children were indebted to Dr. Platt, who made it possible, the second year the outing was financed by Canon Kieb of St. Elizabeth's. This summer Mr. Wm. McKay and the other members of the Board of Directors said that the children must not be disappointed and so they are to go on Saturday, July 27.

Interesting letters have been received from Helen Seu, who is having a happy vacation with Miss Margaret Van Deerlin who has gone home on furlough. Helen will be at St. Margaret's House, Berkeley, California, ready to begin her new studies on August 20.

Mrs. Edgar W. Henshaw, chairman of the Birthday Thank Offering, reports that a total of \$58.13 has been received from the various parishes and missions. The object for the offering during this triennium is for a Church Hospital in China, and it is interesting to know that our children seem as greatly interested in this project as they were for the Chapel at Iolani.

Church School treasurers are asked to send in their offering promptly, as the interest on the savings deposit adds to the total.



### THE VALHALLA OF THE BRITISH EMPIRE AND HAWAII-NEI

Is there any connection, or let us say association, between these two far-sepa-

## INSURANCE

Liability, Accident, Fire, Automobile, Marine and Bonding

## TRAVEL and SHIPPING

To the Orient, Across Canada, To Europe  
Special All Expense European Tours

**THEO. H. DAVIES & COMPANY, LIMITED**  
SHIPPING AND INSURANCE AGENTS

rated places; one in the middle of the world's largest Ocean—the other surrounded by the sub-cities of the world's crowded and greatest Metropolis?

To this question we think the answer must now be—"Yes"—keeping in mind that early last month, in Westminster Abbey the mortal remains were buried of the brother of one of our most worthy and unassuming citizens, namely, Mr. Edward Madden, late of Kohala, now retired and residing in Honolulu, where he is a member of St. Clement's Church.

The brother referred to was Sir Charles Madden, Bart, Admiral of the Fleet. He was Chief-of-Staff and 2nd in command of the Great Fleet, 1914-1917, under Viscount Jellicoe, to whom he was related, as they had married two sisters. From 1919 to 1922 he was Commander-in-Chief of the Atlantic Fleet, and from 1927 to 1930 First Naval A. D. C. to the King, who held him in high regard and deputed his own personal physician to attend him during his last fatal illness. He was also First Sea-Lord and Chief of Naval Staff, 1927 to 1930, and when his eventful, strenuous life ebbed away a few weeks ago, it was amidst universal expressions of regret and esteem, which latter, had however already taken shape in the formidable list of honours from abroad of which he had been the recipient.

The burial service in the Abbey took place early in June, the pall-bearers including four full Admirals, one Field-Marshal and the Commander of the Royal Air Force.

Interment in the 900-year-old Abbey of Westminster (of St. Peter) is a most jealously-guarded privilege—so much so, that (rather surprisingly to us moderns) it was not extended to the great "Iron Duke", (Wellington), nor even to Nelson himself—the bodies of both being buried in St. Paul's.

In the Abbey itself, all, save one, of the sovereigns of England since the Norman Conquest (11th Century) were crowned, and the bodies of many of them and of their greatest subjects lie buried.

Among these latter great ones, we may now include the name of "Our Mr. Madden's Brother", and we assuredly all heartily sympathize with him in his present feeling of heavy personal loss, and in admiration for the faithful, useful and honoured life now in God's own time brought to its appointed fitting end.—  
J. H. W.

**THE BISHOP'S SCHOOL**

Upon the Scripps Foundation. Boarding and day school for girls. Intermediate Grades. Preparation for Eastern Colleges. Caroline Seely Cummins, M.A. Vassar, Headmistress. The Right Rev. W. Bertrand Stevens, President, Board of Trustees.

LA JOLLA, CALIFORNIA

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

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convocation Assessment	Paid	Episcopate Endowment
<b>OAHU</b>								
St. Andrew's Cath. Parish.....	\$2,640.00	\$1,440.00	\$ 260.00	\$.....	\$1,700.00	\$350.00	\$.....	\$ 27.75
St. Andrew's Haw'n Cong.....	600.00	.....	55.28	.....	55.28	52.50	.....	.....
St. Peter's.....	792.00	330.13	110.75	.....	440.88	29.25	.....	28.05
St. Clement's.....	552.00	179.70	60.00	70.00	309.70	52.50	26.25	9.65
St. Elizabeth's.....	420.00	200.00	.....	30.00	230.00	29.25	.....	.....
St. Luke's.....	120.00	118.00	.....	2.00	120.00	11.75	5.00	.....
Holy Trinity.....	180.00	151.00	.....	.....	151.00	15.00	.....	.....
Epiphany.....	150.00	61.13	12.03	20.00	93.16	17.50	.....	1.12
Good Samaritan.....	30.00	.....	30.19	1.00	31.19	2.00	2.00	.....
St. Mark's.....	90.00	51.10	55.65	1.65	108.40	11.75	.....	.....
St. Mary's.....	150.00	.....	72.21	.....	72.21	11.75	11.75	.....
St. Alban's (Iolani).....	240.00	.....	241.44	.....	241.44	11.75	11.75	8.62
St. John's-by-the-Sea.....	60.00	34.00	.....	.....	34.00	2.00	.....	.....
St. Stephen's.....	75.00	24.78	32.81	.....	57.59	2.00	2.00	3.30
Moanalua Sunday School.....	12.00	.....	12.00	.....	12.00	2.00	.....	.....
Post Chapel, Schofield.....	90.00	.....	42.43	.....	42.43	1.00	.....	10.00
St. Andrew's Priory.....	240.00	.....	241.09	2.00	243.09	2.00	2.00	.....
Cathedral Japanese School.....	60.00	19.15	15.85	.....	35.00	1.00	.....	.....
Young People's Ser. League.....	30.00	.82	.....	.....	.82	1.00	.....	.....
Ho. Br. Wo. Aux. Miscl.....	.....	.....	.....	98.58	98.58	.....	.....	.....
<b>MAUI</b>								
Good Shepherd, Wailuku.....	360.00	.....	28.50	25.00	53.50	29.25	.....	.....
Holy Innocents', Lahaina.....	216.00	87.52	12.48	10.00	110.00	17.50	17.50	3.18
St. John's, Kula.....	48.00	.....	48.91	.....	48.91	7.00	.....	6.51
<b>HAWAII</b>								
Holy Apostles', Hilo.....	180.00	80.00	26.92	.....	106.92	22.25	.....	.....
St. Augustine's, Kohala.....	210.00	72.94	2.95	24.50	100.39	11.75	11.75	2.05
St. Augustine's, (Korean).....	30.00	12.90	.....	.....	12.90	6.00	6.00	.....
St. Paul's, Makapala.....	108.00	132.00	.....	.....	132.00	6.00	6.00	1.75
St. James', Kamuela.....	72.00	17.99	.....	.....	17.99	6.00	.....	.....
St. Columba's, Paauilo.....	180.00	.....	.....	.....	.....	11.75	.....	5.05
Christ Church, Kona.....	336.00	45.45	.....	75.00	120.45	29.75	29.75	.....
St. James', Papaaloa.....	210.00	83.50	.....	5.00	88.50	11.75	11.75	.....
<b>KAUAI</b>								
All Saints, Kapaa.....	240.00	.....	.....	20.00	20.00	25.00	25.00	6.04
W. Kauai Missions, Kekaha.....	87.00	35.74	.....	5.00	40.74	6.00	6.00	5.50
Emmanuel Mission, Eleele.....	30.00	6.94	.....	.....	6.94	6.00	.....	2.00
<b>MOLOKAI</b>								
St. Paul's, Mauna Loa.....	24.00	.....	24.00	.....	24.00	2.00	2.00	.....
Holy Cross, Hoolehua.....	30.00	11.20	4.13	1.00	16.33	2.00	.....	4.10
<b>TOTALS.....</b>	<b>\$8,960.00</b>	<b>\$3,195.99</b>	<b>\$1,389.62</b>	<b>\$390.73</b>	<b>\$4,976.34</b>	<b>\$806.00</b>	<b>\$176.50</b>	<b>\$124.67</b>

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

**FOR SAFEKEEPING**  
**PUT YOUR SNAPSHOTS**  
**IN A PHOTO ALBUM**  
 We have a wide selection  
 at reasonable prices

**EASTMAN**  
**KODAK STORES**  
 1059 Fort Street, near Hotel Street

*The New, Modern*  
**ROPER GAS RANGE**  
 —will save time,  
 labor and money,  
 in your kitchen.  
 Priced as low as  
 \$26.50.

**HONOLULU GAS**  
**Co., Ltd.**