

# Hawaiian Church Chronicle

*"For Christ and His Church"*

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

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

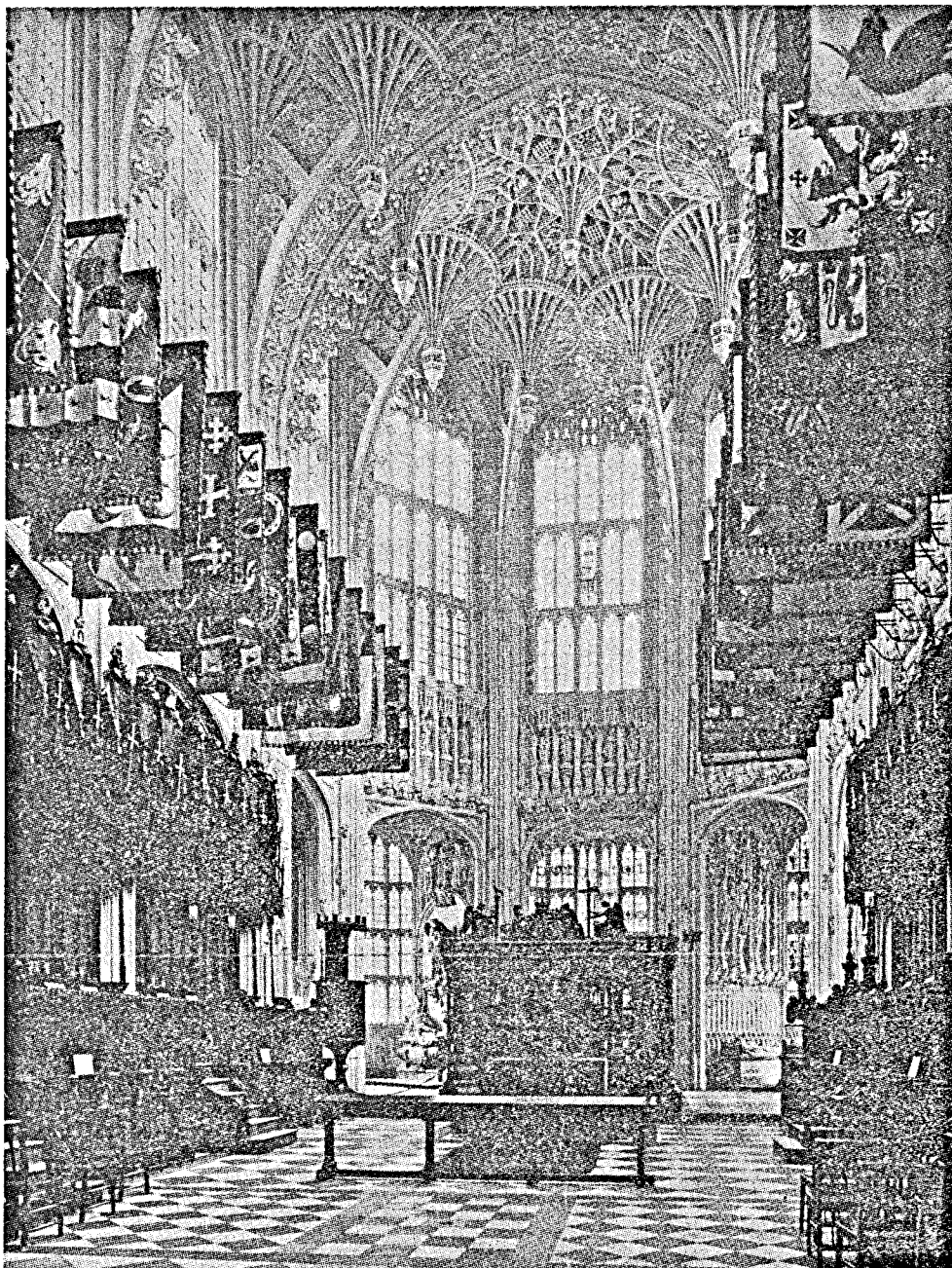
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HONOLULU, HAWAII, AUGUST, 1938

No. 5

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**PRIESTS**

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, Retired;  
Baldwin Home, Paia, Maui. 1915

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 (On Fur-  
lough)

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, B.D., Good  
Samaritan, Honolulu. 1931

The Rev. Edward Tanner Brown, B.A.,  
D.D., St. Clement's, Honolulu. 1931

The Rev. C. F. Howe, B.D., Church of  
Good Shepherd, Wailuku, Maui. 1931

The Rev. Albert H. Stone, M.A., Iolani  
School, Honolulu. 1932

The Rev. Kenneth D. Perkins, B.A., B.D.,  
St. Andrew's Cathedral Parish. 1932

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

The Rev. Wai On Shim, St. Elizabeth's,  
Honolulu. 1933

The Rev. Charles W. Nelson, B.S., M.S.,  
Epiphany, Honolulu. 1936

The Rev. J. Miller Horton, Holy Innocents',  
Lahaina, Maui. 1936

The Rev. Kenneth O. Miller, A.B., Christ  
Church, Kealakekua, Hawaii. 1937

The Rev. Jas. T. Marshall, Jr., Kapaa, Elele,  
Kauai. 1938

**CHAPLAINS**

Lt. Col. Chas. W. B. Hill, Chaplain, U.S.A.,  
Fort Kamehameha. 1937

Major Luther D. Miller, Chaplain, U. S. A.,  
Schofield Barracks. 1937

Lieut. David L. Quinn, Chaplain, U. S. N.,  
Submarine Base, Pearl Harbor. 1938

**DEACONS**

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

The Rev. Edward M. Littell, B.A., Deacon,  
Grace Cathedral, San Francisco. 1933

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

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**DEACONESS**

Deaconess Sarah F. Swinburne, St. Eliza-  
beth's, Honolulu. 1925

**CHURCH ARMY EVANGELISTS**

Captain George A. Benson, Senior Officer,  
C. A. Headquarters, Paauilo, Hawaii.  
1931

Captain William A. Roberts, St. John's-By-  
The-Sea, Kahaluu, Oahu. 1931

Captain John Oliphant, Paauilo, Hawaii.  
1932 (On furlough)

Captain Denis Smith, Kohala, Hawaii.  
1936

Captain Harold Wilmot Smith, Elele,  
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, D.D.,  
S.T.D., *Editor*

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

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### CALENDAR

- August 6—Transfiguration
- August 7—8th Sunday after Trinity
- August 10—S. Lawrence
- August 14—9th Sunday after Trinity
- August 21—10th Sunday after Trinity
- August 24—S. Bartholomew
- August 28—11th Sunday after Trinity
- August 31—S. Aidan
- September 4—12th Sunday after Trinity

## New Iolani Grounds Are Being Cleared

A visit to the new site for Iolani School on the Ala Wai Canal, adjoining the recently finished Territorial Golf Course and park, indicates real progress in clearing the grounds in preparation for future landscaping. A certain number of fine trees have been discovered and preserved, and the process of removing brush and tree stumps is going on rapidly under the direction of Mr. Walter Dillingham, his son Lowell, and Father Bray, assisted by Mr. Desmond Stanley and Mr. George Denison. Much less levelling is required than we anticipated. Mr. Dillingham suggests that the Iolani boys themselves carry out a large part of the less difficult work, such as removing stones and weeds. If it can be done in time, there is reason to hope that a sufficient area will be ready for use as an athletic field in the fall.

### Iolani Company Limited Completes Its Work

With the purchase of the 25-acre plot, consolidating the 42 pieces of land included in it, and with the securing of complete and full title in fee simple, the purpose of the formation of the Iolani Company in June of last year has been accomplished. This company was incorporated by an unofficial and voluntary group of friends for the sole purpose of holding the property for a limited period while the diocese could decide whether or not it could take up the option. That decision depended entirely on the possibility of raising the sum of \$125,000, which was set as the first objective.

As was stated in the last number of the Chronicle, the Board of Directors of the diocese voted to make the purchase by borrowing what was needed to complete the transaction above the amount already given or pledged. We need \$40,000 more than is in sight today to meet this obligation at the bank.

It is not out of place here to say that without the vision and energy of the Iolani Company in general, and of Mr. Herman von Holt and Dr. Paul Withington in particular, the ground would have passed out of reach a year ago. Mr. von Holt was president and treasurer of that company, and many times thought that the entire project looked impossible. However, when the campaign was organized and dozens of people actually began

collecting funds in April of this year, and interest became widespread and vocal, progress had reached such a point that on June 9th the Church Corporation voted to purchase the land, and through its officers, of which Mr. von Holt is secretary, made the necessary payments on June 22nd.

That we are grateful to the many who toiled strenuously, and as things have turned out not in vain, hardly needs to be said, for all of them worked gladly, and found the satisfaction which comes from a hard problem successfully solved. And we thank God.

### ADDITIONAL LIST OF SUBSCRIBERS TO IOLANI SCHOOL CAMPAIGN

June 28 to July 28, 1938

(In case of correction or omission, please notify the Bishop's Office, Honolulu.)

- Mrs. Robert T. Aitken  
Anonymous, N. Y., through the Living Church
- Miss Ada G. Ayres  
Rev. George F. Bambach  
Christ Church, Kealakekua, Hawaii  
Church of the Good Shepherd, Wailuku, Maui
- Church of the Holy Apostles, Hilo, Hawaii  
Church of the Holy Trinity, Philadelphia, Pa.
- Harry L. Dawson  
J. J. Delpech  
Mrs. Harvey Firestone  
Miss Ah Len Fong  
John Fraser  
W. Hedge  
Holy Innocents' Mission, Lahaina, Maui  
Miss Hortense Jackson  
Mrs. T. A. Jaggar  
C. K. Karimoto  
Charles B. Knox  
Howard W. Laws  
Living Church Relief Account  
Miss Louise Curtis Low  
Mrs. Mary H. Pellow  
Resurrection Mission, Morrisville, Vermont
- A. G. M. Robertson  
St. Columba's Mission, Paauilo, Hawaii  
Mrs. Anne Scruton  
Desmond Stanley  
Mrs. Harry M. Von Holt (correction)  
F. Herbert Wells

## HONOLULU'S SLUMS MUST GO

The apparently unsurmountable obstacles in the way of slum clearance in Honolulu are merely challenges to those of our leaders who know that eventually there must be no more Tin Pan Alleys in our city. What is the sense in raising large sums of money every year for the use of welfare organizations, when what is actually needed most is the elimination of the causes which produce the victims in need of welfare attention?

As the great warden of Sing Sing Prison, Lewis E. Lawes, says, our first battle against delinquency and crime must be the elimination of its breeding grounds. Just as in the elimination of certain bacterial diseases, the only certain course of action is the sanitation of the places of origin of the carriers of the germs, so we must proceed to cure our great social disorders.

How can we expect people to keep from going wrong when they are crowded into quarters unfit, many of them, for animals? Arguing that to clear away slum dwellings and substitute for them the right kind of homes would take all the money in the world, as one critic says, is no argument at all.

What is needed first of all is a great desire for slum clearance and better housing on the part of Honolulu's leaders. That desire in its own magical way will attract the money that is needed. Rector Goodwin thought he was attempting the impossible when he began asking for the restoration of Williamsburg, Virginia. His friends thought he was a little bit cracked at times. But he persisted in his thinking and talking and the result is that John D. Rockefeller, Jr. has already invested over \$15,000,000 in materializing the Goodwin dreams.

So, let's keep alive the thought that eventually Honolulu's slums will go. Let us be still more positive and say: Honolulu's slums must go soon.—C. R. Hemenway, in The Hawaiian Trustee.

### Bible Class in Hawaiian at St. John's-by-the-Sea

Capt. William A. Roberts, Church Army, has started a mid-week Bible Class in the Hawaiian language. He has been studying Hawaiian throughout the past scholastic year at the University of Hawaii. Several of the Kahaluu communicants are assisting in this weekly Bible study.

Capt. Roberts has moved into a house on the main road near the Mission, which fortunately became available. He is very grateful, as are the Bishop and the members of St. John's-by-the-Sea, to Mrs. Arthur Wall for the generous use of the furnished cottage which Capt. Roberts has occupied for 18 months.

## CHANGES AT ST. MARY'S

During the month of June some changes were made in the family at St. Mary's Home.

It was a sad day for Carol when she had to say good bye for she had been at St. Mary's ever since her mother died fourteen years ago. The family belonged to St. Luke's Korean Mission so the Rev. Noah Cho brought the three small children—one a baby in arms—to St. Mary's. Carol is now seventeen years old and graduated from McKinley High School in June. She is at present working in the pineapple cannery and making a home for her father. She had decided talent in music and for the past three years she has assisted very ably in playing the organ for our Church services.

H—an attractive curly headed youngster of ten, returned to his mother, who for five years had been unable to care for him. The family had once been in comfortable circumstances, then came the depression and everything was lost and the father died. The mother, unused to work and not fitted for any occupation, had a hard struggle for several years but at last is seeing her way clear and H— was happy to be with his mother again.

L—a pretty Caucasian-Korean girl in her Junior year at High School has gone to visit relatives on Kauai and will probably remain with them.

Three little sisters came to take the place of the three that left. Their mother is very ill and can no longer care for the children.

On one of the steamers which arrived a few days ago was a pretty little fair haired, blue eyed girl of five years who had travelled alone from one of the inland States. When all the passengers had left, it was found that no one had come to meet the little girl. After waiting for a considerable time some one from the Steamship Company telephoned to the Children's Service Association and asked for aid. So a worker was sent to the boat to get her and she was brought to St. Mary's while a search was made for some one who was expecting a child. All the information that she could give was that she had come to live with her aunt whom she had never seen and whose last

name she did not have correctly. All day she kept inquiring "Have they found my aunt yet?"

Night came and still the search was in vain. As St. Mary's is always filled to capacity it was necessary to arrange a temporary bed for the tired little girl.

Everything turned out happily the following day. A childless couple had sent for their little niece but had not been notified when to expect her.

## POPULATION OF THE TERRITORY OF HAWAII, 411,485

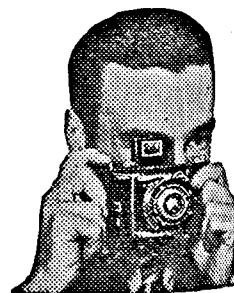
Official figures as of June 30th from the Board of Health indicate that the population here, for the first time at least in recent years, has passed the 400,000 mark. Perhaps the most interesting paragraph in Dr. Trotter's report to Governor Poindexter is the change in the classification by racial groups in this report, as compared with the census of 1930.

The Caucasian classification, with an increase of 26,626, showed by far the heaviest growth of all the racial aggregations, while residents of Japanese origin showed an increase of 13,908 in the eight-year period. The Hawaiian and part Hawaiian classification showed a gain of 11,275 from 50,860 in 1930 to 62,135 in 1938. The Filipino group fell from 17.11 per cent of the whole in 1930 to 12.83 per cent at present, the Chinese group fell from 7.38 per cent to 6.90 per cent, and the Korean group from 1.75 per cent to 1.63 per cent.

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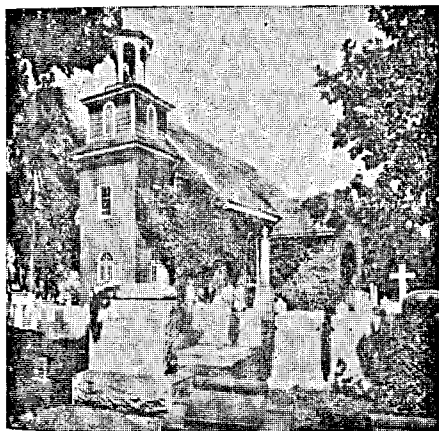
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## THE OBSERVANCE OF THE THREE HUNDREDTH ANNIVERSARY OF THE FOUNDING OF "NEW SWEDEN" IN PENNSYLVANIA AND DELAWARE

On June 27th, the President of the United States, Prince Bertel of Sweden, representing his father, the Crown Prince Gustav Adolph, the Swedish Ambassador, Bishop Tucker, our presiding bishop, and important representatives of both Sweden and America, met in Wilmington to celebrate the tercentenary of the founding of Delaware by the Swedes. The Crown Princess Louise attended also, but the Crown Prince was detained by illness on his ship in the harbor near by. He was able however to broadcast a message of greeting. After the dedication in the new memorial park of a monument presented by the Swedish government to the United States in commemoration of the first landing party on the same day of the month in 1638, the official Swedish and American participants entered Old Swedes Church near



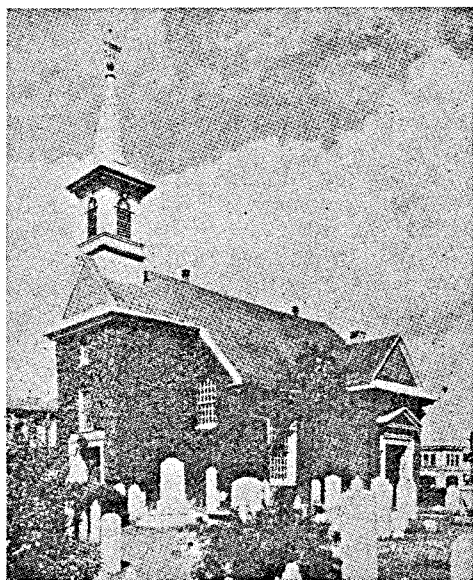
Holy Trinity (Old Swedes) Church, Wilmington, Delaware

by, where the diocese of Delaware had arranged a special service of commemoration.

The Presiding Bishop, Henry St. George Tucker, delivered the address of welcome. The response was made by the Rev. Edvard Rodhe, Bishop of Lund, who was a member of the official party accompanying the Crown Prince. The Rt. Rev. Gustav Ljunggren, Bishop of Skara, presented to Old Swedes Church a facsimile of an ancient Swedish vernacular Bible, which was a gift of the priests of the Church of Sweden.

### Connection Between Swedes and Anglicans

Within the first century of Swedish colonization, upwards of thirty Swedish clergymen, nearly all university-trained men, came to America. The tangible results of their labors may be seen in the five "Old Swedes" churches which are still standing in excellent condition and



Gloria Dei (Old Swedes) Church, Philadelphia, Pa.

in use. These are Holy Trinity in Wilmington, Delaware, built by the Reverend Eric Bjork, and dedicated in 1699; Gloria Dei in South Philadelphia, built by the Reverend Andreas Rudman, and dedicated in 1700; St. James in West Philadelphia and Christ Church in Bridgeport, Pennsylvania, built by the Reverend Charles Magnus Wranøel in 1762 and 1760 respectively; and Trinity Church in Swedesboro, New Jersey, an offshoot of Holy Trinity in Wilmington and dedicated in 1784 by the Reverend Nicholas Collin.

But the Swedish pastors were not merely builders of church structures; they were also, for the most part, faithful shepherds of their flocks. And by direction of their superiors, especially Jesper Svedberg, Bishop of Skara and father of the mystic, Emanuel Swedenborg, they also established friendly relations with the Anglican Church and actually received stipends from the Society for the Propagation of the Gospel in Foreign Parts, of which the Bishop of London was the head, for ministering to the spiritual needs of Anglicans in the Delaware River Valley who could not be reached by the missionaries of that society.

Thus is explained the natural process which took place when Sweden ended her contact with her colony on the Delaware River by which the historic Swedish churches, all five of them, came under the jurisdiction of the Episcopal Church.

**BERT G. COVELL**  
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## STEINS—"EIN", "EP" AND GERTRUDE

Whene'er I see the name of Stein  
Of Gertrude, or of Ep or Ein,  
I go all creepy down my spine!

Gert has sentences unending,  
Eppy's art is quite 'Art-rending,  
Ein has found the Ether bending.

Eppy's art is alcoholic,  
Ein makes straight lines parabolic,  
Gerty's grammar has the colic!  
Ein and space are down to tin-tacks—  
Epp hews boulders with a flint-axe—  
Gert has no regard for syntax—  
And so with Gertrude, Ein and Epp  
Life and art are out of step!

### Poi Supper at St. Elizabeth's

St. Elizabeth's will hold a poi supper (a modified form of luau) from 4 to 6:30 on the evening of August 13 in the parish hall next door to the Church. The tickets (50 cents) may be had from members of the Church or the vicar. Everyone is welcome.

### "What Could I Give As a Memorial?"

A rector who died recently in the diocese of Albany was a man who thought highly of living memorials, so as a memorial to him his people are going to contribute each year toward the training of a Church Army worker.—Selected.

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## OBITUARY

### Ethel Wallace

On July 20th, 1938, at the meeting of the Christ Church Guild the following memorial to Mrs. Robert Wallace was read by Mrs. Robert V. Woods.

Ethel Wallace was born on March 29th, 1860, at Uttoxeter, Staffordshire, England, the second daughter of Rev. Henry Abud, Rector and Rural Dean, and of Anne Mallaby Abud. She married Robert Wallace of Kohala, Hawaii at St. Mary's, Uttoxeter, in 1886, and came out to the Islands as a bride and lived in Kohala for twelve years. She was an active member of St. Augustine's Church where she acted as volunteer organist for several years.

In 1898, Mr. and Mrs. Wallace moved to Kona and both took their full share in the social and progressive life of the community. Mrs. Robert Wallace was one of the eleven members of the Christ Church Guild when it was established in 1905 and was elected President in 1907 and continued in that office till 1928, when she retired, but never ceased to work for and retain her interest in all its activities as long as she lived.

Mrs. Wallace possessed a very sweet and well cultivated singing voice and was an amateur actress of more than ordinary ability. She loved entertaining and her home was the center of many a dance and social party. In the days before automobiles, there were many moonlight picnics when a dozen or so would ride horseback to a given rendezvous and Mr. and Mrs. Wallace would be of the party even before the time, to chaperone their friends' daughters.

Mrs. Wallace for some years played the organ at Christ Church, of which she was a regular attendant and Communicant.

She was called to the Life beyond on June 30th, 1938, and was laid beside her husband (who had preceded her in November, 1935) in Christ Church Cemetery beneath a mound of beautiful flowers, loving tributes from her friends and neighbors. She is survived by two daughters, Mrs. Frank R. Greenwell and Miss Nancy R. Wallace, and four grandchildren, Robert F. Greenwell, Radcliff Greenwell, James Mallaby Greenwell and Barbara Elizabeth Greenwell.

### Miss Elizabeth Crehore

Miss Crehore, one of the most devoted and loyal of Church women, died at Queen's Hospital on July 2nd. Miss Crehore was born in Boston, Massachusetts, in 1859, and was the daughter of the late Charles Frederick and Mary Wyer Loring Crehore. She has lived in Honolulu for the past twelve years.

No phase of Christian life and work was outside her interest and prayers.

Though unable to take active part in Church work for the past two or three years, she never failed in dependable and staunch cooperation, so far as her strength permitted. In Honolulu, her relatives are her sister-in-law, Mrs. Frederick M. Crehore, her niece, Mrs. Charles W. Scribner, a grand-niece, Elizabeth, and two grand-nephews, Charles and Frederick Scribner.

The funeral was conducted in St. Andrew's Cathedral on the following Tuesday, July 5th, by the Bishop, assisted by the Dean.

### The Rev. Thurston Russell Hinckley

Following a stroke and consequent illness of some months, the Rev. Thurston R. Hinckley died suddenly at his home in Kapaa, Kauai, on July 19th. Mr. Hinckley's career has been an interesting one. Born in Pompton Plains, New Jersey on February 17, 1889, he was the grandnephew of William Hooper, one of the founders of the Koloa Sugar Company, the oldest commercial sugar plantation in Hawaii. He was also the nephew of Emily Hooper, widow of William Webster, minister to Kamehameha V, and a large landowner in the Islands.

Mr. Hinckley came to Hawaii in 1917, and was a teacher in the public schools on Maui and on Hawaii, where he was principal of Paauilo School. He was a teacher at Iolani School and superintendent of the Waialea Training School for Boys, after which he offered to assist Bishop William C. White in the development of St. Andrew's School in Kaifeng, Honan, China. About three years in that work, he returned to Honolulu and became principal of Iolani.

He was ordained deacon in 1924 by the late Bishop La Mothe, and advanced to the priesthood in 1928. In 1931 he was granted a year's leave of absence, and spent that time at the Episcopal Theological Seminary in Cambridge, Massachusetts. In 1934, he was appointed Chief Probation Officer in the Fifth Circuit Court by Judge Carrick Buck, and served with great acceptability until the time of his death. He assisted Archdeacon Willey both at All Saints' Church, Kapaa, in conducting occasional services,

and especially at Emmanuel Mission, Eleele, which he visited regularly to celebrate Holy Communion and preach.

Mr. Hinckley is survived by his mother, Mrs. Marguerite Thurston Hinckley Hatch, with whom he made his home at Kapaa. The funeral was conducted in All Saints' Church on July 20th by the Rev. James Trimble Marshall, Jr., who is in charge there during the absence of Archdeacon Willey. Mr. Marshall writes: "Thurston was much beloved. The packed Church at his funeral was a mute testimony of the esteem in which he was held in the community."

### Robert Catton

Robert Catton in his 91st year, after 60 years in the Islands, passed to his rest on July 7th. Mr. Catton was born in Aberdour, Fife, Scotland, in 1847. In 1878 he married Brereton Lewis Streat in Grenada, British West Indies, and arrived in Honolulu at the end of that year. He laid the foundations for the Waimanalo, Waianae, Kilauea and Paauhau sugar mills. In 1879 he went to Maui, where he spent several years, returning to Honolulu to be associated with G. W. Macfarlane and W. L. Green in the sale of sugar machinery and steam plows. His firm, Catton, Neill and Company, Ltd., carried on for many years until absorbed by the Honolulu Iron Works in 1923.

Mr. Catton was a staunch Churchman, who served on the Vestry of St. Andrew's Cathedral parish for many years. Never as long as his health permitted did he miss his place on the front pew on Sunday morning, where he sat with members of his family. Surviving him are his widow, two sons and two daughters in Honolulu, John Herbert, Robert Redford, Margaret Mary Louise and Janet Renny Catton; a son in San Francisco, Andrew Allan Catton; and

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two granddaughters, Mrs. Sidney S. Weinrich and Jean M. Catton.

Private funeral services were conducted on July 8th by Dean Ault.

We quote from a tribute to Mr. Catton, written by his old friend, Harry A. Taylor.

The passing of Robert Catton brings to mind his achievements in the fields of engineering and machinery whereby he made so large a contribution to the material progress of Hawaii, but in these we see, as it were, only the lifeless engine at rest. I would deal with the durable intangibilities, the personality and characteristics of the man, which may be likened to the steam that brings life to the engine and drives it through its appointed task.

The machinery that Robert Catton built may be already obsolete, but his strong character and his kindness will ever remain an inspiration and a radiant memory for all who had the happy privilege of his friendship.

I remember him in his prime; his handsome manly features, well proportioned body, fine carriage and purposeful stride, a slight swing of the shoulders keeping time with his vigorous step.

An upright, straghtforward man, keen in honesty of purpose, he was very impatient with anything that savored of pretense, sham, servility or affectation; anger was reserved for things of greater moment. He was quick tempered, too, before old age had mellowed him, but quick also to apologize if he were in the wrong, and anxious to make amends if he had injured anyone's feelings.

He had a good library, buying books he loved to read for reading's sake, rather than collecting rare or expensive editions. He was familiar with Carlyle's works when still in his teens. A fine portrait of Carlyle hangs over his desk in his library. One precious volume has a notation in the margin written by Robert Louis Stevenson to whom Robert Catton loaned the book when Stevenson was ill at Waikiki. Mr. Catton's friendship with Stevenson is so well known I need not dwell upon it here.

Robert Catton corresponded with several famous literary men including Kipling, De Morgan, Ian Hay, J. J. Bell and others, and in this correspondence he did not hesitate to criticize their work. He himself had a fine style of letter writing whether in personal or business affairs. The diary which he kept with unflinching regularity from early boyhood to within a day or two of his death contains many passages of beauty and literary excellence.

I have said he was an upright, straghtforward man; this perpendicular and horizontal brings us to the Cross; Robert Catton was a true Christian and a consistent churchman.

He laid aside his physical body and

passed on into the other world on Thursday, July 7th, in his ninety-first year. The end came with peaceful serenity. His soul went forth

"On such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew out from the  
boundless deep  
Turns again home."

### IS THIS A MERE COINCIDENCE?

A letter has been placed in our hands from Malvern in Worcestershire, west England. It is dated Whit-Monday, which fell this year on the 6th of June. It came from a devoted Church worker, and is addressed to Dr. Mildred Staley. The writer says: "We have a weekly Intercession Service for Religious Education in general and for our own proposed Church Senior School here in particular. Last Monday I received your Hawaiian Church Chronicle containing the account of your Chamber of Commerce's behaviour with regard to Iolani School; it is almost unbelievable. Well, I left it that evening with Father Downton who conducts our prayer meeting, asking him to let us pray next day for our fellow Churchmen of the American Church in their perplexity and difficulty, and so we had Iolani School in our prayers on Tuesday, and I hope we shall again tomorrow. He told the meeting all the circumstances . . .

"It seems strange that with such an active and lofty-toned Church life, you should have such opposition. But one knows strong religion arouses strong antipathy, so it is not really surprising."

We may well feel humbled at this opinion of our Church life, knowing that it overstates our achievements, though not in any sense our ideals. But letting that pass, we recall the fact that the day on which this letter was written in western England, the chairman and secretary of our diocesan Board of Directors in Honolulu were facing the duty of calling the Board together on the Iolani problem, which was obscure and difficult to a degree. The future of the school seemed to hang in the balance. With no plan in view, and little prospect of securing favorable action, the meeting of the Board was called for the following Thursday. To everyone's surprise, the diocesan Board of Directors voted unanimously to proceed at once with the purchase, borrowing if necessary as much as \$80,000. And now the land is ours!

We do not think that this is merely a coincidence.

### "The Church is Only for Those In Trouble"

The church cannot be content to do ambulance work for the crashes of our civilization causes. It must ask why there has been a crash.—Canon Hudson.

### The Young People's Fellowship Conference

Edward Nakata, program secretary, sends us word that the Conference Camp at Mokuleia on September 3, 4 and 5, has prepared the following tentative program. The subject this year is "The Three C's—Church, Community and Calling" (Vocation). The program follows:

#### Saturday, September 3:

1:00 p.m.—Leave Cathedral grounds  
4:00 p.m.—Registration  
5:00 p.m.—Blessing of grounds of camp  
7:00-10:00 p.m.—Social hour  
11:30 p.m.—Lights out

#### Sunday, September 4:

6:00 a.m.—Rising bell  
6:45 a.m.—Holy Communion—(the Chaplain)  
9:00-9:45 a.m.—Lecture—CHURCH  
9:45-10:45 a.m.—Free hours  
10:45-11:30 a.m.—Lecture—COMMUNITY  
Afternoon free  
6:45 p.m.—Evensong  
7:15 p.m.—Stunts, followed by camp-fire  
10:30 p.m.—Compline  
11:30 p.m.—Lights out

#### Monday, September 5:

6:00 a.m.—Rising bell  
6:45 a.m.—Holy Communion—(the Bishop)  
9:00 a.m.—Lecture—CALLING  
10:30-11:50 a.m.—Free until 3 p.m.  
Truck leaves after closing Devotional service

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### THE VALUE OF CHURCH SCHOOLS

By The Rev. G. GARDNER MONKS  
*Headmaster of Lenox School, Mass.*

A Church school, as its name implies, has a dual ancestry. As a school, its interests and concerns are those common to all schools. It must not object to being judged by any standard applied to other schools, or claim special privileges. And yet the adjective implies that there is something different, a distinctive quality about such an institution.

The Church school has a noble ancestry, and the story of the Church's educational enterprises is a long and creditable one. There were the monasteries, the Church schools of the middle ages; and, especially in England, there were other educational foundations that came into being in the shadow of the cathedrals. In this country, few were the early colleges where the religious inspiration of some church was not responsible for the founding, and its original direction. Today in the field of secondary education, the influence of our Episcopal schools is marked and deep out of all proportion to their size.

Recent years have witnessed an amazing growth in so-called secular education. In colleges where originally the Church tie was strong, the tendency seems almost invariably in the direction of weakening it. The first step, not bad in itself, is a lay president, the abandonment of required chapel, getting along without a chaplain, closing the chapel entirely, and finally abandoning all religious courses. While many colleges have resisted this trend, the smaller denominational college is finding itself often unable to meet, on the educational field, the competition of larger, and more adequately supported institutions.

Is this a foretaste of what is likely to happen on the school level? In many

other fields such as public medicine, the Church prepared the ground, rendered invaluable service in supplying an original impetus, and then committed the development of the undertaking to other hands. Admitting the very great contribution of the Church in fields of education in times past, is this peculiar contribution likely to be rendered less strong, less distinctive, indeed less necessary in the future? Many there are who recognize these trends but none the less feel that the Church still needs the school, and the school still needs the Church. Any tendency to obscure the nature of the dual ancestry is likely to be accompanied by great loss.

### The Church and the School Need Each Other

The Church needs the school, because from the beginning, the ministry of the Church has been in considerable measure a teaching ministry. It was as a teacher that its Master was first known and welcomed, and in following Him who was Himself the Truth, the Church cannot neglect either the seeking or the proclaiming. A Church that does not teach is a practical impossibility.

But no less does the school need the Church. In educational circles the temptation is very great to become so engrossed in the demands and objectives of the moment that a short-sightedness obscures the ultimate goal. Few would consciously lower their aims, and limit their goals to something not so far ahead as to be overly difficult of attainment. But the ease with which far horizons can be gradually lost to view is little short of appalling to one whose concern it is that this should happen! Here the Church comes to the rescue by bringing constantly before us the ultimate moral and spiritual values which represent the final goal. When the final summit is kept clearly in sight, one is not likely to lose his way as he presses up a hill.

Of very necessity there cannot be direct

religious influence in schools supported by public funds. This freedom from denominational control is something essential to maintain but it is a freedom bought at a very great price. More and more in all schools the emphasis is swinging in the direction of character education. In this undertaking, it is religion which most clearly defines the objective, and helps in pressing toward it; even on a low view, it is the educator's most valuable tool. To venture far to sea leaving all navigating instruments at home is hardly less fool-hardy than to undertake to develop and influence character, and leave religion out of the picture.

### Wide Catholic Loyalty

One curse of much of our education, especially as it touches boarding schools, is its provincialism. A school is more or less a self-sufficient unit, isolated in its back eddy, and cut off in large measure from contact with the wider world. Loyalty to the school, good as far as it goes, is not enough, for we must prepare people to take a worthy part in a larger whole. Loyalty to the country even, is not enough, for obligations and opportunities are wider than national barriers. A vivid consciousness of membership in a Church in the widest sense of that term is the one certain guarantee against too limited loyalties.

So the task of making a Church school in practice more nearly what its name suggests is still an undertaking of tremendous importance, and worthy of anyone's best endeavors.—The Witness.

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## FROM THE DIARY AND LETTERS OF BISHOP STALEY 1863-64

"We read in our English papers of the disappointment felt over the death of the young prince of Hawaii. [Albert Edward Kaukeauli, died August 27, 1862, at the age of four years]. The wise Disposer of events may overrule for good even that sad blow. . . . For it is generally remarked how changed the King is; more serious than before, and very devoted in his religious duties. He and the Queen are indeed examples to all royal personages in their efforts to do good and to set a good example. He delights in our beautiful Liturgy, much of which he has himself translated; he especially likes to stay on for the baptism of children, many of whom have had to wait for years to obtain this opportunity, as he knows well.

The Hawaiian parents feel it is quite a feast-day when their little ones have 'had the Seal of God (Cross) put on their foreheads', and are now in a special sense children of God in Christ. We try to make them realize their great responsibility to train them up in Christian ideals, and here our careful selection of God-parents helps."

### 1863

"Today is the anniversary of H. H.'s birthday, (Kamehameha IV). Their late loss prevents the usual receptions at the Palace, but it was to be publicly observed as a public holiday. At 9:30 a. m., the Cathedral was quite filled for a solemn service of Thanksgiving; just a hymn, Te Deum, a few prayers, and the National anthem. For the first time, a choral society of men and women which we have formed assisted the regular choir for singing Rogers' Te Deum, quite a glorious composition, was impressive.

"Lastly came the Communion Service, when their Majesties with all Princes and Ministers who had been confirmed communicated. The whole congregation always stays, and sings heartily. The Sanctus is a crescendo of praise "Hemo-lele, Hemolele" in the soft Hawaiian language. Is not this a grand way for a king to celebrate his birthday?

### 1863—Lahaina, Isle of Maui

"The air in these isles is so exhilarating that we begin to fancy it causes our sleeplessness. On moonlit nights we often get up to walk the verandahs, moon-struck? But the heat is never oppressive. . . .

"A whaler has just come in today from America, and reports that out of a fleet of 14 which left an American port for Lahaina, she is the only one to escape being burnt by Southern (confederate) ships. How wicked a thing is War, bringing evils and bitterness in its train, apart from the awful sufferings of both parties."



The G. F. S. after one of the weekly meetings, Christ Church, Kealakekua, Hawaii

### "A Gifted and Responsible Race"

"After my interesting tour lasting five weeks all over Hawaii island, riding on mules and horses over lava paths with Mr. Ibbotson and several native Chiefs, to survey the field and get to know the needs there, I arrived yesterday at Lahaina in company with the King's father, who is to stand proxy for the King at the Baptism of the Rev. Mr. Scott's baby, a fine child. The sea comes close to this Church, which is of coral rock with walls three-quarters of a yard thick, quite beautifully furnished. After the baptism came the confirmation of all the adults baptized by Mr. Scott last January, who have been under careful instruction ever since. There is no choir here, but the Church was quite filled with Hawaiian singers who knew the hymns and sang all beautifully. They are truly a gifted and cultured race in the best sense of the word, i.e., responsive to all that is beautiful, dignified, reverent, making it at once their own."

### The Priory Sisters Arriving

The new Superior of the Order of the Community of the Transfiguration, Sister Helen Veronica, arrived in Honolulu on July 27th. She was one of the special guests at the reception that day at the Bishop's House. A large number of friends of all races and religious affiliations attended to honor the Rev. Albert H. Stone, who is leaving on furlough, Mr. and Mrs. Donald Roberts, who sailed the next day for Shanghai, and Sister Helen Veronica.

Sister Katherine Helen, who is returning, and the newly appointed teacher for the Priory, Sister Grace Elizabeth, are

due in Honolulu on August 17th by the steamer Matsonia, which will also bring the acting Headmaster of Iolani School, the Rev. Dr. Charles Herbert Young, and Mrs. Young.

### "Behold, Now is the Day of Salvation"

A Chinese aviator, a young man who had been instructed for baptism by the Chinese rector of St. Paul's, Nanking, was ordered to Shanghai before the day set for his baptism. He was in Wuhu and went to the mission there to ask when his baptism could take place. At first they said, "Tomorrow," but Sister Constance said, "Why not tonight? He may be ordered away before tomorrow." So he was baptized that night, and looked very happy. When Sister Constance put a small Bible into his hands he said, "This is the happiest day I have ever known."

People who insist on dramatic endings would perhaps like to read that he was ordered away suddenly and never again heard from, but as a matter of fact he was still flying at later reports, after seven expeditions to Shanghai.

### "The Church Doesn't Mean Anything Any More"

If we removed the Church, no man's wife or daughter could walk down the street unmolested and property would not be worth ten cents on the dollar.—Dr. Bruce Hunter.

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## NOTES ON KAHUNAS AND PRIESTCRAFT IN HAWAII

**Sent to Charles Darwin at His Request by Bishop Staley in 1864**

(The correspondence of the Bishop and Darwin on this subject appeared in the Hawaiian Church Chronicle for December, 1935)

From the very earliest times in these islands there must have been some group of the more intelligent of the population, who were designated as the depositors of historical lore and legends, whose duty it was to perpetuate these from generation to generation. No doubt this holds true for South Sea islands generally. Gradually these men claimed more favors and power till there emerges clearly a separate race, almost of Kahunas, but at first a purely sacerdotal group of chiefs—the "Maui-Hope" probably. Later there emerge three chief sections of Kahunas, the priestly sacerdotal *Kahunas* equal to nobles, the *Kaula* or prophets, and the *Kilo*, magicians, sorcerers, and doctors.

### Priests

The Priesthood, or first group, passed on their functions and power to their children, male and female, and became clothed in absolute power over life and death; they chose out from among their enemies victims for religious sacrifice to appease the anger of their gods, and could even put to death chieftains who offended them!

### Paa, the Foreigner

This priestly group trace back to *Paa*, said to have come from a foreign land, "Katriki", and certain kahunas can trace their genealogies directly back to him. He is said to have first landed in the Kohala district in North Hawaii, where still remains an ancient temple enclosure (He-ee-au), a "City of Refuge." His descendants are still revered by chiefs. Since these Kahunas produced innumerable children, they multiplied till they were a menace to the Kings and Chiefs. . . . One Kahuna killed the High Chief of Waipio, and substituted in his stead his own son, the celebrated Umi. . . .

The destruction of the gods and their temples by King Kamehameha I early in 1800 dealt a severe blow to their prestige and power, after which they faded out of the picture.

### Prophets

Not so the other two orders of Kahunas. Of these, *Kaulas* or prophets and seers, seemed to be inspired to make true predictions of events; no doubt observant, intelligent psychologists in their own way, they were greatly respected and consulted by people in trouble, and were on the whole helpful rather than offensive in the community.

### Sorcerers

The third order is that of the *Kilos*, sorcerers and doctors, able to cause death by poisons, witchcraft, and prayers; hated and feared by all, and passing on their

vicious power to their children by inheritance. They are still therefore numerous and powerful; though enlightened chiefs sometimes order their death by decapitation in punishment for their crimes! Their subname is *Kahuna ana-ana*. Probably they are still idolators, as are also the physicians, the *Kahuna Lapau*, who like the last group have intimate knowledge of the properties of plants, and use native drugs to cure disease; also they can expel evil spirits and "cause gods to descend upon the sick."

The people have immense faith in the power of these men, who also inspire them with fear, since they have knowledge of poisonous plants and are often open to bribery to use it maliciously.

*Note:* These facts have been confirmed by my chiefly friends here.

Needless to tell you, dear Sir, how hopeless it is to combat such widespread ancient superstitions; unless we give the children universally from a tender age good English Christian education that will lift them completely above such degrading beliefs, the outlook for this promising nation, with so much charm and culture of their own, is parlous indeed.

You have noted the fall in population, and of course realize that there will be ever-increasing admixture of foreign blood with that of the pure native. . . . Trusting that this short summary of an

important social problem will meet your desires, I remain, etc.

Thomas Nettleship Staley,  
Honolulu.

### After Thirty-five Years

Our Missionary-at-large tells this interesting experience:

"On the third Sunday in June at the Indigent Hospital, Joseph Cook received the Holy Communion for the first time in thirty-five years. He was born in Honolulu about 60 years ago, was adopted by the late Bishop Willis, and attended Iolani School. He left Honolulu as a young man, and was many years in Australia and other places. He had drifted away from the Church. He is happy, as we are happy, in his return to full privileges as a communicant."

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## HERE AND THERE IN THE DIOCESE

### Priestcraft in Ancient Hawaii

We are once more indebted to Dr. Staley for valuable articles, hitherto unpublished from her father's diary and letters. The article printed in this issue of the Hawaiian Church Chronicle on "Kahunas", under the three groups, priests, prophets, and magicians, is of great value. Charles Darwin requested the Bishop to prepare such a statement. Bishop Staley's article is authoritative, as he states that the "facts have been confirmed by my chiefly friends here."

### Well-Earned Furlough of the Headmaster of Iolani School

Now that the new site for Iolani has been purchased (albeit not fully paid for), the Rev. Albert H. Stone, who has been headmaster of our diocesan boarding and day school for boys, is to sail on August 10th with his family for a much needed holiday. Mr. Stone has completed seven full years of effective work in the diocese, following two years in Shanghai, which means a steady period of nine years without a break. He plans to take his family around the world, starting with a visit to the South Seas and continuing by way of Suez across Europe to the United States. He will study modern school architecture while on the mainland in preparation for the erection of buildings for Iolani on the new location, which will be modified and adapted to conditions in Hawaii. We wish Mr. and Mrs. Stone and their children a restful and refreshing vacation, and will welcome them back next year with a hearty aloha.

### Dr. Charles Herbert Young

During Mr. Stone's absence, the acting headmaster of Iolani, as already announced, will be the Rev. Dr. Young, former headmaster of Howe School, Indiana, who will arrive on August 22nd with Mrs. Young, and who will live in the Headmaster's House on the present Iolani grounds. "Who's Who in America" contains a long paragraph about Dr. Young, from which we quote in part: "Educator, clergyman. B.A. and M.A. Trinity College, Hartford; S.T.D., General Theological Seminary, New York; parishes in Omaha, Nebraska, and Chicago; rector, Howe School, 1920 (for about 12 years); member Phi Beta Kappa." We welcome Dr. and Mrs. Young gladly, and appreciate the spirit which has led them to offer at least a year's voluntary service in this mission field.

### News from Lahaina

The Rev. J. Miller Horton writes: "The Church roof is nearly done. Two days' work will complete it. Now let the rains come, and we'll laugh. Formerly

each storm left fresh havoc. Our next work will be the re-decoration of the interior of both Church and Parish Hall. Our Men's Club will take care of the expenses of that, giving another of their successful luaus.

We closed our Church School on the 12th of June for the summer with a splendid attendance. The teachers have done fine work, and everything is ready for opening the second Sunday in September.

I can't speak too highly of the splendid work done by the members of the Woman's Guild. They gave a very successful pre-Lenten Parish supper that netted them \$100. Plans have already been made for a luau on Election Day, and another parish supper in the spring.

I am so glad to report that we have successfully formed an Altar Guild to be known by the name of our church. We want twelve members, each to care for the altar one month during the year. At our last meeting plans were made to give a parish dinner the 24th of September. The members feel that they want to contribute something toward the extra \$50 for missions that we hope to give in addition to our usual apportionment.

Our early services have been well attended throughout the entire year. The attendance at the 10:30 service was quite good until after Easter.

The good work of the Garden Club under the leadership of Mrs. Clarence Brown still goes ahead. More trees have been planted about the Church. Already the difference is quite noticeable. Our aim is to make our Church grounds one of the beauty spots of Lahaina. It only remains for the autumn rains to get in some good work and make this no idle dream."

### A Good Investment

There are still a number of our diocesan bonds, bearing 4% interest and running for 15½ years longer, remaining in Mr. Hollander's hands to be sold. The bonds are available in \$100, \$500, and \$1,000 amounts, and may be had from the Treasurer of the Church Corporation, Mr. T. J. Hollander, Queen Emma Square, Honolulu. Three of the bonds were sold during July.

### PREJUDICE VERSUS FACT

#### "The Japanese Love to Fight"

An American woman whose name is known nationally was walking along a street in Japan a few weeks ago just before sailing for the United States. A Japanese gentleman fell into step beside her, asked if she were not an American, and apologized for speaking to her but said he felt that he must. He said, "I don't know who you are but you are going to America and I want you to tell the American people that we Japanese do

not want this war. We do not want to fight China. It is only the militarist party in control, and we are powerless."

### "When Religion and Patriotism Sometimes Don't Fit, Religion Always Backs Down"

"This is not Kagawa standing here. It is but his shadow. The real Kagawa is over there in China with the suffering mothers and children mutilated and made homeless by the war."—Toyohiko Kagawa, at a Japanese church meeting.

### Episcopalians Are Snooty to Other Churches

"The General Convention of the Protestant Episcopal Church in the United States of America, acting with full realization of the significance of its proposal, hereby invites the Presbyterian Church in the United States of America to join with it in accepting the following declaration:

"The two Churches, one in the faith of the Lord Jesus Christ, the Incarnate Word of God, recognizing the Holy Scriptures as the supreme rule of faith, accepting the two Sacraments ordained by Christ, and believing that the visible unity of Christ's Church is the will of God, hereby formally declare their purpose to achieve organic union between their respective Churches."—Minutes of General Convention.

Approaches have also been made to the Methodist, Lutheran, and Reformed Episcopal Churches.



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## THE FIRST COMMUNION SERVICE ON AMERICAN SOIL,

The June 23 issue of *THE WITNESS* stated that "the first communion service was held on American soil on June 21, 1607, at Jamestown, Virginia." Reynold E. Blight, editor of the Los Angeles Churchman, reminds us that the Rev. Francis Fletcher, priest of the Church of England and chaplain of Sir Francis Drake, celebrated the Holy Communion in California on June 24, 1579, "to the great amazement of the simple, red-skinned natives who flocked in considerable numbers to the scene, to whom also he preached the Gospel with much fervency."

## RECENT "HOWLERS"

A relative pronoun is a family pronoun, such as mother, brother, aunt.

Degrees of comparison of bad—Bad, very sick, dead.

*The Compleat Angler* is another name for Euclid, because he wrote all about angles.

Things which are halves of themselves are equal to each other.

Water may be made hard by freezing, and the hardness removed by boiling it.

A mosquito is the child of black and white parents.

Rhubarb is a celery gone bloodshot.

Genius is an infinite capacity for picking brains.

## BROTHERS ORDAINED TOGETHER

Two sons of the Rev. Dr. Logan, vicar of the Church of St. Simon the Cyrenian, largest colored parish in Philadelphia, were ordained to the diaconate together in the Church of the Holy Apostles, Philadelphia, on Monday after Trinity Sunday. Bishop Taitt officiated and fifty clergy were in the procession. The brothers are graduates of Lincoln University, Pennsylvania; one of them went to the General Seminary, the other to the Philadelphia Seminary. One will be curate to his father, the other will be curate at St. Philip's, New York.

The occasion is unique so far as our knowledge goes.



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St. Andrew's Cath. Parish.....	\$1,800.00	\$ 600.00	\$ 400.00	\$.....	\$1,000.00	\$350.00	\$350.00	\$ 51.60
St. Andrew's Haw'n Cong.....	500.00	.....	125.25	50.00	175.25	53.00	.....	.....
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St. Elizabeth's Mission.....	350.00	121.56	80.29	.....	201.85	30.00	.....	4.80
St. Luke's Mission.....	120.00	.....	113.36	1.00	114.36	12.00	.....	.....
Holy Trinity Mission.....	180.00	38.00	62.00	.....	100.00	15.00	.....	.....
Epiphany Mission.....	150.00	.....	25.93	20.00	45.93	18.00	.....	.....
Good Samaritan Mission.....	35.00	15.09	23.82	1.00	39.91	3.00	3.00	3.00
St. Mark's Mission.....	100.00	.....	108.00	1.00	109.00	12.00	.....	.....
St. Mary's Mission.....	100.00	11.55	88.45	.....	100.00	12.00	12.00	3.00
St. Alban's Chapel (Iolani).....	275.00	.....	275.00	.....	275.00	15.00	15.00	.....
St. John's-by the Sea.....	60.00	37.50	22.50	.....	60.00	3.00	3.00	4.00
St. Stephen's in the Fields.....	50.00	.....	25.96	1.00	26.96	3.00	.....	.....
Moanalua Sunday School.....	12.00	.....	12.00	.....	12.00	3.00	3.00	3.78
Schofield Epis. Ch. Activ.....	150.00	.....	.....	10.00	10.00	2.00	.....	5.00
St. Andrew's Priory.....	240.00	.....	240.00	.....	240.00	10.00	.....	.....
Cathedral English School.....	60.00	.....	40.00	.....	40.00	2.00	.....	1.00
Young People's Fellowship....	30.00	17.00	.....	.....	17.00	2.00	.....	.....
Order of Good Samaritan.....	60.00	42.85	.....	.....	42.85	3.00	.....	.....
<b>MAUI</b>								
Good Shepherd, Wailuku.....	360.00	100.00	35.66	25.00	160.66	30.00	30.00	16.00
Holy Innocents', Lahaina.....	216.00	100.00	10.00	10.00	120.00	18.00	17.50	5.47
St. John's, Kula.....	48.00	.....	45.00	3.00	48.00	7.00	3.70	.....
<b>HAWAII</b>								
Holy Apostles', Hilo.....	180.00	78.59	28.84	25.00	132.43	23.00	23.00	.....
St. Augustine's, Kohala.....	125.00	17.45	39.57	26.00	83.02	12.00	.....	4.50
St. Augustine's (Korean).....	25.00	4.00	7.85	.....	11.85	6.00	6.00	.....
St. Paul's, Makapala.....	110.00	8.40	43.34	.....	51.74	6.00	.....	2.75
St. James', Kamuela.....	50.00	23.94	4.00	.....	27.94	6.00	6.00	.....
St. Columba's, Paauilo.....	150.00	50.00	.....	.....	50.00	12.00	.....	2.95
Christ Church, Kona.....	190.00	71.16	40.36	75.00	186.52	30.00	.....	.....
St. James', Papaaloa.....	210.00	50.00	.....	5.00	55.00	12.00	11.75	.....
<b>KAUAI</b>								
All Saints', Kapaa.....	240.00	.....	43.28	20.00	63.28	25.00	.....	10.00
West Kauai Mission.....	80.00	22.94	.....	.....	22.94	6.00	6.00	.....
Emmanuel Mission, Eleele.....	30.00	.....	22.00	.....	22.00	6.00	.....	.....
<b>MOLOKAI</b>								
St. Paul's, Mauna Loa.....	24.00	.....	24.00	.....	24.00	3.00	3.00	.....
Holy Cross, Hoolehua.....	35.00	12.15	.....	2.00	14.15	3.00	.....	3.05
<b>TOTALS.....</b>	<b>\$7,690.00</b>	<b>\$1,849.55</b>	<b>\$2,160.13</b>	<b>\$275.00</b>	<b>\$4,284.69</b>	<b>\$836.00</b>	<b>\$519.45</b>	<b>\$124.06</b>

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