

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*

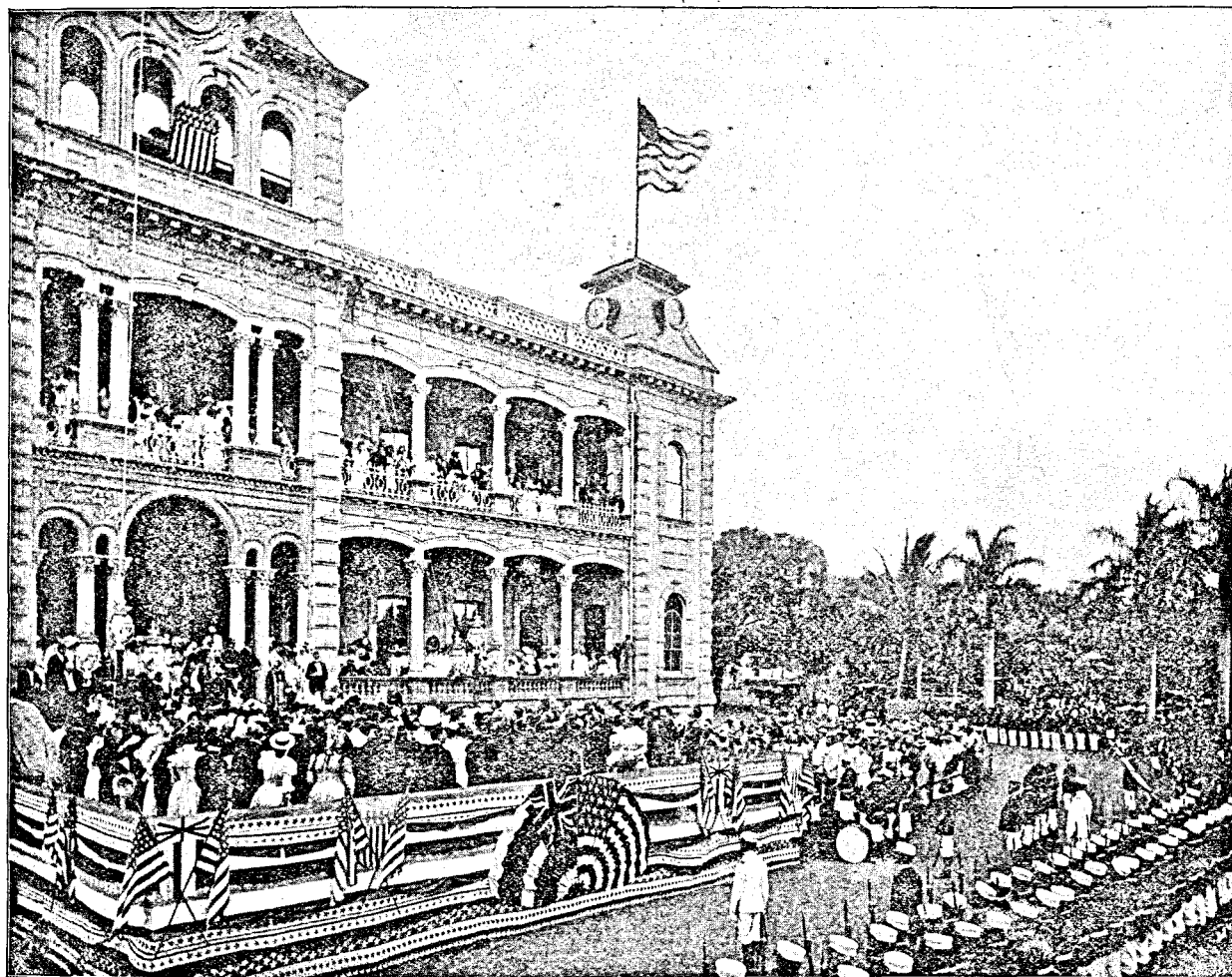
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- The Rev. J. Miller Horton, Holy Innocents',
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- The Rev. Edward M. Littell, B.A., Deacon,
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1934

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1931

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The-Sea, Kahaluu, Oahu. 1931

Captain Henry Hamilton, Eleele, Kauai.
1932

Captain John Oliphant, Paauilo, Hawaii.
1932

Captain Denis Smith, Kohala, Hawaii.
1936

Captain Harold Wilmot Smith, Eleele,
Kauai. 1936

Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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Successor to the Anglican Church Chronicle

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

THE REV. E. TANNER BROWN
Associate Editor

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CALENDAR FOR JULY

- July 4—6th Sunday after Trinity
July 7—SS. Cyril and Methodius
July 11—7th Sunday after Trinity
July 18—8th Sunday after Trinity
July 22—S. Mary Magdalene
July 25—S. James
9th Sunday after Trinity
July 26—S. Anne
July 29—S. Olaf
August 1—10th Sunday after Trinity
August 6—Transfiguration

"A MISSIONARY APPRAISAL, AS OF JANUARY 1937"

We are indebted to the Bishop of Shanghai, the senior bishop in active service in our American Church, Frederick Roger Graves, for bringing to our attention a striking article by Dr. Robert E. Speer in the January number of the "Missionary Review of the World." We quote a few sentences which are worthy of particular attention.

"The missionary motive has thinned out in many quarters. Humanitarian concepts, appeals for world peace and international and interracial, and even interreligious, good-will have been substituted for the evangelical ideas.

"The home church has been confused and misled by the just emphasis that is laid in foreign missions on the native or national or indigenous church, as aimed at and in such glorious measure already partly achieved.

Over-Regimentation of Benevolences

"There is also the situation in the home churches. Many of these churches are suffering from a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives; which subordinates causes in common treasury pools, which increases overhead charges, which removes the donor to a fatal distance from the cause which he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work. In all the churches foreign missions are, as they have always been, the burden of the minority, and are too often sacrificed by the power of the majority to the interest of causes near at hand—the very right of the minority to direct their gifts to foreign missions being sometimes frustrated or abridged.

Additional Missionaries Needed

"New missionaries should be called for and sent out. The day for this is not past. It is true that in the recent years of depression many boards have had to reduce their staffs. It is also true that this reduction has been lamentable. The good of it, in throwing responsibility upon the native churches, could have been secured without the appalling loss to the work in the withdrawal of qualified and experienced missionaries.

The Fundamental Aim Of All Missionary Work

"The fundamental evangelistic aim of the foreign mission enterprise must be kept clear and made even more dominant. In spite of advice to subordinate this aim, or to regard it as fulfilled in humanitarian service, the declaration which a number of mission boards have made should stand unaltered in its letter and meaning:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, and self-governing; to co-operate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

EFFECTIVE PERSONAL WORK AT LEAHI HOME

By The Rev. J. Lamb Doty

Incidents in the Experiences of Our Missionary-at-Large

My "red letter" day this quarter was when the Bishop confirmed Miss..... and Mr..... at Leahi Home. They are both enthusiastic Intercessors, have become Associates of the Order of the Good Samaritan, and will render creditable service for the Church. Mr..... was for several years a student at Iolani School, and while baptized by a Roman priest, has attended our Church services at Leahi Home for the past five years. Miss..... in childhood was affiliated with the "Latter Day Saints", but as she received her first communion on Easter Day, one felt the complete surrender of her life in Christ Jesus.

A few months ago, Strothers E. Smith was admitted into Leahi Home, desperately ill and mentally depressed. He was born in Kentucky, and was a World War veteran. He had been confirmed in his early youth, but had drifted away from the Church, and had not received Holy Communion for twenty-eight years. I contacted him frequently. Finally, one day he made his confession, and was

granted absolution. This was on a Friday afternoon, and I promised to give him his communion the following Sunday morning. But he passed into Paradise Saturday night. The Veterans' Bureau defrayed the expenses of his burial. We procured a "firing squad", and after the burial service he received the three volley honor paid the soldier dead.

On Maundy Thursday, in the small hours of the morning, John Graham passed away at the Indigent Hospital. He has been under my spiritual care for several months. He had been a communicant of the Irish Episcopal Church, but had not made his communion for several years. He was a British war veteran, and like so many others, had found it difficult to adjust himself after the war, and so had roamed from place to place. There was nothing vicious in his life, and I have given him the Holy Communion every month. This he felt gave him "courage and strength to carry on", as he expressed it. The British government awarded him three medals for bravery during the World War. I took the burial service at Nuuanu Cemetery, and his urn was draped with the Union Jack. A delegation of British war veterans attended the service.

HEADMASTER STONE SPEAKS AT PUNAHOU GRADUATION

Faith Is Vital.

"By faint heartedness, timidity, lack of courage and persistence, and, above all else by lack of faith, people rob themselves of the greatest riches of life. But to those with courage, daring, persistency and faith, life is full of high adventure and great and rich rewards."

This was the theme of the baccalaureate sermon preached Sunday evening, June 13th at Dillingham hall to graduates of Punahou school by the Rev. Albert H. Stone, headmaster of Iolani School.

Using as an example the story of Moses leading his people to the promised land, Mr. Stone emphasized the hardships and privations which came through wavering and lack of faith.

"There is a dangerous tendency in this materialistic age to dilute some of the great religious and spiritual truths which Christ taught," Mr. Stone warned. "There is a tendency in this age of superficial socialization to take from Christ's social teachings the vital force which makes them operative.

"We hear too much today the cry that it matters little what we believe so long as we live a good life, so long as we do deeds of kindness and mercy, so long as we show charity. But this kind of doctrine overlooks the all important fact that action is based on belief, and that the doing of these worthy things is but the translation of our belief into action.

"Constructive actions are based upon fundamental principles of belief, and without that inner driving power there is little accomplishment."

THE PRIORY COMMENCEMENT

On Wednesday, June 2nd, at Tenney Memorial Hall, the 21 members of the 69th graduating class of St. Andrew's Priory received the reward for twelve year's work. The graduates, each wearing a white dress of her own making, were given red carnation leis as they took their places on the platform, and the touch of these school colors, red and white, against the quiet tones of the stage drapery, made a charming picture.

Bishop Littell, Warden of the Priory, gave the Invocation, and offered the opening prayers. The class president, Miriam A. Wong, welcomed the guests, expressed sincere thanks to the Sisters and teachers for their help and encouragement during the years, and gave a warm word of Godspeed to her classmates. An essay was read by Frances Tyau on the fine achievements of women in the Islands. Kam Yip Lum, the valedictorian, has been a Priory girl throughout her entire school life, with an invariable standard of high scholarship.

The guest speaker, Prof. Henry P. Judd of the University of Hawaii, vividly told us of, and emphasized, the cultural background of the Hawaiian people. He went back to first principles, the alphabet,

and characterized the Hawaiians as "appreciative, courageous, dutiful, educative, friendly, generous, happy," truly a gallant array. The diplomas were then presented by Bishop Littell, after which the Chaplain of the School, Father Bray bade farewell to the Senior Class. The closing prayers were offered by the Very Rev. Dean Ault, and the blessing was given by the Bishop.

Laughter and tears came with Aloha Oe as the graduates stood at the foot of the platform, receiving congratulations from relatives and friends. The 69th commencement will go down in history as the soul of wit, for it took just 55 minutes.

CHURCH ARMY WORK BEARS FRUIT

Capt. George A. Benson of Church Army Headquarters, Paauilo, Hawaii, has sent over to us several letters written to him by Filipino friends who have returned to the Philippines after working on the Hamakua Coast for several years. We quote from one letter to Mrs. Benson:

"It is really interesting to have new experiences nearly every day. I think that pounding rice is the hardest job the women have to do here, especially in the barrios where I am living. There are stone and wooden mortars, but the stone mortars are best because it is easier to pound the rice in them. I am learning to do these things, but at first they seemed so very very difficult.

Weaving cloth is another thing that must be done. Looms are in almost every house here in the Ilocas provinces. I am learning to weave cloth and it's really lots of fun. Spinning cotton into thread is also fun. Those who are experts at it do it so fast you could laugh when watching them. This too I have learned to do.

Planting rice is never fun. Those who plant rice must be in the mud the whole day through, sticking the little plants in the mud, row by row. The seeds are first planted in dry ground, and when they have grown to more than a foot

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high, they are ready for transplanting in the muddy field. At present the grains of rice are peeping from the stocks. The others have proudly raised their heads to receive the rain, wind, and sun. About the end of next month the men, women, and children shall be in the fields harvesting the rice. Harvest time shall last until February of next year. The hills, the plains of rice fields waving in the breeze, the blue skies, and the pink clouds are very very beautiful at dawn.

I have had the opportunity to go to Independent Church sometimes. I cannot go every Sunday because of the muddy roads that lead to town. You see I live in a barrio (out of town) and it is very difficult to go to Church, especially when it is wet. Although I don't have the opportunity to attend these services of God, I have always put my faith, my love, my hope, my all in him. His loving presence seems to be always about me. I have not forgotten to read my Bible, and to help each and everyone of us to be good."

Another letter, also from a communicant who formerly lived in Hawaii, says:

"God bless you and all, that we not forget each other. To all my brothers and friends in Hawaii, I wish them to sacrifice in the name of Jesus. They should serve God, for without Him, the world might have been damaged and wrecked. God is the Fountain of Peace, Goodwill among men, and the Saviour of Mankind. I wish my fellow-brothers to seek the guidance of our Good Shepherd, Capt. George A. Benson, who knows and understands the way.

I deeply regret of being too far-distant from my brothers and sisters over there in the Church work and activities. I wish my brothers and sisters to write me sometimes, by which all Church members could be made dear to each and everyone."

VESTRYMEN SUBSCRIBE TO CHURCH PERIODICALS

Chicago—Every member of the vestry is subscribing to one of the national Church weeklies—that is the accomplishment of two Chicago parishes. They are St. Paul's, Kenwood, and Christ Church, Winnetka. This is the result of a concerted effort made by the two rectors, who expressed the belief that Churchmen would be better Churchmen if they subscribed to and read conscientiously some Church weekly.

50th YEAR OF NIPPON SEIKOKWAI OBSERVED

Three-Day Celebration in Tokyo Attended by Representatives of Many National Churches

Tokyo—For the first time in its history, the Nippon Seikokwai (Holy Catholic Church in Japan), celebrating the 50th anniversary of its existence as an autonomous Church, gathered together all the workers in the various fields of its activities and representatives of all varieties of orders in the Church for three days of united conference, prayer, and praise.

The beauty and color of the celebration and the variety of ceremonial surrounding such events is familiar enough to the Churches of the West but to the Church in the Far East there has been scarcely any opportunity for such a gathering. To the thousands of Churchmen gathered from the remote and struggling outstations of a missionary church it was a new experience to rub shoulders with visiting dignitaries of the Church representing the great mother and sister Churches in other lands, and to observe strolling about the grounds where the temporary tented church was erected nuns, members of the Church Army, monks of the Cowley order, and other familiar sights that mark great congresses of the Church.

The confidence, strength, and fervor of the Nippon Seikokwai expressed in its thousands of delegates from all parts of the Japanese Empire reached a climax in the solemn Eucharist on the second day of the commemoration.

3,000 Receive Communion

More than 5,000 clergy and laity, representing the Church in every part of the Empire, and in countries bordering on the Pacific, attended all or part of the celebration. The solemn Eucharist began at 9 A. M. on the second day and ended shortly after noon. More than 3,000 men and women made their communions. The Primate of the Church in Japan, Bishop Heaslett of South Tokyo, officiated, assisted by the other nine members of the Japanese House of Bishops, while 30 priests selected from the ten dioceses of the Nippon Seikokwai administered the Blessed Sacrament to the people. [In their approach to the Altar steps the huge congregation formed lines stretching the length of the campus.]

At times the traffic in the street between the Theological College campus and the St. Paul's University campus was so jammed that the Ikebukuro police stationed three traffic officers to control the crowds. The throng was directed to the various sections of the grounds by a corps of 50 members of the Brotherhood of St. Andrew and two troops of Boy Scouts who served as guides throughout the three-day meeting.

Sister Churches Send Greetings

At the opening Evensong on Wednesday the greetings of sister Churches in the United States and Korea were given. Bishop Tucker brought the greetings of the Church in the United States and Bishop Cooper of Korea represented this Church. The Rev. John M. Yamazaki, rector of St. Mary's Church, Los Angeles, spoke on behalf of the Japanese congregations in North America.

The greetings of the Archbishop of Canterbury as well as those of the Archbishops and Metropolitans of the Churches in Canada, Ireland, Scotland, the West Indies, Australia, New South Wales, New Zealand, South Africa and from the Bishops of Egypt and Sudan, Labuan and Sarawak, Gold Coast Colony, Argentina and eastern South America, the Falkland Islands, Gibraltar, Iran, Jerusalem, South Australia, and the Philippine Islands were read. The Rt. Rev. Alexander Wood, Bishop of Nagpur, representing the Metropolitan of India, Burma, and Ceylon, was taken ill enroute to Japan and had to enter a Shanghai hospital.

On the closing day Bishop Tsen of Honan, representing China, brought the warm greetings of the sister autonomous Church of the Orient. He was to have flown to Shanghai direct from the Chinese Church's General Synod in Foochow to board the Nagasaki Maru which would have landed him in Japan in time to reach Tokyo for the opening service, but bad weather delayed the plane. He arrived in Tokyo early on the closing day.

All present felt the dramatic significance of a Chinese Bishop speaking on behalf of an independent branch of the Anglican communion to another independent Oriental Church. Within the memory of many of those in the great gathering there was no independent Anglican Church in China, and no independent Anglican Church in Japan.

Very appropriately Bishop Tsen brought out the thought in his address

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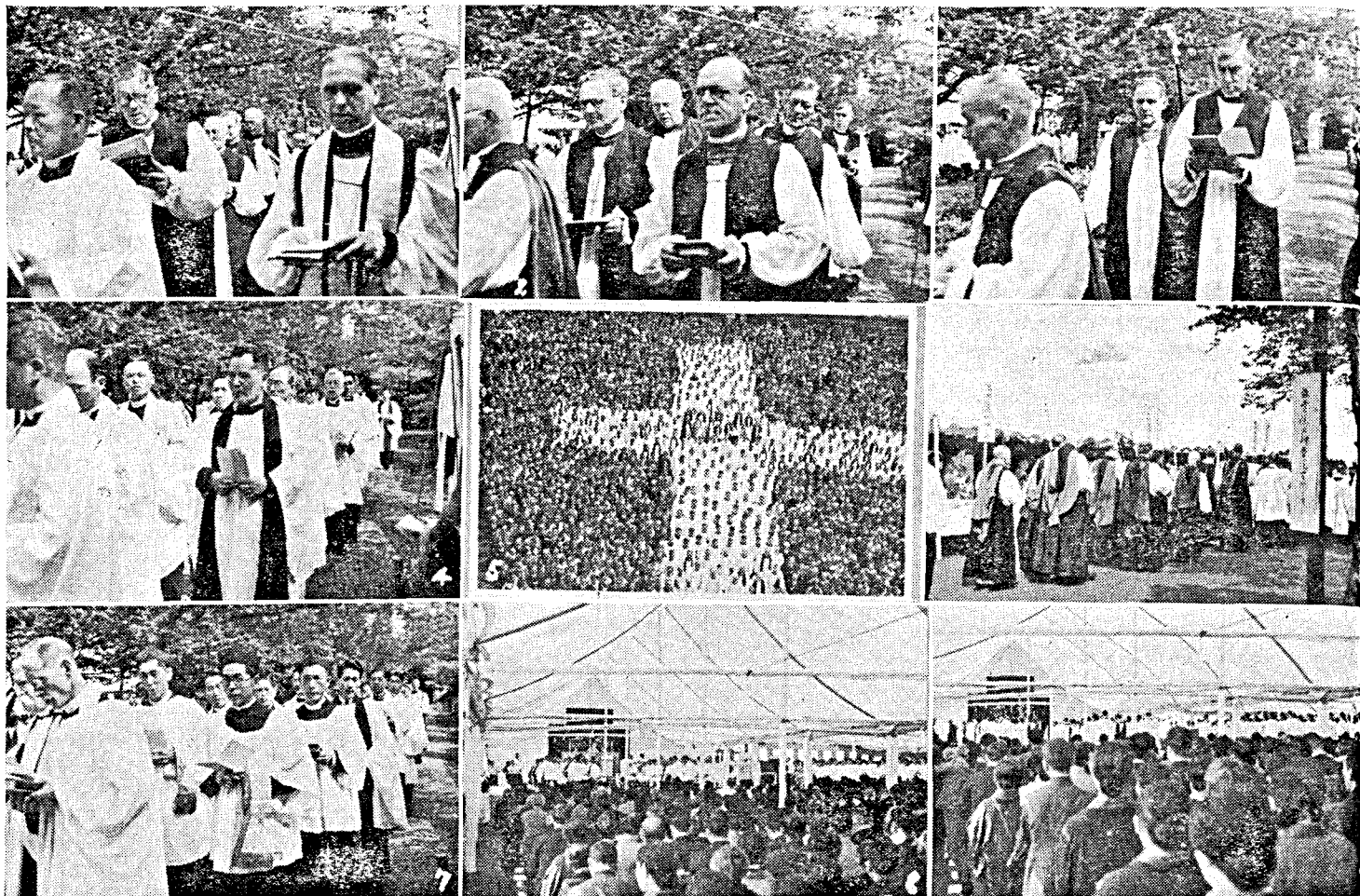
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Scenes at the Golden Jubilee Celebration of the Nippon Seikokwai (Holy Catholic Church in Japan). 1, 2, 3 and 6. Anglican Bishops from China, America, Korea and Japan in the Procession at the Holy Eucharist. 4. Clergy in Procession. 5. "The Living Cross" made up of about 4,000 delegates to the Jubilee. 7. Korean clergy in Procession. 8. View inside the enormous Tent Church. 9. View at the "Gloria in Excelsis."

that there is no Japanese Catholic Church nor Chinese Catholic Church but there is a Holy Catholic Church *in* China, there is a Holy Catholic Church *in* Japan, and that by their very nature they are simply parts of the Holy Catholic Church of the world and it exists only to propagate the love which can make all races unite in the love of God.

"Remember," added Bishop Tsen, "that the Churches are only national in scope when people are organized in one locality. The Church is international—super-national—and it may have to say things with which governments may not agree; but the Church of Christ is on earth not to seek agreement but to proclaim the truth of God."

Huge Tent Church

All the principal meetings were held in the huge tent erected on the lawn of the Central Theological Seminary. It was skilfully arranged like a Gothic church, with a raised platform on which a natural wooden Altar stood, and where seats were provided for 250 clergymen as well as the massed choirs of all the Tokyo city churches. Amplifiers were provided for the speakers and also for the organ, so that the entire proceedings could be heard by everyone present.

Extra Seats Needed

In the processions for the opening Evensong and the solemn Eucharist some 600 clergy, seminarians, and officials participated. A mixed choir of 250 gathered

from the 29 parish churches of Tokyo sang the choral parts of both services, and a new electric organ with several amplifiers carried the music to all parts of the campus. Provision had been made to seat 2,000 in the tented nave of the temporary structure. Provision had to be made on Thursday for an additional 2,000 seats in the open on either side.

At least 1,500 men and women representing small churches, missions, and outstations in all parts of Japan joined with Churchmen of Tokyo and the larger cities in the commemoration. The whole diocese of Tokyo rallied to provide housing for the out-of-town Church visitors.

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Milan, in May.

"We were simply exhausted with the wonderful scenery of the St. Gotthard Valley and Pass. It is certainly the most spectacular R. R. trip in the whole world. It was a real relief when we came to the tunnel, and didn't have to look at any more scenery for ten minutes or so! Never shall I forget that trip. As soon as we were out of the tunnel, we noticed the different character of the scene, Italian atmosphere replacing the German-Swiss.

Then came the wonderful Lakes, Lugano and Como, and finally Milano. Almost too much in one day. You never saw anything quite as grand as the new Station at Milan. It is not good-looking, being over-carved and over-ornamented, hence inartistic and heavy. This morning we went to the Duomo. It was stunning, but seemed smaller than I had remembered it, perhaps because I have seen English Cathedrals, and New York in between. We visited the tomb of S. Carlo Borromeo, which I hadn't done before, then we went to Sta. Maria Grazia, for the Cenacolo; saw the Sforza Palace and the Brera art-gallery. We had a good macaroni-spaghetti lunch a la milanese. (Wonderful too!)

We have tickets for the opera tonight, Donizetti's 'Elixir of Love'; not one I would have chosen, but it's comic; with lovely music—and it is good to hear what is new music to me (though this is an old opera). And then to balance it, 'Aida' tomorrow night. I would rather hear Aida at the Scala Theatre, than any other opera, so we consider ourselves lucky. Tomorrow we will go to the English Church; hunt up the St. Francis-feeding-the-birds fountain, and go by train to Certosa of Pavia in the afternoon, topping off with heavy serious music, Aida, in the evening. Early Monday we start to Genoa. We shall have a few hours there around noon, and then go on to Rapallo on the Italian Riviera for some sunshine."

Progressive Italy

"Northern Italy is certainly renascent. Most lovely avenues of beautiful new modern buildings, parks, everything spic and span. The police and soldiers are clean and smartly uniformed; beautiful autos everywhere; excellent tram cars; shops that make Paris look pale, and beautifully gowned women on the streets. The place is so gay, with street tables in front of the cafes, and all so alert and smart-looking. None of the former 'dolce far niente' atmosphere. I wonder if the south of Italy is as progressive; certainly Rome must be. The streets are so clean, really no poverty visible at all. After going through the country, I shall know more, but here I am struck with the vitality of the people.

We are staying in Venice at the Hotel Marconi, right by the Ponte Realto. In Florence, we will be at the Pensione Analena, as always. We hope for a whole week there, possibly ten days. I don't seem to crave Rome, it's too vast, and would require too much 'efficiency' on my part to visit intelligently; and it wouldn't warrant visiting otherwise. Florence and Venice take no intelligence, that is, not to the same degree. They are there in front of you, and all you have to do is look at them.

I shall need intelligence for Vienna and Budapest. But there, with Nancy's fluent German, we can do things now much more easily than on our former visit. German is better known than French, due no doubt, to the proximity of German Switzerland."

"Aida"

Rapallo, Italian Riviera,
May 4.

"Sunday in Milan was a festive day for us. We found the little English church nice and homey, and we heard a helpful and simple sermon on Prayer, which we are not likely soon to forget. After early dinner in the Arcade Vittore Emmanuele (near the Duomo, remember?) with luscious food, we went to a great performance at the Scala, the last opera of the season, 'Aida'. The grandeur of those scenes is stupendous. While the

conqueror comes in triumph with black captives—yet it is the daughter of the (black!) Ethiopian King who is Aida, the courageous heroine. I wonder that they give this opera in Italy. Such singing and such voluptuousness! It was one of the great pageants that one sees in a lifetime, and lasted until 12:30. Thus we had two musical treats in Milano, and saw the last two operas given this season."

Rapallo

"Early Monday we left for Genoa. We walked across the town to the harbor, where we saw the ocean liners, then to the beautiful and gaily arcaded street 'XX Settembre'; then by tram to the garish, but fascinating Campo Santo, and on to Rapallo. This is a little gem of a place, gloriously situated in a cove of a harbor, with flowers and birds and everything tropical. We found a little pension at the end of the town, on the sea, with a lovely garden and delicious food, clean and marvelous beds, (kept by a German woman). Believe it or not, room, meals, and service, are 22 lire per day per person (\$1.10). We shall stay here three or four days.

Tomorrow we shall take a motor-boat trip to Santa Margherita. The next day is Ascension Day. We have found the English Church, where there is an 8:30 Celebration, to which we shall go. The 'Inghlesi' are much in evidence. . . . After seeing such smartly dressed Italian women in Milan, it seems funny to see so many dowdy-looking older people here."

IDEAS

If this nation should perhaps go Communist, and if the powers that be in that day seek to eliminate God from our national life, many so-called Christians will not have a leg to stand on. Why?

Because they are not doing a single thing to keep God in their own lives, in the lives of their children, or in the life of the community in which they live. Theirs will be the blame, in part at least. —Rev. Granville Taylor.

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SUMMER CHURCH SCHOOL IN OPERATION

The Summer Vacation Church School at Liholiho School, which was authorized by the Department of Religious Education, began its sessions on June 21st. There was an enrollment of 86 children from 4 years to 12 years of age. At the time of writing, the school has finished its second week.

To date there has been an average attendance of 64 children. Certain courses from the Christian Nurture Series have been chosen for the instruction of the children. This permits the children to receive definite graded religious instruction. In addition to the above the very excellent little booklet, "We Promise" is being used to help the children to grasp something of the meaning of the Church and its Sacraments.

Four full time teachers beside Fr. Nelson are at the school and Deaconess Swinbourne of St. Elizabeth's Mission assists with the work three days a week. The full time teachers are Mrs. Pearce, Mrs. Crane, Miss Kinney, and Miss Lewis. These ladies are giving their services free of charge, (the Federated Council of Churches pay their teachers) and it is hoped that additional donations will be forthcoming which will permit us to give these ladies a small honorarium.

Donations for this work may be sent to Mr. Hollander, Queen Emma Square, Honolulu, T. H.

WHY I READ MY CHURCH PAPER

"I read my church paper for the same reason that a stockholder of a bank reads the report of his board of directors, that a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine; that I may know and understand the latest developments of my trade and profession—that of being a Christian.

"I cannot be a real Christian and a worth-while member of my Church unless I know its purpose, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My church paper, the text-book of my particular denomination, tells me how."—C. J. Cross.

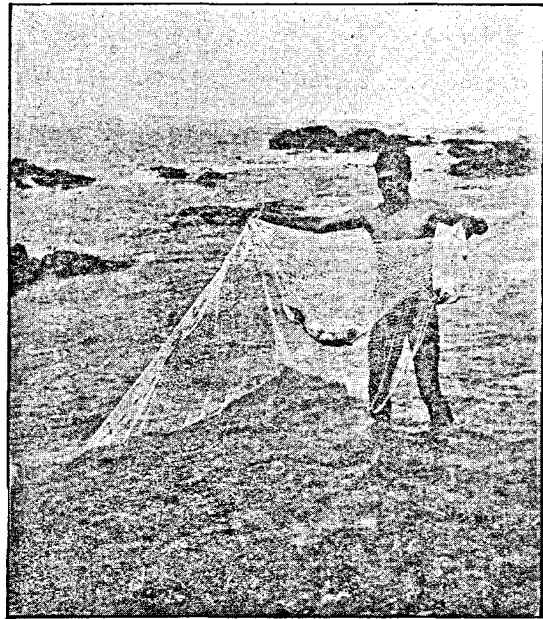
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HERE AND THERE IN THE DIOCESE

Still Another Army Episcopal Chaplain

After waiting six years for a chaplain of either the Army or Navy in Hawaii we are suddenly provided with two at the same time for the army in Honolulu. Last month we mentioned the appointment of Major Luther D. Miller for Schofield Barracks. Now we are informed that Lt. Col. Charles W. B. Hill will reach Honolulu on one of the September transports, arriving either the 10th or the 14th. He comes from Fort Sam Houston, Texas, and will probably be stationed as chaplain at Ft. Kamehameha.

Thanks to the Vicar of Epiphany

Owing to the absence from Honolulu of the editors of the Hawaiian Church Chronicle, the Rev. Charles W. Nelson has undertaken to see the July number through the press. His skill is evident to those who see the parish and community paper, the Epiphany Kaimuki News, which he issues monthly. We appreciate his assistance.

The Cathedral Roof

The slate roof of the Cathedral in Honolulu, which has served for nearly half a century with frequent patchings is now being replaced. Work began early last month, and unless unexpected delays occur will be finished by the middle of July. The estimated cost is \$7,000.

Lahaina Repairs Roof Also

Mr. Horton writes:

"I forgot to mention when I wrote you yesterday that up-to-date we have cleared \$325.00 on the Luau. As there is still more money to be returned, I hope that the final sum will reach \$350.00. According to Mr. Brown's estimate, this ought to be more than enough to cover the cost of repairs of the roofs, etc.

It has indeed been very gratifying to receive a number of letters from the chaplains and officers of the fleet, stating how very much they enjoyed our kind hospitality, and the opportunity to attend a luau. The sailors seemed to appreciate so much what was done for them. I am so glad we made the effort and gave them all they could eat for 50 cents."

In these times few persons can afford to pay out unnecessarily several hundred or several thousand dollars. There is only one way to avoid the costliness of accidents—carry Complete Automobile insurance on your car. Then, whatever happens, you are protected.

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Honolulu

Mrs. Harris To Come To Iolani Next Year

Mrs. Nellie W. Harris, who for two years served as house mother and nurse at Iolani and who has been on leave of absence this school year, will return this summer to resume her duties as school nurse and will be in charge of the infirmary next school year.

Mrs. Douglas, who has been in charge of the infirmary this school year, is to take a position in one of the local medical groups.

Boys' Choir Camp At Kokokahi

The long planned camping trip for the members of the Boys' Choir of Epiphany, Kaimuki became a reality over the Memorial Day week-end. Leaving the vicarage in cars Saturday morning the boys arrived at Kokokahi about 10 o'clock, where they found their camping equipment waiting for them. Then came the excitement of making camp on top of a hill back of the cottages. A cold lunch was served at noon and the boys were ready for the full enjoyment of their week-end.

Up with the sun on Sunday morning the boys policed the camp while Fr. Nelson made ready for an open air celebration of the Holy Eucharist. After the service the boys got busy with their fires and started cooking their pancakes and bacon. Swimming, fishing, crabbing, mountain climbing were the chief sports during the stay. Camp was broken after lunch on Monday and the boys returned to Honolulu.

Church Duties Impressed Upon Young People

Realizing the necessity for impressing young people about to be confirmed that confirmation is not a graduation but an entrance into the full responsibilities of the Church, Father Nelson has required that each person to be confirmed copy and sign the following statement before being presented to the Bishop for confirmation.



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"As a Confirmed Member of Christ's Visible Body, the Holy Catholic Church, I acknowledge that my bounden duty is to follow Christ, to worship God every Sunday in His Church; and to work and pray and give for the spread of His Kingdom, and by the grace of God I shall endeavor so to do all the days of my life."

Signed.....

Car Fully Paid For

The Hygienic Dairy Company has provided the balance due on the car which Capt. Roberts uses for his work on that side of the island. This sum, \$230, completely pays for the car. The congregation of St. John's-by-the-Sea and the many people in the diocese who are so interested in the work on Windward Oahu are most grateful for this generous contribution.

ALOHA TOWER

By Dr. A. W. Slaten

St. Andrew's Cathedral offers sanctuary to harried Honoluluans bedeviled and pursued by inner or outer turmoil, the worries over the outcome of the modern age and the difficulty of finding a place to park.

* * *

Not a few thrifty souls, wiser than the children of light—or maybe children of light at that—roll into its quiet purlieus as into a City of Refuge and find a spacious peace. Come to think of it, why didn't you think of it long ago?

* * *

Even better are the cathedral confines as a parking place for the soul. Once entered, one is in another and an older world, a world of Gothic architecture—an anachronistic world, to be sure, a projection of medieval building into a modern time, but satisfying withal, for the

Gothic ages since came to have a religious association, with sermons in its stones.

* * *

Any hour is appropriate for the experience, but let's take a May mid morning. An irreverent mynah perches on the cross that surmounts the heraldic shield which tells the stranger within the gate what is this place whose stillness already seems to echo to his tread. Between the garish sidewalk world of Honolulu, 1937, and that storied and glorious past which the cathedral itself embodies there is distance enough to put one in a meditative mood. All churches, shrines and monuments, one reflects, should stand thus back from the street, retired though not forbidding, in order that the mind may have this calming of approach.

Curiously the cathedral turns toward the world a face of wood, strange in-harmony with cloister and tower. It is the symbol of an unfinished symphony in greying stone. Time will bring completion and unity in design.

* * *

Inside, one is impressed again with that sureness of instinct which guided the builders of the past. Or is it the law of association, the haunting of old memories, the almost inherited emotional responses that give stained glass and Gothic their effect? Certain it is that the high arches, the shaded light, the utter silence, soften and soothe—and if they do not sanctify the fault is not in them.

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Written into tablet and inscription is much history of old Hawaiian days and memorials to beloved dead of which the antiquarian may meticulously make note, or he may peer through glass at the Latinity that adorns a corner stone. The devout will find such values as cathedrals from time immemorial have been calculated to bestow, and let him who will say his Paternoster.

* * *

An even wider service, though, St. Andrew's affords the down town Honolulu. It proffers him surcease and sanctuary from pursuing cares, a moment of withdrawal from the world that is too much with us and an entry into the truth and beauty of the medieval time, the days of palmer and crusaders, of clothyard shafts and shining armor, of monk and friar. One step off the sidewalk of Honolulu, 1937, and into the days when knighthood was in flower!—Honolulu Star-Bulletin, May, 1937.

75th ANNIVERSARY COMMITTEE FORMS HOLDING COMPANY

The 75th Anniversary Committee for the commemorization of the 75th anniversary of the coming of the Episcopal Church to these Islands chose as its project, some months ago, a plan to secure land and buildings for Iolani School, and to make Iolani the center of a Youth Movement organization for the youth of Hawaii. A sub-committee, as announced in an earlier issue of the Hawaiian Church Chronicle, selected a site of 20 to 25 acres on the Ala Wai drainage canal mauka of the Ala Wai Canal. Options were secured until the 19th of June, affording the committee some six or eight weeks to secure sufficient funds to hold the land.

A plan to form a holding company to be known as The Iolani Company, Limited, was approved, with a view of incorporating for \$50,000, with a minimum of 20% of the stock to be paid in. From parents, friends of the school, and from people interested in civic and community affairs and in education in general, the necessary amount of stock to form the company has been subscribed, and formal legal steps for incorporation are in progress as the Chronicle goes to press.

Under the terms of the subscription certificates, the stockholders of the corporation grant to the 75th Anniversary Committee the privilege of taking over the full stock within a period of eighteen months. The committee will make plans for a territorial-wide campaign for funds at a later date. In the meantime, it is with great satisfaction that the committee announces that the land is temporarily secured, and that plans for a greater Iolani with a Youth Movement Center are being definitely laid.

"THE WILLOWS"

The Venerable James Walker
Archdeacon of Hawaii, T. H.

"The Willows." No, it is not a lovely rural scene, but the name of a house, according to the comic song I heard over the radio yesterday. This was an English song, sung by an Englishman and about an English home.

It does not matter about the name of the occupants, but according to the song they were people who never troubled about being in debt. They wanted everything in keeping with the people living in their neighborhood, and they got it, but the tradesmen suffered. The latter found "The Willows—Will owe, will owe, will owe."

The song told of some of the things they got for their home, but for which they did not pay or only made part payment.

Yes, they were "keeping up with the Jones."

They had to have a telephone. Their neighbors, you see, had telephones. "The Willows" telephone number was 0120. That raises the question—0120—ought one to owe?

S. Paul said: "Owe no man anything." What homes have been broken up through debt, people ruined—Ah!—and countries, too! There is a modern saying: "Pay as you go," and many people and business concerns have adopted this principle. Hence your "cash and carry stores."

If you would enjoy a happy life, one thing you must resolve: "Never go into debt."

But the one who said: "Owe no man anything," also said: "I am a debtor." Yes, he was; and so are we. Debtors to so many people; each moment, if you will but think, reminds us of that fact. Even this short article makes me a debtor to the writer of the song, the man who sang it, the radio people whose station it came over and the gramophone firm which made the record—and that is the way it goes in life.

We are debtors, in that sense, to all the past. What do you owe to, say, your Mother? Why, such a debt you can never pay—try how you will. What about loyal friends, your teachers, the historians, the poets—yes, and you can

include "the tinker, the tailor, the soldier and sailor."

To them, you must always live at "The Willows."

What is your contribution to life?

When the time comes for you to die, I wonder if there will be anyone who will say: "I owe such and such to that man?"

What did Grenfell of Labrador, C. T. Studd, Henry Drummond, F. B. Meyer, John Kelman and even Prebendary Carlisle and many others owe to D. L. Moody? And what did Moody owe to his Mother? Three things she taught constantly: (1) Trust in God; (2) In our home no fault finding is allowed; (3) Remember, a promise is sacred.

You read the life of John Wesley, and you find he tells of what he owed to his Mother.

Yes, "I am a debtor."

Have I had a kindness shown? Then I am a debtor.

Have you had a kindness shown?

Pass it on.

'Twas not meant for you alone,
Pass it on!

—*—

THE THREAT TO INTELLECTUAL FREEDOM

The threat to intellectual freedom is greater in our day than at any time since 1660; but it does not now come from the Christian Churches. It comes from governments, which, owing to the modern danger of anarchy and chaos, have succeeded to the sacrosanct character formerly belonging to the ecclesiastical authorities. It is the clear duty of men of science, and of all who value scientific knowledge, to protest the new forms of persecution rather than to congratulate themselves complacently upon the decay of the older forms.

Quoted by *The Personalist*, Winter, 1937, in a review of *Religion and Philosophy*, by Bertrand Russell.

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HOLIDAY OR VACATION?

The word *vacation*, is, we understand, an Americanization, a substitute for the English, *holiday*. We prefer the latter. For, while *vacation* probably does describe what most of us do with our summer holiday, it is precisely what we should not do. *Vacation* means emptying; it means being nothing, nobody, that specially matters. So the broker, the judge, the clergyman, the engineer, tries for a few weeks or months to forget what he is and to play at something else. But a holiday is a holy day, and to be *holy* means to be *whole*. It is unfortunate that the old word *whole*, meaning *healthy*, has become obsolete. For it indicates so clearly just what happens to the man, sick in body or mind, who is healed. He is restored to his complete self; the discord is resolved into harmony. Our summer holiday should not be a period when we step down out of our most real and active self and become a mere golfer, or fisherman, a hunter or a loafer. It ought rather to be an opportunity to step outside of the business which consumes all our energies and take a deeper and truer view of ourselves. It ought to be a period of recreation, that is *re-creation*, the making of ourselves into something better than anything we have yet been. Perhaps our chief difficulty is that we do not enjoy sufficient of this *re-creation* in the midst of our work. The continental European has learned somehow to find this, as the Anglo-Saxon, and above all, the American, cannot. While we should hardly advocate the extreme suggested by Christopher Morley's "Three Hours for Lunch Club", we believe he has the right idea. And perhaps another difficulty is our tendency to contrast too sharply the religious and the secular, the spirit and the flesh. Life should be thought of not so much as a conflict between spirit and flesh, as an effort to harmonize them. An operatic aria is not a quarrel between the soloist and the orchestra, however much it may sometimes seem to be, nor is a symphony a fight between the violins and the flutes. Let's get away a while, not to forget what we are, and what we are striving most to do, but to harmonize all the elements of life—the spiritual, the mental, and the physical, and truly to find ourselves.



Remember our Advertisers

A DAY AT SHINGLE MEMORIAL HOSPITAL

Monday, June 7th, was a gala day at the Robert W. Shingle, Jr. Memorial Hospital on the island of Molokai. By plane that morning came the members of the Board of Managers, Bishop Littell, Mrs. Walter R. Coombs, Dr. F. G. Krauss, Mr. T. J. Hollander, and in addition, Mrs. Rudolph M. Duncan and her grandson, Roy Bartle. Mrs. Charles K. Amalu was prevented from attending by illness.

At 9:30 a memorial celebration of Holy Communion, with music, was held in the Chapel of the Nurses' Home. The meeting of the Board of Managers followed this service. After one o'clock luncheon, the Bishop baptized Valentine K. Lewis, whose grandfather had been baptized here by Bishop Willis in the early days of the Church.

The lanai of the Hospital was the setting for a short program. Bishop Littell, Dr. Krauss, Mr. Lang Akana, secretary of the Hawaiian Homes Commission, and Sister Deborah spoke briefly. The Rev. Mr. Makekau spoke to those assembled on the lawn in Hawaiian. The choir of the Church of the Latter Day Saints sang several anthems, directed by Miss Dorothy Wilson of the staff of the Hos-

pital. Several other musical selections were rendered by former patients.

Carnation leis were presented to Mrs. Rudolph Duncan and her grandson, following which a colorful procession formed at the foot of the Hospital steps, which proceeded to the new gate of the Hospital for the dedicatory service, which was built in memory of the late Rudolph Duncan, former head of the Hawaiian Homes Commission, and secretary of the Board of Managers of the Hospital until the time of his death. The gate was decorated with a huge *akulikuli* lei, which was cut by the grandson of Mr. Duncan after the Bishop had offered prayers. The gate was a gift of the Hawaiian Civic Club of Honolulu. At the close of the ceremony, the guests were shown through the Hospital. An exhibition of X-ray films was shown, and tea was served in the Nurses' Home, Mrs. Gwendoline Shaw, Mrs. Paul Wiig, and Mrs. Frank Kennison acting as hostesses.



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ST. PETER'S CONGREGATION BIDS FAREWELL TO MR. AND MRS. SHIM

On the evening of June 20th, the congregation of St. Elizabeth's Mission was invited to attend a service and reception given by St. Peter's as a parting tribute to the Rev. and Mrs. Wai On Shim. Evensong was held in St. Peter's Church, the Rev. Mr. Shim taking the first part of the service. The Rev. Y. Sang Mark, vicar of St. Peter's, addressed the congregation, basing his text on the passage in Ephesians 4:11-12, and asking for better cooperation and unity in the up-building of the Church of Christ. He closed with special prayers for Mr. Shim and the congregation of St. Elizabeth's.

Following Evensong, a reception was held in the parish house. A short program was presented, consisting mainly of musical selections by the Sunday School children, and a demonstration of Boy Scout work. Mr. Yap See Young, honorary warden of St. Peter's, gave a brief historical account of the life and work of the Rev. Y. C. Shim, father of the Rev. Wai On Shim, who has lately been appointed by the Bishop as vicar of St. Elizabeth's. Leis were presented to both Mr. and Mrs. Shim by the Sunday School and by the Chinese Day School. Mr. Alec C. Kong, senior warden, on behalf of St. Peter's congregation, presented to them a beautiful silver plate, inscribed with the following:

**To the Rev. and Mrs. W. O. Shim
from the members of
St. Peter's Church
as a token of appreciation for
valuable services rendered.
June 1st, 1937.**

June 1st is the date on which Mr. Shim was appointed as vicar of St. Elizabeth's.

The occasion was indeed happy, for it was the first time that these two Chinese congregations have been united in worship under one roof. About 150 people were present.

ACKNOWLEDGEMENTS

Acknowledgement is made here of gifts and subscriptions to the Hawaiian Church Chronicle from June 2nd to June 26th. Where the amount is not mentioned, it is \$1.00.

New York friends, \$10.00; Mrs. W. S. May, \$2.00; Mrs. A. C. Gibb, \$5.00; Rev. George G. Merrill; Mrs. F. M. Swanzy, \$1.00; Mrs. F. H. Stuart, \$5.00; Capt. Denis Smith; Mr. Ernest McKeague, \$2.00; Mrs. James Wakefield, \$2.00; Mr. C. D. Lufkin, \$2.00; Mr. Yap See Young; through the Woman's Auxiliary, Mrs. Mary E. White, \$10.00; Mrs. Chisato Hayashi, \$2.00; Miss A. M. Whittington, \$2.00; endowment income, \$3.50; Mrs. May L. Restarick; Miss Maude I. Burrows.

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 and Y. P. F.	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convo- cation Assess- ment	Paid	Episcopa- l Endow- ment
OAHU								
St. Andrew's Cath. Parish.....	\$2,200.00	\$640.00	\$360.00		\$1,000.00	\$350.00	\$175.00	
St. Andrew's Haw'n Cong.....	500.00		125.25	50.00	175.25	52.50		
St. Peter's Church.....	725.00	124.54	225.46		350.00	29.25		
St. Clement's Parish.....	620.00	173.65	90.01		263.66	52.50	26.25	13.3
St. Elizabeth's Mission.....	350.00		85.60	15.00	100.60	29.25		
St. Luke's Mission.....	120.00	7.00	111.87	1.00	119.87	11.75	9.00	
Holy Trinity Mission.....	180.00		125.00		125.00	15.00		
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St. Mary's Mission.....	100.00		81.27		81.27	11.75	11.75	
St. Alban's Chapel (Iolani)....	275.00		275.00		275.00	11.75	11.75	
St. John's-by-the-Sea.....	60.00	30.00	25.00	5.00	60.00	2.00	2.00	3.0
St. Stephen's Mission.....	50.00		29.35	1.00	30.35	2.00		
Moanalua Sunday School.....	12.00		12.54		12.54	2.00	2.00	3.0
Schofield Epis. Sun. School....	150.00		22.27		22.27	1.00		10.0
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Cathedral English School.....	60.00		40.00		40.00	1.00		
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Good Shepherd, Wailuku.....	360.00		46.00	25.00	71.00	29.25		
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St. John's, Kula.....	48.00	45.00		3.00	48.00	7.00	7.00	
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St. Augustine's (Korean).....	25.00		4.71		4.71	6.00	6.00	
St. Paul's, Makapala.....	110.00	4.75	34.81		39.56	6.00	6.00	2.0
St. James', Kamuela.....	50.00	12.95	9.10		22.05	6.00	6.00	
St. Columba's, Paauilo.....	150.00					11.75		2.5
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St. James', Papaaloa.....	210.00	37.50		5.00	42.50	11.75	11.75	
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All Saints', Kapaa.....	240.00	100.00	50.00	20.00	170.00	25.00	25.00	12.0
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St. Paul's, Mauna Loa.....	24.00		24.00		24.00	2.00	2.00	
Holy Cross, Hoolehua.....	35.00	10.15		5.00	15.15	2.00	2.00	1.0
TOTALS.....	\$8,030.00	\$1,417.87	\$2,252.96	\$282.00	\$3,952.83	\$806.00	\$311.50	\$ 85.1

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