

Hawaiian Church Chronicle

"For Christ and His Church"

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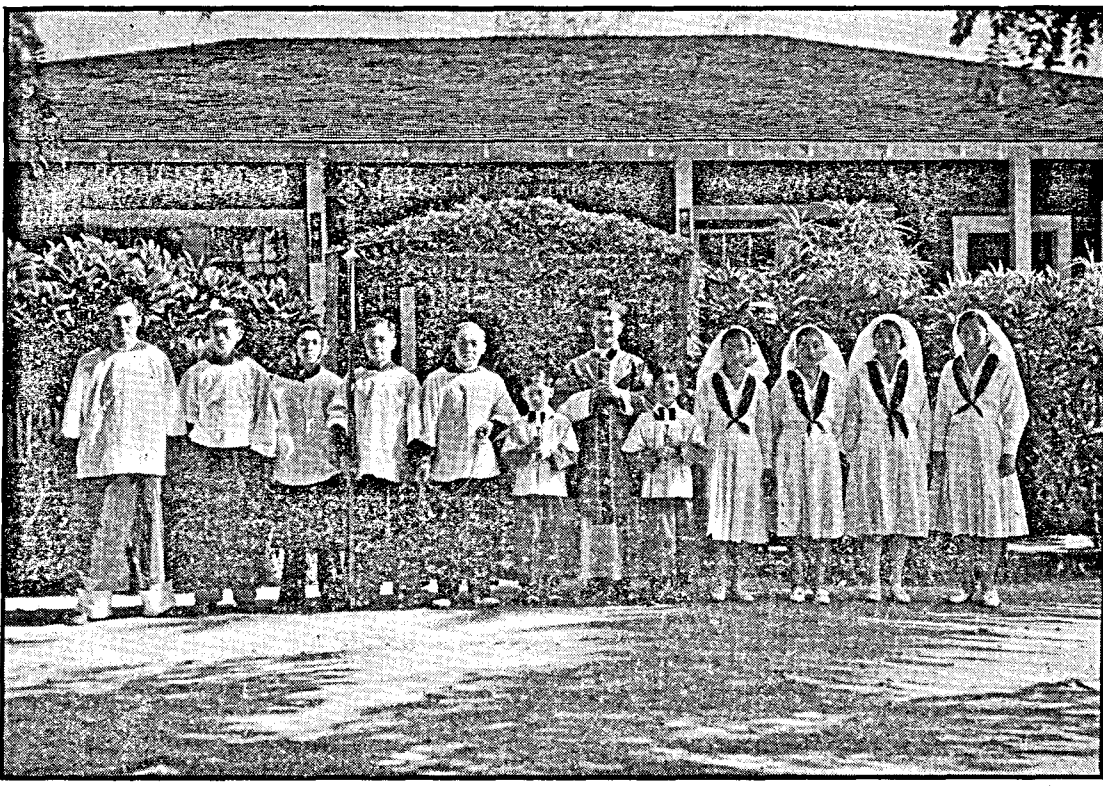
THE RT. REV. S. HARRINGTON LITTELL, S.T.D., *Editor*

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

VOL. XXIII.

HONOLULU, HAWAII, SEPTEMBER, 1933

No. 7



THE REV. NOAH K. CHO WITH SOME OF HIS SERVERS AND CHOIR MEMBERS
OF ST. LUKE'S KOREAN MISSION, HONOLULU

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXIII.

HONOLULU, HAWAII, SEPTEMBER, 1933

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Successor to the Anglican Church Chronicle

September, 1933

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

THE REV. E. TANNER BROWN
Associate Editor

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THE FACTS ABOUT DIOCESAN FINANCE

By Harold Blomfield

Recent issues of the Chronicle have featured an appeal for the "Diocesan Emergency Fund." Those responsible for the wording of this appeal have followed the good old beaten track of Church procedure. They have hinted at an emergency. They quote isolated figures.

Grave—But Not Desperate

The financial position of the Missionary District of Honolulu is grave, but it is by no means desperate. The remedy lies in the hands of the Church people, but they cannot act intelligently unless they know what it is all about. They are entitled to the facts. If they keep on reading this article they will get them!

Let us start with a little history. Some years ago when the late Bishop La Mothe determined to move Iolani School he contracted a debt of \$100,000.00 to buy the property on which the school now stands and to erect buildings thereon. This debt has since been reduced by contributions to the "John D. La Mothe Memorial Fund" and now stands at \$65,000.00.

How the Diocesan Debt is Secured

The debt is secured by mortgage on the property formerly used by Iolani School and now occupied by the St. Andrew's Memorial Sunday School in the sum of \$40,000.00 to the Bishop First National Bank at 6% per annum, and by a mortgage to Mr. T. Clive Davies on the property where the School now stands in the sum of \$25,000.00, also at 6% per annum. There is also an amount of approximately \$10,000.00 which was borrowed from the Bank on the general credit of the Church at 6% to take care of accumulated deficits in the running expenses of Iolani School and for other Church purposes.

Now we are getting to the root of the matter, the milk in the cocoanut, the cause of all our troubles and the reason why a Diocesan Emergency Fund was asked for.

How Interest Has Come—And Gone

The interest at 6% per annum on \$75,000.00 is \$4,500.00 a year. Please note that fact.

Since the inception of the debt the annual interest charge has never been less than \$4,500.00 a year. Until this year

the interest charge has been met chiefly by using up sundry reserves provided by Bishop La Mothe, and by borrowing (once) at the Bank.

"The Pockets of the Godly"

This year the wells ran dry. There was nothing except about \$1,200.00 in rents which could be used to pay interest with, for it is recognized that we could not go on borrowing to pay interest. There was only one resource. The pockets of the Godly! Hence the Diocesan Emergency Fund!

"Magma est Veritas"

The truth is mighty and shall prevail, but there is no need for anyone to be scared by it. Judging by what I have written, and I assure you it is all true, you, are no doubt expecting an appeal for a Diocesan Emergency Fund every year. All wrong! Nothing like it! What does any sensible man do when his obligations exceed his income? Just two things. Either he increases his income or he reduces his expenses. We tried the first. Now, how about reducing expenses? That can be done! That is the scheme I spoke about a moment ago. That is where the responsible and intelligent laity come in.

The Method of Procedure— Debenture Bond Issue

The Board of Directors of the Church is now to float a Debenture Bond Issue in the sum of \$75,000.00 at 4% per annum to pay off the existing indebtedness and thereby reduce the interest charge to \$3,000.00 per annum. We are going to issue these Bonds in denominations of \$100.00, \$500.00 and \$1,000.00. They will bear coupons payable semi-annually and they will be secured by the property at present mortgaged to the Bank and to Mr. Davies. This is good security. It was good enough for the Bank and Mr. Clive Davies, and it will be good enough for the Bondholders. The Bonds will be for twenty years and will be repayable at maturity or by lot after three years.

How Interest Will Be Met

All very well you say, but where is the Church going to find the money for interest? The answer is that it would only have to pay \$3,000.00 a year instead of

\$4,500.00. My position as Auditor of the Church Corporation makes me conversant with the income we can be sure of collecting in bad years as well as good. Remember that we have just gone through the worst depression in history, and the books of the Church reflect it. None the less at this moment the following income is in sight and is assured for future years:

\$1,000.00	from Rents
\$1,000.00	from Iolani School Surplus
\$1,000.00	from the Appor- tionment for Missions

Total \$3,000.00

These Sources of Income Reliable

It must be borne in mind that for the first time in its history Iolani School has been run on a budget and at a profit, and this after paying for Repairs and Improvements, Insurance Premiums and all reasonable charges. I know that it can provide \$1,000.00 per annum without raising fees.

The rents are as low now as they will ever be, and will increase with the return of better times. They amount to more than \$1,500.00 a year now.

The Apportionment for Missions which annually provides around \$10,000.00 can be so allocated as to spare \$1,000.00 per annum without inconvenience in bad years as well as in good.

This Business on a Sound Investment Basis

That in brief is the scheme. It is something of a novelty in that it asks no one to *give* anything. What it offers is a sound investment with regular income at a reasonable rate. To the person worried and confused by the kaleidoscopic changes we have seen in security values, it must come as a relief, as something to tie to. We all know what has happened since 1929 to securities in Hawaii as well as everywhere else. Here is the equivalent of a Government Bond, with a better return than you can get in the Savings Bank! The fact that the flotation of these Bonds will save the situation of the Church is incidental. They are good property! They are worth buying! I shall buy some! Buy them, sell them to your friends!

✕

The clericus committee on the Annual Every Member Canvass will present the detailed program for this united visitation in the next issue.

When paying your bills this month it would be quite proper to send a gift to the Chronicle. The address of Mr. Hollander ought to be familiar to our readers.



THE LATE RT. REV. HUGH LATIMER BURLESON

DEATH OF BISHOP BURLESON

By Bishop Restarick

Hawaii has lost a real friend. The death of the Rt. Rev. Hugh Latimer Burleson, D.D., on August 1st took from us one who was beloved in the Islands as a personal friend and who as an official of the Church knew the Islands and the needs of the Church here. He was so interested that he said if he were a younger man the work was just what he would like to have been called to supervise as bishop. In the National Council he was able to give the facts relating to the Church here and to advocate its liberal support.

While he was in charge of this Mis-

sionary District he won the confidence and the affection of those who met him. He was a true man and a Christian gentleman, a faithful priest and a devoted bishop and the whole Church in the United States mourns his loss and cherishes the memory of his words and deeds.

Bishop Burleson was at Camp Remington, in the Black Hills, when he died. This is a camp of Church people and is not far from the town of Custer, South Dakota, from which the news was telegraphed. It appears that his death was sudden the cause being angina pectoris.

He was born at Northfield, Minnesota, April 25, 1865, so that he was 68 at the time of his death. His father was the Rev. Solomon S. Burleson, a pioneer

missionary in the Indian country, and the remarkable thing is that his five sons all became priests of the Episcopal Church. As a child Hugh L. Burleson was adopted into the Oneida Tribe of Indians and received the name of Tallahodh which means Good Timber. After attending Racine College and the General Theological Seminary he was ordained deacon in 1893 and priest a year later. He had charges in Wisconsin, New York and North Dakota. From 1909 to 1916 he was a secretary of the Board of Missions and editor of the Spirit of Missions. He was consecrated Bishop of South Dakota in 1916, and resigned in 1931, when he was elected Assistant to the Presiding Bishop. Previous to that he was assessor to the Presiding Bishop, the work of South Dakota being carried on by his assistant the Rt. Rev. W. B. Roberts.

All his life Bishop Burleson had been deeply interested in the spiritual and material welfare of the Indians of whom a large number in South Dakota are members of the Episcopal Church. There are over one hundred stations where services are held for the Indians supplied by a number of Indian priests and many lay readers.

Bishop Burleson had the confidence of the whole Church and few men have held so many important offices. He was a widower and has one son who sent word to New York that his father would be buried at Sioux Falls which was his see city when he was Bishop of South Dakota.

Bishop Burleson arrived in Honolulu in January 1929, having been appointed Bishop in charge of this Missionary District by the Presiding Bishop. Before the Convocation in April he had visited the four large islands, met all the workers and visited all the churches and institutions. The concentration of his work was so great that he took advantage of the airplane, flying to Kauai for the consecration of All Saints' Church, Kapaa.

In closing his address to Convocation he said: "I came to you an unknown stranger; I go from you shortly, recognized, I hope, as a loving and loyal friend."

In 1930 he came as the chief consecrator of the Rt. Rev. S. Harrington Littell whom he had known, he said, from boyhood. In an address at Convocation he mentions that by his recommendation money had been appropriated from undesignated legacies which, aided by local

gifts, completed the hall for the mission at Makapala, Kohala. There was also a gift from undesignated legacies which, with local gifts, secured land, a new school and kindergarten building for St. Mark's, Kapahulu. There was also \$10,000 from the Woman's Auxiliary of the Diocese of New York for a new Japanese Church.

It is not necessary to recount his interest in Iolani for it has been told often. Suffice it to say his plans were interfered with by the financial situation which resulted in the inability of a number to give what they expected. It may be said therefore that Iolani has lost a good friend.



SEPTEMBER

Kenneth A. Bray

- September 3: 12th Sunday after Trinity
- September 10: 13th Sunday after Trinity
- September 17: 14th Sunday after Trinity
- September 20th, 22nd, 23rd: Ember Days (Being "the Wednesday, Friday and Saturday after September 14th," Book of Common Prayer, p. xxxii)

These Ember Days come four times a year. Hence probably their name from the Latin Quatuor Tempora, four times, through to Dutch quatemper, and the German quatemper. These days are days of fasting, "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." (Book of Common Prayer, p. xxxii). The dates on which we now observe the Ember Days were fixed by Pope Gregory VII, (1073-1085) though Ember Days had been observed in England for many centuries prior to that. Their original purpose was to thank God for the gifts of nature, and to remind men to use them for the glory of God and the welfare of their more needy brothers. At first there were only three groups of Ember Days, corresponding with the winter sowing, summer reaping, and autumn vintage. These date back to the 3rd century. In the fifth century a fourth season was added and when ordinations, which before had been restricted to Easter were allowed on Saturday of the Ember week, the days became associated more and more with asking God's blessing on the Harvest of the Ministry, (as they are with us today entirely.) The Eastern Church curiously

does not know these days.

September 21st:
Feast of Matthew, Saint, Evangelist, Apostle.

Outside of the mention of him in the New Testament we have no reliable knowledge. The best tradition is that he preached in Ethiopia (to the south of the Caspian Sea, not Ethiopia in Africa) and suffered martyrdom. The Greek Church observes the Feast on November 16.

September 24th:
15th Sunday after Trinity
September 29th:
St. Michael and All Angels

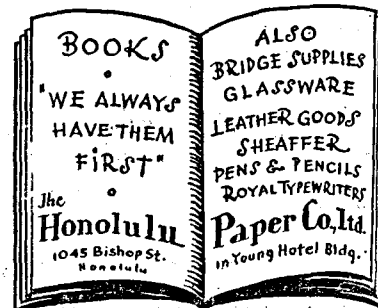
Most of us are angel-consciousless. We are afraid of the very subject, which as a matter of fact is full of joy, and helpfulness and introduces us into reality as nothing else can. The Bible of course is full of angels. Angels occupy a chief place in the Gospel story. They foretell the Holy Birth, they attend it, they minister to our Lord throughout His life, they are at the Tomb, at the Ascension, and in the remainder of the New Testament story they occupy an even more prominent place. Our Lord bespeaks His consciousness of them. He bids us even pray that God's will be done on earth as it is, one must suppose, by the angels in Heaven. For nearly 1600 years the Church has been keeping St. Michael's day. Probably nothing would help to enrich and enlarge and quicken our devotional life and spiritual vision than to cultivate our minds in this direction. All our religious faith is touched with unreality and artificiality until it is connected and enlightened by contemplation of the Holy Angels. It is because of the fact that only in sympathy and cooperation with them can we praise God adequately that we say, "Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High." The Day is kept in the Eastern Church on November 8th.

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HERE AND THERE IN THE DIOCESE

Welcome to New Members of the Staff

During August, we welcomed a number of new members of the mission staff in Honolulu. On the 13th, at the Cathedral, the Bishop licensed Deaconess Mary Potter to work in this Missionary Diocese, and appointed her as Parish Visitor at Epiphany Church. On the 17th, the Rev. Leon P. Harris and Mr. Claude Stone, Jr., arrived to join the teaching staff of Iolani School; Miss Helen Brown, for the Priory School, and Miss Charlene Leonard for St. Mary's Home and Mission. On the 23rd, Miss Juleff Coles, new Principal of the Priory, returning from a visit to the coast, brought her sister, Miss Nessie Coles, who will teach in the high school department at the Priory. And on the 24th, with Sister Clara Elizabeth, returning from a summer at Glendale, Ohio, came Sister Amy Martha and Sister Martha Mary, members of the Community of the Transfiguration, also for St. Andrew's Priory. Also on the 24th came Miss Jane Austen who will teach the third and fourth grades at the Priory. During the month Mrs. Juddy Burt sailed for Molokai to join the staff of the Shingle Memorial Hospital at Hoolehua. These newcomers in our Church family bring experience and encouragement, and are welcomed with our characteristic Aloha.

Iolani Graduates to Study at Church College in China

Harry Mau Lan Ho and William Ching, graduates of Iolani high school of 1932 and 1933, respectively, have sailed for Shanghai to enter St. John's University. Mr. Ho finished his freshman year in June at the University of Hawaii.

Mr. Sutherland Appointed Principal of Samoa School

Mr. Mark M. Sutherland, instructor of mathematics for the past year at Iolani, has been appointed principal of the Poyer school for the training of teachers for the Samoan Islands, which will be established as the result of investigations of the Barstow Foundation Committee on educational conditions of American Samoa. Mrs. Sutherland, formerly Miss Zelig Miller, will assist her husband as grade superintendent. Both are graduates of the teachers' college of the University of Hawaii. They sailed in the latter part of August and will live in Pago Pago. They carry with them the best wishes of many friends.

We pray for Mr. Sutherland wisdom and blessing in the responsible position he holds.

Confirmations

During August confirmations were administered at the Cathedral and St. Peter's, Honolulu; at St. John's-by-the-Sea, Kahaluu; and, at the Cathedral for St. Stephen's, Haleiwa, on the windward side of Oahu.

Canon Cullen to Kona

The Rev. Canon Francis N. Cullen and Mrs. Cullen, at the request of the Bishop, are leaving on September 7 for several months' residence at Kealakekua. Canon Cullen will be in charge of Christ Church and of missions at Huehue, and Waiohinu during the absence on the mainland of the Rev. G. Shannon Walker, Director of the Church work in North and South Kona and in Kau.

★ "HAWAII CAN BE MADE A MODEL OF THE REST OF THE COUNTRY"

The Hon. William R. Castle, Jr., former Secretary of State, spoke at Kawaiahao Church on August 13th, and urged the people of the Islands to show the mainland that Hawaii is a place of earnest work and earnest thinking.

"There are lots of people on the mainland," he said, "who think of Hawaii as a playground only, as a place of music and dancing and lazy days and lazy nights, where the police shut their eyes to vice and even to crime. We know that is not true, you and I, who have been brought up in Hawaii, but we must prove that it is not true."

Must Prove Qualities

A special plea was addressed to the Hawaiians who compose the church congregation. "I have spent much time telling my friends in Washington of the good qualities of the Hawaiian people. It is for you to prove that one of these qualities is strength of character, the strength to resist the bad influence of the bad people who drift to these shores, the strength to make them, by your example, good citizens of our common country. The older people among you have seen great changes in these islands during your lives, just as I have. We were born as subjects of a Hawaiian king. We saw the end of the monarchy, the

republic and the annexation which made us a part of the United States. But we have always remained Hawaiians, not with divided loyalty but only with larger loyalty which includes the national government as well as the territory. We cannot any longer be good Hawaiians without being also good Americans, but it is also true that residents of the territory cannot be good Americans without being good Hawaiians."

Proud of Being Hawaiian

"I am proud of being a Hawaiian," he told the congregation. "During all my years in Washington I have felt that my Hawaiian background made me a more useful servant of the government."

"The whole United States looks at these Islands to see what we can accomplish here with a mixture of races. We are being watched. A crime which would pass almost unnoticed in California is talked of from one end of the land to another if it happens in Hawaii. People say that the missionaries have failed, that it is not possible for different races living together to maintain the same high standards and that therefore Hawaii is incapable of governing itself. You and I know that this is a lie."

But, he said, we cannot prove it unless "we all hold fast to the highest possible ideals; unless we create a public opinion which demands truth and decency in all things; unless we elect officials who fearlessly enforce the law. Hawaii can be made a model for the rest of the community."

★ FORWARD FIVE THOUSAND *Follow The Noble Two Twenty Five*

By Arthur G. Smith

In the April number of the Chronicle we called the attention of the members of our Church in Hawaii to the extreme need for contributions to the Diocesan Emergency Fund, to be used for paying the interest on the indebtedness of the Church. In addition, letters were sent on behalf of the Board of Directors to every parish and mission outlining our immediate needs. By the middle of August we had received in response to our appeals, approximately \$1,635.33 out of the total of \$3,244.00 required, with 225 persons contributing from a membership of more than 6,000.

Perhaps we did not make our appeal clear or strong enough, and so were un-

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able to impress upon our people the seriousness of the situation. We cannot believe the members and friends of our Church here in Hawaii would not willingly make any sacrifice necessary to enable us to carry on and to meet our obligations. Whether it was wise to borrow the money and to extend the Church's work as was done, cannot concern us now. It was done, and at the time, when conditions were good, and people were prosperous, the plans made seemed sound, and there appeared every reason to believe our loans could be repaid in a short time. The depression changed all this and the Church has been unable to raise funds with which to carry on except by borrowing. Next year we hope and expect to be able to arrange the necessary financing, but this year we owe interest which we cannot pay without your help.

Difficult as the times still are, we believe the six thousand members of our Church can and will come to our help, and to you we are making this appeal. It is planned to appoint in each parish and mission, a Committee of one or more to make an effort to get in personal contact with as many of our people as possible, in an effort to raise at least \$2,000.00 before the end of September.

Will not those of you who read this appeal make it a first order of business to send what you can spare to the Treasurer, Mr. T. J. Hollander, Bishop's Office, Queen Emma Square, Honolulu? We must not default in the interest the Church owes, and we need not if our people will help.

We may state that plans are under way for a bond issue, which will be amply secured by the property on which our existing mortgage indebtedness is now a charge, and which we hope will enable us to refund our mortgage debt, but meanwhile we need your assistance in taking care of this year's interest: Please help us now.

DEACONESS TO ASSIST AT EPIPHANY MISSION

The summer months at Epiphany Mission, Kaimuki, have been a time of preparation for winter activities. Probably the greatest single event of thanksgiving was the coming of Deaconess Potter to assist the priest in charge. At the 7 o'clock Holy Communion on August 13th Bishop Littell offered special prayers for Deaconess Potter and officially appointed her to Epiphany Mission. The following Wednesday evening, August 16th, the Rev. and Mrs. Joseph C. Mason gave a reception in her honor at the rectory, when members and friends of the mission joined in the happy occasion. Addresses were made by Bishop Littell and Deaconess Potter and vocal solos were

offered by Miss Cecilia Marques and Mrs. Kenneth MacCleod.

The second forward-looking venture was the establishing of foundations for a successful young people's work at Epiphany. In July a carefully selected group of young people met at the rectory to discuss plans for a working organization under the advisorship of Mr. Leland Zink and Mr. Arlo Martin. Election resulted in George Clark being made general chairman of committees; Cecilia Marques, recording secretary; Ellen Napier, social program chairman; Alice Porter, religious program chairman. On August 25th, this leaders' group sponsored a social evening for 60 Kaimuki young people connected with Epiphany, with the view of enlarging the young people's group. Games, dancing and refreshments were enjoyed.

Plans are under way for a religious survey of the Kaimuki District in September, Epiphany Mission cooperating with three other religious bodies in Kaimuki. An attractive booklet of information about the Episcopal Church and an invitation to non-church people to attend Epiphany is being printed for use in the follow-up work after the survey.

Epiphany will make its contribution to the diocesan observance of the Oxford Movement Centenary by producing a historical play in the church chancel on September 24th. This play has been adapted and enlarged by the priest in charge from material issued by the Department of Religious Education of the Diocese of Chicago.

DEACONESS MARY POTTER

The latest addition to the staff of the missionary district is Deaconess Mary Potter, appointed to Epiphany Mission, Kaimuki, Honolulu. Deaconess Potter is a native Californian of an early pioneer family. Her father was a prominent civil engineer of San Francisco and laid out the streets of that city. She graduated from the New York Training School for Deaconesses and was set apart in 1897. For a time she worked at Trinity Church, New Haven, and was later house mother at St. Agatha's House in the Bronx, New York City, a residence house for church workers and deaconesses. Succeeding that position, she was appointed rural deaconess under Bishop Brewster of Connecticut. Her first visit to Honolulu was made in 1893, and she returned here in 1907 to work at St. Andrew's Cathedral and St. Elizabeth's Mission.

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An appointment to Tokyo, under Bishop McKim enlarged her field of service in the Church until she was forced to return to California because of ill health. Upon recovery of health, she assisted in church work in Southern California and engaged in work at the famous Huntington Library. We extend to her our heartiest Aloha and join with Epiphany in grateful thanksgiving for her coming.

ST. MARY'S ANNIVERSARY AND EVENTS

St. Mary's Home for Children will observe its 15th anniversary on Friday, September 8th at 4 o'clock. This year the children will present a pageant entitled "The Church Year". Mother Church, the child, a herald and the sixteen prominent holy days and seasons of the Church year will be represented. Light refreshments will be served and the afternoon will close with evensong in the church.

Miss Charlene Leonard, of LaGrange, Illinois, has come to take the place of Miss Betty Sauerman at St. Mary's. Miss Leonard has had three years experience in kindergarten and primary teaching in Chicago having graduated from the National College of Education—an institution affiliated with Northwestern University at Evanston, Ill., in 1930. Of special interest is the fact that Miss Leonard has been associated with the teaching staff at Hull House, Chicago, a social service center made famous by Miss Jane Addams. St. Mary's is indeed fortunate in securing the services of this well trained and devoted helper.

The children of St. Mary's Home have had an enjoyable and profitable summer. Six weeks were spent in varied studies and projects. Nine of the youngsters were privileged to be in an art class at the university, where Betty Wilson distinguished herself by leading the class. The first two weeks in August were a gala time. Through the kindness of Dr. Platt we all went to the Palama Fresh Air Camp at Waialua. All the children pronounced it the best holiday they have ever had. Mr. George Denison and Mr. Harold Podmore made themselves responsible for transportation. So we got there and back all safe and sound. We are especially indebted to Mrs. William Field whose kindly help and tactful management of all the preliminary arrangements made this outing a possibility.

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MISS HORNUNG TELLS OF HER START IN KONA

In a letter to the Bishop, Miss Cenie Hornung, our first Parish Visitor in West Hawaii, working under the new plan, described in last month's Hawaiian Church Chronicle, writes:

"I have found it rather difficult to settle into a disciplined life. As you know I spent the better part of my first two weeks at the beach with three groups of girls in conference. This was obviously the most urgent need and part of my work.

"The first week after my return mauka the Stones were here. I have a young, inexperienced Japanese girl staying with me and helping a great deal so that I do not have to work in the kitchen. The Guild has generously agreed to repaint the inside of the house. Already one bedroom, the dining room and study are completely transformed by new light paint. Mrs. Woods, the Bryants, Cushings, Walkers, Robert Wallaces and others have made all sorts of donations toward refurnishing.

"My greatest ambition for the house is to rid it of its nightly attic visitors. As I am a very sound sleeper they do not disturb me but the guests I have entertained have not enjoyed them and I am not proud of them, (the rats, not the guests!) You probably need no information on this subject but I am sure both the Stones and my friend, Kather-Wold (who was here a week helping me move in) would enjoy *telling* what they did not enjoy *experiencing*.

"People are so friendly and sociable—they are constantly in and out of the house. It is impossible (or has been so far) to live on my kind of a schedule. Studying and writing have to be done in between times. Canon Wallace has been coming here every day for his classes until this week when the painting began. I hope he will come back when it is finished as I believe he enjoys being here in this house which is so much his. I hope it will not be long before he can be relieved of even the services. The fact that Rev. Shannon Walker's assistant has not arrived has made it rather hard for him to help as much as he had planned.

"I shall be very happy to welcome Church people as visitors. I hope Mrs. Littell will be coming soon for a rest to herself and inspiration to us all here. The house should be ready for guests by the end of the month. Next week we begin Vacation School at Holualoa and the following week at Kailua. In my report I shall tell more of the plans for advance work. I am whole heartedly sold on the work to be done here! Please continue to pray for me and for the work here."



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CONCERNING THE COMING MISSION

Letter From Father Burton, S.S.J.E.

"St. Francis House
Society of St. John the Evangelist
980 Memorial Drive, Cambridge, Mass.
July 26, 1933

My dear Bishop Littell:

Thank you very much for your cordial letter of June 27th. I am having the Brother in charge of the publications send you sample copies of tracts and leaflets that may be useful for the proposed mission. It is difficult to send you a program, for each parish is different and needs a different schedule. I should think, on the whole, however, that there ought to be two or three celebrations of the Holy Communion every morning—one early enough for working people to go to; and one later, say at half-past nine, to which women can come after they have gotten their husbands off and their children to school. Then, every evening there should be the mission service of hymns, intercessions, and preaching. This ought to come at whatever hour is most convenient for people to come to the church in the evening, and they ought to be assured that the service will not last more than an hour and a half. I think the American Hymnal is rich in hymns that are entirely useful in a mission.

I shall write you later on more detailed suggestions when I know exactly when I can be with you.

Generally speaking, I think the way to prepare for a mission is through prayer, parish visiting, publicity, and then more prayer, both private and corporate.

I shall leave the disposition of my time while in Hawaii entirely with you. Please do not count on my staying over a month, as I really have a good many engagements and I ought to spend as much time as possible in Japan, consulting with our Japanese Fathers and the bishops there as to where we shall found a House and what work we shall do well to undertake.

Please pray that God will use me in Hawaii.

Faithfully and respectfully
yours in Christ,
SPENCE BURTON,
Superior, S.S.J.E."

OUR ISLAND FELLOWSHIP

The Associate Editor has just returned from the Mainland and is wondering if all he said about the work of the Church in these Islands is true. One can wax very enthusiastic about our activities. They reach down to the depths of Christian living as they center in the topic used before many audiences and congregations of "Our Island Fellowship." People love to hear about Hawaii and are glad to have recent misconceptions corrected.

Just how far does this theme influence the work we are doing together? Is it merely idealistic that many races can live together in peace and a growing understanding? Can we become a leavening influence even among the mighty peoples of the Orient, and create a new understanding of Christian fellowship in the minds of Caucasian peoples?

These are questions which surely are underlying our mission, hospital, school, and parochial undertakings. It is a philosophy of a new life which must influence such things as Church School programs, Auxiliary developments, yes, and even the Emergency Financial call. What an opportunity we have of really doing the all but impossible and basing our work upon the insistent and imperative call of Our Island Fellowship.



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SUMMER INCREASE AT KAHALUU

On Tuesday evening, August 15th, the Mission of St. John's-by-the-Sea was made happy by a visit from Bishop Littell accompanied by Mrs. Littell and their son. Following the short form of evening prayer the Bishop confirmed four persons and preached.

On August 6th, the Mission welcomed as its preacher the Rev. Edward Littell.

On the 29th, an illustrated lecture on their recent trip to the South Seas was given by Mr. and Mrs. Gerrit Wilder.

The boys of the Mission, under the capable leadership of Charlie Hookano, the junior lay reader, have been doing some splendid work on the grounds immediately surrounding the Mission. All weeds and brush have been cleared away and the grounds are being prepared for the planting of flowers; the plan being to plant flowers of such a nature that in the future there will be an ample supply for decorative purposes in the Church.

The past two or three months of summer vacation have been the cause of larger congregations than usual inasmuch as some church people, who were vacationing on the other side of the Island, have joined in the worship at the Mission. This is a very delightful custom and means that contrary to most Churches and Missions, St. John's has a larger congregation during the vacation period than at any other time in the year.

NATIONAL BROADCASTERS GIVE CONCERT

People on the Mainland enjoy the Hawaiian concerts which at intervals have been broadcast from our Islands over the Columbia system. The congregation of St. Clement's parish in Honolulu is very proud of the fact that the two leading singers of the orchestra group are members of the parish choir, Joseph Kamakau and Minerva Patten.

These two artists have been the inspiration of much of the lovely music at St. Clement's and have always helped in special entertainments, but they turned completely missionary on August 31st at the Parish House and gave an evening of Hawaiian music and dancing for the benefit of the Woman's Guild and Auxiliary. A crowded and enthusiastic audience greeted them and they were generous with their encores.

The charm of the evening goes on and on as the two organizations benefited are the St. Mary's Home and the mission at Waialua.

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THE HILO RECTOR LEARNS THE ISLAND OF HAWAII VISITS OUR TWELVE MISSION STATIONS

Father Corey gives us this delightful account of his first trip around the Big Island, on a recent ten days' vacation. It has taken him nearly six years of residence on Hawaii to see the Island and the Church's work there. His car (long needed, and only recently acquired) is doubtless responsible for the refreshing times he and his family have just enjoyed.

"And now to return to our trip. We stopped two nights at the Church Army Headquarters in Paauilo; and, during the intervening day, Captain Bramwell, Captain Oliphant and I hiked into Waipio Valley, climbed the Pawiliwili Pali on the other side of it, and went to the edge of the next valley.

During the ten days, I saw all the Church's work, including Captain Bramwell's Mission at Paauhau, the Korean Mission between Kamuela and Kohala, and St. John Baptist, Huehue.

We slept two nights on the beach at Kawaihae, in Mr. Cantrell's little canvas camp which he kindly lent us; and spent the intervening day at Kohala. We had lunch with Captain Roberts in his little home at the Union Mill. Then we went on to the Archdeacon's; and to St. Paul's, Makapala, and to Iole, the original Bond home, where Mrs. Bond entertained us. Then, after afternoon tea with the Archdeacon and Mrs. Walker, and a look at St. Augustine's Church, we returned to Kawaihae for the night. The next day we went on to Kona, where we spent five nights in Dr. and Mrs. Jaggar's lovely Kona home, and were very hospitably treated by Canon Wallace, Miss Hall, Mrs. Greenwell, and Mr. and Mrs. Bryant. We made side trips to Kailua, Keauhou, where we saw Mr. Shannon Walker at his camp for girls, and also saw the old home of our Mr. Koomoa: Napoohoo, Honaunau, Hoopuloa, and Milolii. At Milolii, I joined the Hawaiians in a very primitive luau, but with plenty of delicious pork to eat. Hoopuloa, which was destroyed in the 1926 lava flow, is rebuilt on the top of the flow. One day, David and I walked down from

Dr. Jaggar's house to Capt. Cook's Monument, and thence crossed the bay to Napoohoo, in an outrigger canoe. We had glorious outdoor picnics at Kawaihae and the City of Refuge, and had swims at both these places, and also at Waipio and Napoohoo.

On Sunday, the 16th, Mr. Stone took my work in Hilo; and I took his at Christ Church, Kona. Canon Wallace read the Service, Captain Bramwell the Lessons, and I preached. The Dean and Mrs. Ault were in the congregation, as was also Mrs. Shannon Walker. We saw much of Miss Hornung also, who told us of her plans.

We left Kona Wednesday morning, and slept Wednesday night at the very hospitable home of the Campsies, at Naalehu. Thence we visited the Wood Valley Homesteads, above Pahala; and after calling at the Volcano to thank Dr. and Mrs. Jaggar for their wonderful kindness in giving us the use of their house in Kona for so long, we returned to Hilo.

Captain Bramwell was with us the whole trip, and drove the car, and was generally very useful, especially when we were camping.

I forgot to say that, at Paauilo, I had an interesting evening with Captain Benson among his Filipinos, whose confidence and love he seems to have won to a remarkable degree."

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St. Andrew's Cathedral	10.00
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LANDSCAPE VIEW OF TWO ISLANDS

The Rev. Albert H. Stone Makes Visitation

A trip to the islands of Hawaii and Maui is an event that would always stand out conspicuously in the experiences of the most seasoned traveler; for the beauty of these islands is matched only by the kind hospitality of its people.

We reached Hilo on Saturday, July 15. Father and Mrs. Corey were in Kealahou, but they had made every arrangement for our comfort and convenience at the rectory of the church of the Holy Apostles.

Sunday morning, I celebrated the Holy Communion at the Church of the Holy Apostles, and took the 10:30 service and preached. Monday morning, we got an early start for Kealahou, visited again the volcano district, skirted Mauna Loa, crossed the many lava flows, the most spectacular sights on the island to my way of thinking, and reached Kealahou late in the afternoon.

The time flew quickly in Kona. It is a quiet, beautiful and restful spot, and Christ Church is a little gem in its simple dignity surrounded by its beautifully kept churchyard.

Sunday morning I preached in Christ Church, Canon Wallace taking the service.

After lunch Sunday we started back to Hilo by way of Waimea, where we spent the night and where we slept under warm thick blankets. Monday morning we continued on our way, stopping at Paauilo to see Captain Benson and Captain Bramwell.

We had two very interesting and delightful days with Father and Mrs. Corey. Father Corey had made all arrangements for me to speak Tuesday evening to a group of parents in the Guild hall; and co-operated in every possible way, making it possible for us to meet a very large number of parents.

Wednesday afternoon, the 24th, we left for Maui, arriving at Lahaina at midnight where we were met by the Rev. C. Fletcher Howe. We spent five pleasant and interesting days with Mr. and Mrs. Howe, met a large number of people and took some very wonderful trips.

We sailed Monday evening from Kahului and reached Honolulu early Tuesday morning, August 1, refreshed spiritually and physically by our trip of 16 days, and full of enthusiasm for and interest in the Church work that is being carried on so faithfully and earnestly by our loyal co-workers on the islands of Hawaii and Maui.

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THE OBSERVANCE OF THE CENTENNIAL OF THE OXFORD MOVEMENT

The Oxford Movement which has its Centennial this year is being commemorated throughout the Church.

On Sunday, September 24th and throughout that week special thanksgiving will be made and at every Celebration of the Holy Communion in these Islands during that week it is suggested that the Special Intention be God's blessing upon the quickening and enrichment of the spiritual life of the Church.

On Sunday, October 1st at the Cathedral there will be a Celebration of the Holy Communion at 10 o'clock attended by all the clergy. The Bishop will be the Preacher, Dean Ault will be Celebrant and Canons Kieb and Cullen will assist.

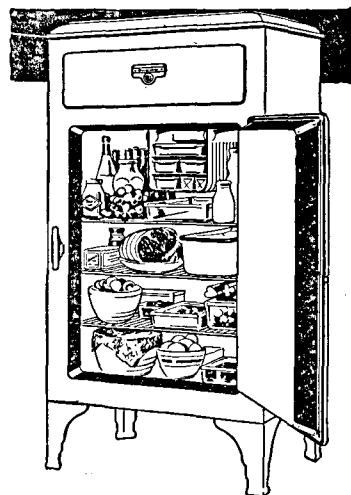
At the Cathedral on Wednesday, September 27th at 4:30 there will be a Litany followed by a historical address on the Oxford Movement by Canon Kieb.

No general provision is being made for special services for the children as it was considered better to leave this to the individual parish to arrange to suit local convenience.

These suggestions and arrangements are put forth by the Committee appointed by the Bishop.

Very Rev. William Ault, Dean. Canon F. N. Cullen. Rev. Kenneth A. Bray.

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THE OXFORD MOVEMENT CENTENARY

By Bernard Iddings Bell, D.D.

The centenary of the Oxford Movement, celebrating the growing revival in the Episcopal Church all over the world, which I have been attending, has been even more impressive than was anticipated. The great crowds; the scores of papers by some of the greatest scholars in England; the presiding over mass-meetings by noble lords, leaders of labor, heads of universities; everywhere these and other indications were present that the Catholic revival in England and its Church constitutes the most significant thing by far in Anglican religious life and thought.

The outstanding features were three. *First*, there was a solemn High Eucharist in Winchester Cathedral, with the great building packed to the doors. It is said that 8,000 made the pilgrimage—half of them all the way from London. Then followed a further pilgrimage to quiet Hursley Church, to pass silently one by one by John Keble's grave, each visitor pausing only to say a "God rest his soul in Paradise." *Second*, a children's pageant in Albert Hall, London, with 15,000 children present, which culminated in two minutes of silent prayer, from those unsoiled hearts, for the conversion of all England to the Lord Jesus and His Church. *Third*, and greatest, the Choral Eucharist in White City Stadium, London, on a Sunday morning, with hundreds of Choristers and 500 priests (and 10 Bishops) and 45,000 worshippers from the laity. Not only was the

size of the congregation astonishing (it was the largest number ever at a service in *Ecclesia Angelicana*, before the Reformation or since) but the spirit of adoration, at once humble and happy, moved almost everyone to tears, or near them.

The papers delivered at the daily meetings in the Albert Hall were all of them good, and some of them thrilling. The outstanding speakers were the Lady Margaret, Professor of Divinity of Oxford, Professor Chauncey Tinker from Yale,

and Father Rosenthal from Birmingham (at present the most popular preacher in England). There were nearly 60,000 enrolled as attending members of the conference.

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They gird the earth with valor,
They heed their King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling—
But souls new-born arise—
The nations growing kinder,
The child-hearts growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous—
Our wild hope, who shall scorn—
That in the name of Jesus
The world shall be reborn!



**WHAT'S IN A NAME?
EMILY WILL LEARN**

Emily Kauweakanoakakawalenohale-akalakuweakekiniakoolau Kauhahao.

No, this is not a song, nor is it the Hawaiian version of the creation. The story of the creation is told in the Bible with only 35 letters—"In the beginning God created heaven and earth." Above, the reader will note, Emily's middle name contains 51 letters. Half a dozen Hawaiian scholars are now engaged in trying to decipher that middle name.

However, that long, long name is that given by Mr. and Mrs. Abraham John Kauhahao, 1225-c Seventh avenue, Kaimuki, to a daughter born to them at their home on Monday of last week. The Kauhahaos have two elder children, but neither of these has anything on Emily so far as names are concerned.—*Honolulu Advertiser, July 27.*

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St. Augustine's (Korean), Kohala..	25.00	25.00	6.00
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St. Columba's, Paauilo.....	150.00	53.70	6.00	6.00
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