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# Hawaiian Church Chronicle

*"For Christ and His Church"*

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

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

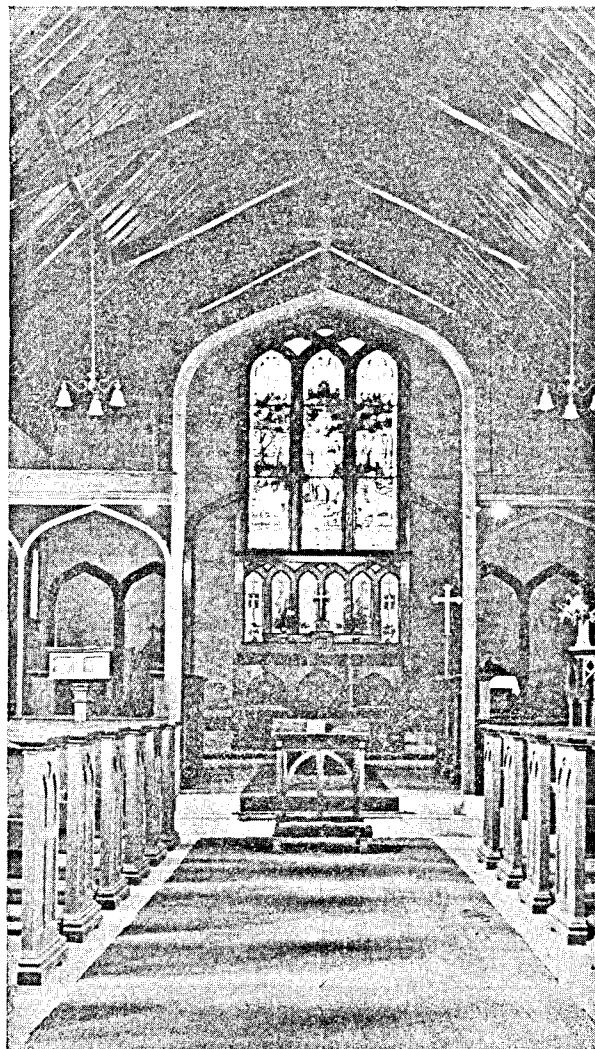
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# Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

VOL. XXVII.

HONOLULU, HAWAII, MAY, 1937

No. 3

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Successor to the Anglican Church Chronicle

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

THE REV. E. TANNER BROWN  
Associate Editor

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### CALENDAR

May 3, 4, 5—Rogation Days  
May 6—Ascension Day  
May 9—Sunday after Ascension  
May 16—Whitsunday  
May 17—Whitsun Monday  
May 18—Whitsun Tuesday  
May 19—Ember Day  
May 21—Ember Day  
May 22—Ember Day  
May 23—Trinity Sunday  
May 26—S. Augustine of Cant  
May 27—Venerable Bede  
May 30—First Sunday after Trinity  
June 6—2nd Sunday after Trinity

## VISIT OF THE REV. ROBERT E. WOOD

Among the many visitors who have passed through Honolulu from time to time on their way to and from the Orient, the South Seas, Canada, and the mainland United States, missionary workers, travelers, and visitors to the Islands, none has been more welcome than Father Wood of Wuchang, in the missionary district of Hankow. He is with us now on his way to the mainland, for the first time in ten years, to attend the 40th anniversary of his graduation at the General Theological Seminary in New York, and to represent Hankow at the General Convention at Cincinnati in October. Thirty-nine of his forty years in the ministry have been given to China.

A gratifying feature of Father Wood's visit is a sufficient length of time in Hawaii to understand the real conditions of Church life and work here, and also to visit at least one of the other islands. Most visitors, whether officials from the Church Headquarters in New York, visiting clergy, or Church workers from other parts of the world, are content with such glimpses of Hawaii as are furnished by the time their ship remains in port, usually less than twenty-four hours. Such brief glimpses give very partial insight and understanding of our varied work in the scattered Islands. Father Wood has given us sufficient time, not only for visits with his old friends and former colleagues in the China Mission, the Bishop, the Hollanders, the Stones, and a Seminary classmate, Rev. Frank N. Cockcroft of Maui, but also to speak frequently in churches and schools, and in many special meetings. One particular occasion, was his informal and entertaining, as well as informing address at the Staff Meeting of our Honolulu Church workers. It would take considerable space to tell of all the congregations and other groups he has met during his three weeks with us, ranging from the Chinese congregation at St. John's, Kula, up on the mountainside of the great crater of Haleakala on Maui, to St. Peter's Chinese, St. Luke's Korean, and St. Andrew's Cathedral Parish in Honolulu. He has spoken twice in chapel at Iolani School, and three times to special groups of the Priory girls; and at the Pan-Pacific Union.

### "In Perils Often; in Labors Abundant"

Father Wood's sense of humor charms his audience, even as also does his serious

and vivid description of the upbuilding of the Kingdom of God in China. He is modest about his own important share in the Church life of that land, and scarcely mentions (what is so well-known out there) the experiences he has gone through, such as the Boxer outbreak in 1900, the Revolution of 1911, the siege of Wuchang when he was shut in and under fire for forty days in that walled city, and the rough adventures of travel throughout a large area of the interior of China. His work has been most varied and far-reaching. It has included such different features as revising the translation of the prayerbook in Chinese; assisting in the compilation of the new and widely used hymnal; directing the large and important parish of St. Michael's, Wuchang, with the vigorous missionary work on all sides both in city and country radiating from that center, all of which he founded; reaching people of all classes, high officials of the government, officers and soldiers of the army, scattered farmers in little villages, college students, and rickshaw coolies of the streets. His clergy house has long been a hospitable center where Chinese clergy and catechists have gathered for devotion and conference, for personal direction in problems and difficulties. Chinese from far and near drop in upon him for a meal, for a day, or for a week, and are never disappointed, even though as frequently happens, he has to send out to the nearest inn and to friends close by for bedding for the visiting men and boys, who are glad to stretch out for sleep on the floors all over the house.

A description which St. Paul gives of "ambassadors of Christ" and "ministers of God" in the 6th chapter of 2nd Corinthians in appropriate and true of this consecrated and saintly missionary, telling as it does of stripes and imprisonments, of watchings and fastings, of pureness and knowledge, of kindness, of love unfeigned. This ambassador is content to live "as unknown and yet wellknown; as chastened and not killed; as poor, yet making many rich; as having nothing and yet possessing all things."—S. H. L.

### TWO WELL-KNOWN CHINESE CHRISTIAN LEADERS

#### Feng Yu-hsiang

Among many other things of interest which Father Wood has brought us is

the latest word of China's famous "Christian General", Marshal Feng, and of China's able president, Chiang Kai-shek. These two outstanding leaders of the country are both residing in the capital, Nanking.

The "Christian General", so often misunderstood and ridiculed outside of China for his rather "Old Testament Christianity" (some anti-Christian spokesmen having gone to the extent of claiming that Feng had repudiated his religion), has now obtained a sort of domestic chaplain for religious instruction and devotion in his home. The Rev. T. K. Hu, recently retired from active ministry in the diocese of Hankow, after a life of intense activity and successful work both as a parish priest and as head of the Hankow-Wuchang Y. M. C. A., is Feng's chaplain, living in a house provided by the General on his own grounds. Father Wood says that it is not uncommon for these two men to start their day with religious study and prayer together at 4 a. m.

### Chiang Kai-shek

China's president, General Chiang, sent out a Good Friday message throughout his country. This was little less than startling. It appeared not only in the vernacular papers throughout China, but also in the foreign language newspapers. Father Wood, just as he was leaving, secured a copy in English that had appeared in the Central China Post, issued in Hankow on March 29th. We are selecting portions of General Chiang's message, which might be printed under the caption:

### My Spiritual Conception of Good Friday

"Without religious faith there can be no real understanding of life. Often when face to face with opposition and possible danger, we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of strong religious faith. I have now been a Christian for nearly ten years, and during the time have been a constant reader of the Bible. Never before has this Sacred Book been so interesting to me as during my two weeks' captivity in Sian. This unfortunate affair took place all of a sudden, and I found myself placed under detention without having a single earthly belonging.

### Grateful To Fellow Christians

From my captors I asked for but one thing, a copy of the Bible, and in my solitude I had ample opportunity for

reading and meditation. The greatness and love of Christ burst upon me with a new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

I am indeed grateful to all my fellow Christians who continually offered prayers on my behalf, and I am deeply conscious of the strong spiritual support for which I extend my hearty thanks to all Christians, and to which before you all today I testify, that the name of God may be glorified.

Many virtues of Christ I cannot possibly enumerate. Today being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ. His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for his enemies, He cried, "Father, forgive them, for they know not what they do." Truly great is the love of Christ. In all my meditation I found these thoughts recurring and providing me with rich spiritual sustenance.

To illustrate I am going to recount some of my experiences in Sian. My immediate associates tried to persuade me to abandon the journey, but I replied: "Now that our country is unified and the foundation of the State established, the Commander-in-Chief has the responsibility for the direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body, and there can never be any consideration of my personal safety."

According to the record of the New Testament, when Christ entered Jerusalem for the last time He plainly knew the danger ahead, but entered triumphantly into the city without anguish, without fears. What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate? . . . In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands,

with tempting words of kindness, with threats of violence, and with public trial by the "People's Front." On every hand I was beset with danger, but I had no thought of yielding to the pressure. My faith in Christ increased. In this strange predicament, I distinctly recalled the 40 days and nights Christ passed in the wilderness, withstanding temptation, His prayers in the Garden of Gethsemane, and the indignities heaped upon Him at His trial. The prayers He offered for His enemies upon the Cross were ever in my thoughts.

I naturally remembered also the prayers offered by Dr. Sun Yat-sen during his imprisonment in London. These scenes passed vividly before me again and again, like so many pictures. My strength redoubled to resist recalcitrants with the spirit of Christ on the Cross. Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven, upon their repentance, I felt that they should be allowed to start life anew. At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

The life of Christ reveals the long record of affliction and constant persecution. His spirit of forbearance, His love and His benevolence shine through it all. No more valuable lesson has come to me out of my Christian experiences.

### Love for Weaker Races

Dr. Sun Yat-sen was a Christian, and

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the greatest thing he received from Christ was love—love for the emancipation of the weaker races and for the welfare of oppressed peoples. The spirit remains with us and reaches to the skies. I am an ardent follower of the revolution and, although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith. For this reason I have become a follower of the revolution based on the San Min Chu I.

Today, I find that I have taken a further step, and have become a follower of Jesus Christ. This makes me realize more fully that success of revolution depends on men of faith, and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstance of difficulty and crisis. In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to the confidence brought about by faith.

On this Good Friday these reflections are ours. What I have just said represents my spiritual conception of Good Friday, interspersed with a few facts out of my own experiences. I offer them as testimony, and not in any sense to exalt my own worthiness and achievements. I take this opportunity to extend my greetings, and to express my thanks to Christians everywhere for their earnest and continued prayers on my behalf."

**THE ROYAL MAUSOLEUM CHAPEL**

**From Bishop Staley's Journal, And From Letters—1863-1868**

"The bishop has had consultations with the King and Queen over the plans for the Mausoleum Chapel in the royal cemetery up Nuuanu Valley. There suitable services will be held, and the Eucharist ("Thanksgiving") celebrated, in place of the dismal dirges which too often characterize funerals here.

They want the Chapel like some seen in Europe, built in the form of a cross, simple and dignified. I have seen their rough plan, and think it will be in very good taste; lined with island woods stained dark; not too many large windows to distract the gaze, and of definite cruciform style"

"It is indeed badly needed. . . . From our windows we can see the temporary tomb housing the remains of the young Prince who died last year. The queen, Emma, sometimes spends hours there be-

**BERT G. COVELL**  
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side that dear embalmed body of her child."

**The Funeral of Kamehameha IV**

December, 1863. "The King's body lies in the Palace Throne room, and the Queen rarely leaves it. They are building the new cemetery with Mausoleum Chapel, which I am to consecrate soon. Then the bodies of the last two kings and of the young prince will be there together. . . ." "I plan for the funeral to be a truly Christian one" . . . §§ "On arriving (from the pro-Cathedral) at the Mausoleum, the choir entered the Chapel and Her Majesty knelt by the coffin. Then the Bishop chanted the remainder of the funeral office in front of the altar, which was lit up with 30 tapers ('I am the Light of the World'). Another beautiful chorale was sung, and then the great crowd dispersed quite quietly to their homes. How different from other royal funerals!"

**VIVID LETTERS FROM THE PRIORY SISTERS TO ASCOT, HOME OF THE COMMUNITY IN ENGLAND (adapted)**

August 21, 1867

The Priory School, Honolulu

"Dearest Mother:

I think you will say there must be a sort of fatality about this nation as if they were to become extinct; for the last eight days back, there has been a sort of epidemic amongst the natives and many have died. It seemed to be a sort of disease in the throat; they are carried off after a few hours illness, and don't know what it is. . . . They sent for me the other night to go to a sick woman; they had had doctors, one said 'cholera', the other 'she won't live three hours.' I did not know of the two doctors. I said there was nothing the matter with the woman's throat, it is more like nervousness, and that it was not cholera; it is more like the effects of bad liquor. And so it proved, for she was quite recovered by morning. She had had two glasses of bad brandy. I said if I was a doctor here I would always use a stomach pump . . . when one can't tell what it is! I knew they would hear what I said." (N.B. Two

of the Sisters had been in the Crimea with Florence Nightingale.)

**Mulberry Trees and Silkworms**

November 9, 1867.

"When Dr. Hutchinson called yesterday about his Christina who is here, he asked me if I knew anything about silkworms. I said 'No'. He said he thought it would be a good occupation for the natives . . . and profitable when girls left us for their homes. He would get us some young mulberry trees, and then at the proper season some silkworms, if we would try them. I said we would try them, as I knew you are anxious to try whatever might be of use to the native Hawaiians. . . . So he sent six young trees today, and said he would like Christina and others to look after them . . . Sister Beatrice had kept silkworms once, so knows about them. . . ."

2nd January, 1868.

"A man begged me to take in his only child at once, before it could speak or understand other natives. He said 'I no want my child to go to Hell'. . . . We were told by a neighbor a few days ago that 10 out of 20 (white) persons were opposed to our work here. Be that as it may, facts go to prove that the natives are becoming more sensible than ever to the advantages of such a school as ours for their girls."

15th April 1868.

"For days they have had incessant earthquakes in Hawaii, and many people have had to leave their homes, which fell down. . . . At least 100 lives lost and many hurt and starving. Many that lost their lives were just moving out from their houses when lava burst out close to them. At another place a huge tidal wave came in and swept away houses and people. . . . Sunday and Monday the heat here was intense, the sun not seen for the thick atmosphere which they say is caused by thick smoke from Mauna Loa. On Thursday we had an earthquake shock here about 4 p. m., and between midnight and Friday several severe ones. The residents here say they never felt any shocks so severe as this one. . . ."

The King went to Hawaii Monday, took quantities of food and clothes, and intends to bring back all of his people that he can prevail upon to leave. . . ."

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## THE CHURCH PAPER

By Roger Babson

I believe that every Christian home should have a Church paper on its library table, not only for its own inspiration, but for the influence on the children. We should have our children understand that we are just as much interested in religious news as we are in travel news, fashion news, financial news and various other forms of news in which different magazines specialize.

## A CHRISTIAN MISSIONARY TO BUDDHIST PRIESTS

(Dr. Carl L. Reichelt, a scholar of the Established Church of Sweden, lives a strenuous Monastic Life in South China)

"We had a glorious morning, driving over the Kowloon hills across the harbor from Hongkong, past picturesque little villages, all so glamorous and then to Dr. Reichelt's wonderful Christian monastery for Buddhist priests, perched high on the hills commanding a superb view of the bay, and of the hills on the inward Kowloon side. Such flowers and foliage! The monastery and chapel are all Chinese temple style. The altar is red lacquer, with the lotus flower in the center with the cross rising from it—all color and beauty, but cleanliness and peace with it all. There were joss sticks in the bronze bowl before the crucifix, and lights and tapers burning. The font is a huge lotus with a 7-stage pagoda for the cover, surmounted by the cross. The seven stages are to express the upward progress of pilgrimage from point to point, to reach the cross.

Many priests have been baptized, and are being used in the Church. The course of study is two years. There is a regular school. All along the way, cloistered, are retreat places for contemplation, and we saw these ex-priests sitting on their feet in meditation before the crucifix. Above the high altar is a vivid picture of the risen Christ coming from the Tomb just the emphasis needed. It was a tremendous experience."—Part of a letter from Mrs. Littell written on March 22, on the P. and O. Steamer "Carthage", nearing Singapore.



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## OUR COVER PICTURE

The illustration on the front cover of this number of the Hawaiian Church Chronicle shows the interior of the Church of the Good Shepherd, Wailuku, Maui. The present rector, the Rev. C. Fletcher Howe, who has been there since 1931, has enhanced the beauty of the sanctuary by adding the panels in the reredos and colorful altar hangings. This church building was built in 1910 by the Rev. William Ault, present Dean of St. Andrew's Cathedral, Honolulu.

The chancel window, seen in this picture, is in memory of the Rev. George B. Whipple, brother of the great Bishop Whipple of Minnesota, well known for his zeal in protecting the Indians and securing legislation against their exploitation, as well as for his splendid missionary achievements among them. Mr. George Whipple was the first vicar of Wailuku, and died on the mainland in 1888. The window is also in memory of Mrs. Whipple.

### Early Days on Maui

Bishop Restarick, in his book "Hawaii from the Viewpoint of a Bishop," says; "At this time (1862) there resided at Ulupalakua, twenty-seven miles from Wailuku, Captain James Makee from Massachusetts. He had a sugar plantation on the slopes of Haleakala, with his

residence at Ulupalakua. Here, at an elevation of 1,600 feet and over, he grew native varieties of cane, and had cattle on the range. He had a family of young children and was anxious about their education. On a visit to Honolulu, he made known to the captain of a vessel his need of a suitable person as a tutor. The ship's master told him that he had among his crew a well educated man of a good family, who, as Richard Dana had done, was taking a voyage as a sailor before the mast. The skipper said: "See the man and talk the matter over with him, and if he suits you, I will give him his discharge."

This sailor was George B. Whipple, the brother of the Rt. Rev. Henry B. Whipple, who was then Bishop of Minnesota. The result of the interview was that Mr. Whipple went to Ulupalakua as the tutor of the Makee children. Young Whipple also acted as lay-reader and held Prayer Book services in a room fitted up as a chapel. He stayed sometime, during which he acquired a knowledge of Hawaiian. He determined to study for the ministry and returned to Minnesota, where, in due time, he was ordained by his brother.

... In 1865, when Bishop Staley visited the United States, he had secured from the American Church the promise of half the salaries of two clergymen.



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Having been informed that the Rev. George Whipple had lived some time in the Islands, and spoke Hawaiian, he urged him to go out and open a mission at Wailuku. The outcome was that Mr. and Mrs. Whipple reached Honolulu early in 1866, and on Sunday, February 18, they landed at Laalaea Bay. . . .

**Founding of the Mission at Wailuku**

On Sunday, February 25, service was held in a school house at Wailuku, and, as soon as possible, arrangements were made for the establishment of the mission. The King, Kamehameha V, gave 1.84 acres of land on which to erect mission buildings. On this lot the Church of the Good Shepherd was built, and was first used for service on Christmas Day, 1866. A school building and a residence were also erected.

Mr. and Mrs. Whipple were indefatigable workers. On Sundays there were four services, two of which were in Hawaiian. During the week there was a school for boys, with the teaching in English. There was another school for girls taught by Mrs. Whipple, assisted by the part-Indian girl (brought by the Whipples), who had been educated in one of Bishop Whipple's schools, and was competent, not only to teach, but to play the reed organ. She afterwards married one of the Mossmans and has numerous descendants.

Every alternate Sunday Mr. Whipple held service at Ulupalakua, in Captain Makee's private chapel, in which he had placed a small organ. He was anxious that his family and his working people should have religious services. He had several hundred natives working for him. . . .

In May, 1867, Bishop Staley went to Wailuku at the time when Queen Emma was there on a visit. She was accompanied by Governor Nahalelua, Colonel David Kalakaua, and others. On May 14, a hookopu was held and the natives flocked with their offerings of eggs, fowls, fish, taro, etc., to lay at the feet of their alii. Her Majesty visited the day schools and the night school for adults who wished to learn English. . . . On Sunday at 9 a. m. the service was in Hawaiian, and at its close fourteen persons were confirmed. . . .

In 1873 Mr. Whipple was anxious to raise funds to build a church for the Hawaiians at Ulupalakua. . . . But the church was not built, for Mr. Whipple left the Islands in that year, his brother, the Bishop, requiring his help in Minnesota."



**SHE MAKES HATS AND MATS**

**HERE AND THERE  
IN THE DIOCESE**

**Appointment of Miss Helen Seu**

The Bishop has received word from the National Council that Helen Seu has been definitely appointed as a missionary in this district, with salary from the United Thank Offering. The principal of St. Margaret's House, Berkeley, writes that Miss Helen Seu is making excellent progress in her work, both in studies and in practical experience with groups outside the school, particularly young people's. St. Margaret's requires two full years' work (including the summers in conferences and the like), before granting the certificate for a completed course. This means that Helen Seu will not finish until August. She will then return to Honolulu, and enter upon her duties at St. Mary's Mission and Home for Children.

**A Worthy Representative  
On the Mainland**

Mrs. Frank A. Plum, now of Aberdeen, Wash., recently spoke on "The United Thank Offering in Hawaii" in Trinity Church, Aberdeen, to members of the Guilds and Auxiliaries of Aberdeen, Hoquiam, Montesano and Elma, the two latter being smaller communities about thirty and forty miles east of Aberdeen,

in the diocese of Olympia, Wash. She also, in a recent letter, speaks of the rural work being done among the children by Deaconess Phelps, whom she is planning to help, and asks for "prayers for the children of the rural districts, that the instruction they receive may interest them to seek further, and that we as members of the Body of Christ may open our hearts and take them in." We are very happy that Mrs. Plum will represent Hawaii at the Provincial Synod meeting in Seattle, May 12-15.

**From the Archdeacon of Kauai**

"You ask about Easter. I think we have had the best Easter and Holy Week we have ever had at Kapaa, but I don't know anything in particular I could write about it. We had the same services we have always had, but with much larger congregations and more communicants than before. But there was nothing spectacular to write about."

**From Church Army—Paauilo, Hawaii**

"At Headquarters we are in a hopeless muddle undergoing great changes. The carpenters came in last week to do some repairing, but they found the house in such a bad condition that it will be necessary to practically pull it down and rebuild. This the plantation has commenced to do. We shall lose our long veranda

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facing the Japanese Mission, and the bathroom will not be rebuilt, which will make the house much smaller.

Our Good Friday services were never better attended. We had record attendances all along the line.

You will be glad to hear that the painting of St. Columba's will be completed this coming week. The Church looks very nice, and a cross has been erected on the west end of the building, which is a great addition and looks very well."

#### Rev. and Mrs. George H. Hann

An interesting letter has been received from Mrs. George H. Hann, who with her husband recently spent a year at Christ Church, Kona. They are now happily settled at Beach Haven, N. J., a small town on an island fifteen miles long, connected with the mainland six miles away by bridges and a causeway. It is real missionary work with the "mother Church" and two smaller missions. At Beach Haven there has been a large summer church for about fifty years. Seven years ago a Philadelphia woman gave money to support a woman church worker, and also supplied a house with rooms for a chapel to be used in winter as the big church can be used only in summer. This is the first time the church has had a resident clergyman for the whole year.

#### Negotiations for Land at Kapaa Completed

For nearly two years the Vestry Committee of All Saints' Church, Kapaa, has been negotiating for a long strip of land adjoining the present property, for which a generous gift was made by one of the men of the mission. The usual difficulties surrounding "Kuleanas" needed to be faced, and something like 40 persons were involved in the clearing of the title. Not only has the land been legally secured, and it includes several rather antiquated houses, but a road which cut the piece in two has been moved, so that the entire new strip has now been joined to the original Church grounds. We congratulate Archdeacon Willey and his active Vestry Committee on this achievement.

#### Additional Diocesan Bonds Sold

During April the treasurer, Mr. Hollander, made further sales to the amount of \$2,000 worth of diocesan bonds. This is not only gratifying in itself, but has the special advantage of completing, and more than completing, payments to the bank on



the \$50,000 mortgage, which they held on that part of the Cathedral grounds adjoining the Parke Memorial Chapel, extending to the boundaries of Washington Place. Mr. Hollander states that the remaining unsold bonds, which cover the only other mortgage on Church property, amount to \$25,000, less \$300 just sold and the final \$2,500, which has been promised. Thus the solution to our difficult financial problems and obligations of three years ago moves a step nearer to its goal.

#### Honorary Degree of the Rector of St. Clement's

We are pleased to see that our associate editor, the Rev. E. Tanner Brown, has been called to the mainland for commencement at his alma mater, Illinois College. Mr. Brown is to deliver the baccalaureate sermon, and to receive an honorary degree of Doctor of Divinity, "in recognition of your service to the Christian ministry." We congratulate Mr. Brown and the people of St. Clement's in his honor, which is fitting not only because of Mr. Brown's pastoral work throughout his ministry, both on the mainland and in Hawaii, but also because of his valuable services to the diocese in so many important ways.

#### Three Special Services at the Cathedral During May

##### 1. For the Coronation

By special request of the British Consul in Honolulu, the Hon. A. A. L. Tuson, the Bishop and the Dean will conduct a Thanksgiving Service at 3:30 p. m. on May 12th. Copies of the service as authorized by the Archbishop of Canterbury for use throughout the British Empire on that day have been received from London, and will be used in this diocese by special approval and authorization of the Bishop.

##### 2. For the Guild of St. Barnabas for Nurses

The annual service of commemoration in honor of Florence Nightingale, arranged by the local branch of the Guild of St. Barnabas (an association of nurses

which is now spread widely throughout the world), will take place this year on the evening of May 16th, Whitsunday, at 7:30. Dean Ault will be the preacher.

##### 3. For the Priory and Iolani Graduating Classes

This service has become an important one in the educational life of the diocese, and will be held on the evening of May 30th. The Bishop will preach; and, with the principals of the two schools, will be at Home immediately after the service at the Bishop's House to this year's graduates, their parents, and friends.

#### 1903 Convocation Report Wanted

A call has come from the Washington Cathedral Library for several back copies of our Convocation Journal. The Bishop's office is able to supply copies of all those wanted except one. This is a copy for the year 1903. Has anyone a copy of this to send to the Cathedral Library files? Any copies of back numbers will be gratefully received, as we receive requests for them often. Please send or bring such copies to the Bishop's office, Queen Emma Square, Honolulu.

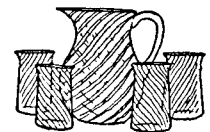
#### ISN'T IT ODD?

If a fellow Church member offends us we stay away from Church and get mad at religion, yet if a fellow workman displeases us we never think of throwing up our job and hating work for the rest of our lives. We go to church to worship God and stay away if we do not happen to like the clergyman. We are flattered when we are permitted to join the lodge, but we think we are doing a favor to someone when we join the Church. We are proud of where we came from and think a lot about our family trees, yet we seldom give a thought as to where we are going. Some things have been said to "Make the angels weep." The Churchmouse wonders if they ever laugh. They must think people are funny.—*The Churchmouse.*

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**MILLIONAIRES IN THE BREADLINE**

(By Bruce Barton in "The Evangelist")  
A real estate man once sold me a house. He took me through it from cellar to attic and then he put me in his automobile and rode me around.

He showed me the schools, the police station and the fire station. Finally he pointed out the church.

These were his arguments why that town was a good town to live in. It had pleasant surroundings; it had a good school; it had police and fire protection; and it had a church. These assets make property valuable; they make my investment secure. I thought about it quite a little.

I contributed my share to the maintenance of the school and the park and the fire and police departments. The tax collector took care of that. But for several months I contributed nothing to the church. And I grew ashamed.

I said to myself:

"You're sending your youngsters to Sunday School. Your property is a better investment because the church is here, representing as it does, respect for law, and decency and faith."

"If death or trouble comes to your home you will not hesitate to call on the preacher and he will not refuse to come. You take all these benefits—and yet you are contributing nothing!"

So I grew ashamed of taking so much and giving nothing at all—of standing in the church's breadline. I imagine a good many other men would feel that way if they were to think the thing through. For I know communities where people who call themselves the best people are really getting something for nothing at the expense of the church. Some of them are rich people, even millionaires.

Millionaires, to whom much has been given, standing in the breadline!

**"THE BAD HAVE FAIRLY EARNED A VICTORY O'ER THE GOOD—THE VACILLATING, INCONSISTENT GOOD"**

"Why is not goodness alert and energetic and ruthlessly practical as evil is? Why does it let evil overtake it so often in the eternal Marathon race? Why has it not the same length of wind, the lightning perception of all the chances, the

magnificent stayingpower, and, especially the same tireless industry? The forces in all countries that are now working for destruction, that are heaping up new inflammable material and forging new weapons, are more purposeful, more zealous, even more self-sacrificing than the forces of goodness, which desire reconstruction and cooperation and are prepared to stake their all for the common weal. It is the old race between unequally trained, unequalled equipped competitors. It happens again and again. "The bad have fairly earned a victory o'er the good, the vacillating, inconsistent good!" Fairly earned—that is the point. And we who all want the same thing, we hesitate, we shilly-shally, we miss again and again the irretrievable, inexorable hour."—B. T. in "The Heart Awakes."

**SLUM CLEARANCE**

Distinct progress leading to early action on slum clearance in Honolulu is noted. The widespread demand of the people, after revelations following the flood two years ago and subsequent investigations, seems to be having results.

It is worth noting that the Church in New York has taken the lead in removing districts of poverty, disease, and filth there. Bishop Manning not only brought together at the Cathedral for public services and meetings in February civic and religious leaders, when definite action was taken, but also placed in the new nave of the Cathedral an exhibit of slum conditions. This included whole sections of houses, upstairs and down, which had actually been in use in the slums, showing the furniture, or the lack of it; and thus were revealed to many residents who visited the exhibit the conditions in their own city, with which they were only distinctly acquainted. This latest achievement of Bishop Manning is in line with an active and lifelong interest on his part, beginning 30 years ago when, as rector of Trinity Church, one of his first acts was to lead the Vestry over heavy opposition in removing the tenements belonging to the parish, requiring an expenditure of \$5,000,000.

**VACATION WEEKDAY CHURCH SCHOOL—JUNE 21-JULY 16**

Plans for the school\* are progressing and final arrangements have been made for obtaining the use of the Liholiho

public school building. Teachers are being found also. The Rev. Charles Nelson writes that if we are to enter into this very important field of Christian work and do it properly, we must not be hampered by lack of funds. Several persons have given liberally but in order to ensure the success of this venture about \$100 more is needed for materials and equipment required for these four weeks of weekday church training. (If there is any surplus, it will be kept over for the continuation of this work next year.) Checks should be made out to Mr. T. J. Hollander, Treasurer, and sent to him c/o The Treasurer's Office, Queen Emma Square, Honolulu, T. H., with a note stating that the donation is for the summer school.

**ACKNOWLEDGEMENTS**

Acknowledgement is made here of gifts and subscriptions to the Hawaiian Church Chronicle from April 8th to May 1st. Where the amount is not mentioned, it is \$1.00.

- John Effinger, \$5.00; Archdeacon Henry A. Willey; Rev. Charles E. Fritz, \$2.00; Mrs. Gladys Pearse, \$2.00; Mrs. Norah Akina, \$5.00; Miss Henrietta Poppleton; Rev. Robert E. Wood, \$5.00; Anonymous (1), Maui; Anonymous (2), Maui; Mrs. Jack Greenwell; Rev. C. Fletcher Howe, \$10.00; Thomas W. Ellis; Mrs. Alice C. Jordan, \$5.00.

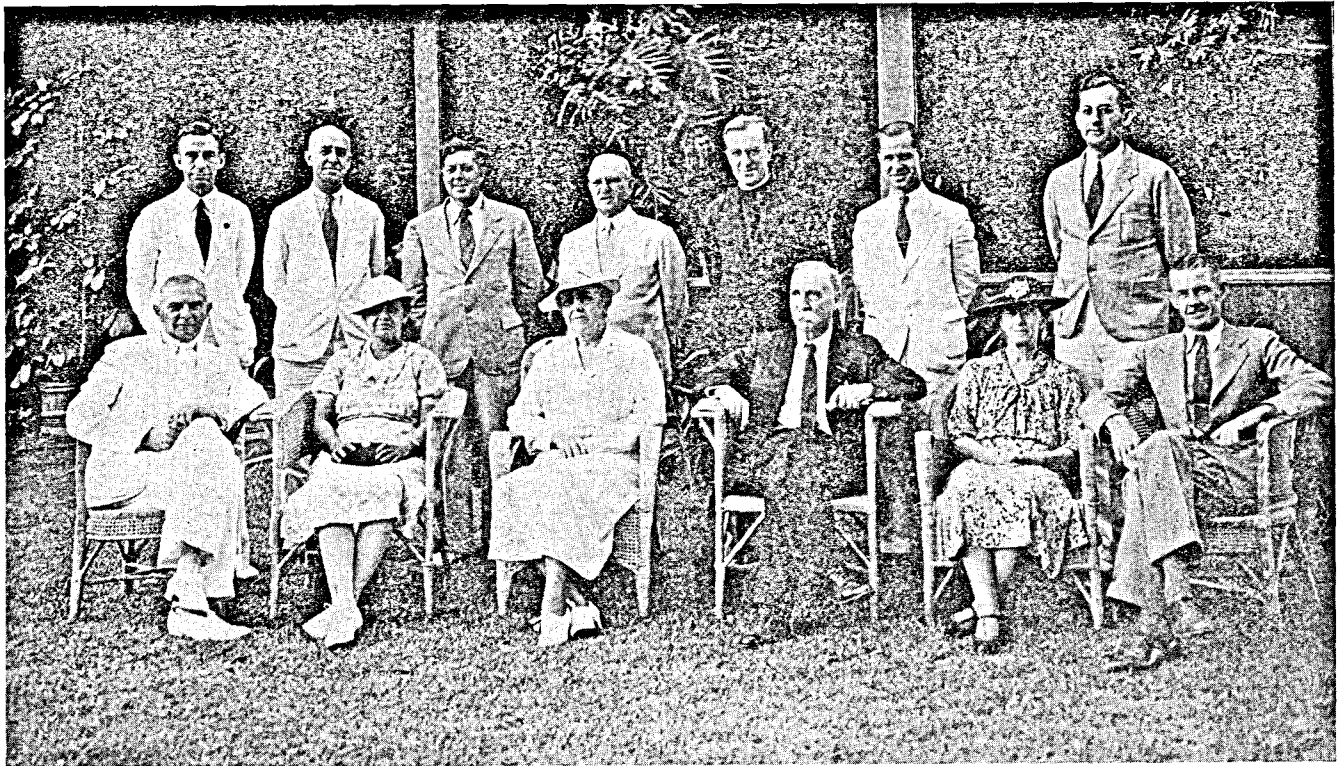
**"YE SHALL BE WITNESSES UNTO ME"**

The Archbishop of Canterbury has emphasized the need and duty of the laity to witness. He writes, "There ought to be in almost every parish teams within that parish who can be the living witness. The lesson is the power of Witness, the power of changing other human lives, that is given when men and women with perfect simplicity and sincerity, can tell others what has happened through the power of this living Christ in their own lives."

When the Bishop of Dornakal, India, called his Communicants for a Crusade of Witness, a few years ago, he was disappointed that only a third of the number of Communicants in the Diocese responded; but in the following year 50% joined in a two weeks crusade. The results of these witness crusades have been astonishing, and should encourage us to sim-

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**A BUILDING VESTRY**

The 1936 Vestry of St. Clement's Church, Honolulu. Standing (left to right): Cuthbert Row, W. S. Fraser, C. E. Fette, Herbert W. M. Mist, The Rev. E. Tanner Brown, Murray Johnson, Edouard R. L. Doty. Seated: George Buchholtz, Miss Edith Field, Mrs. C. Montague Cooke, Jr., J. Hay Wilson, Mrs. Charles R. Hemenway, Robert Frazer.

Under this Vestry St. Clement's has initiated its ambitious building program. The walls of the new Parish House are now rising on the property at Wilder Avenue and Makiki Street. The Building Fund on May 5th stood at over \$32,000.00, a steady increase weekly. The ultimate objective is \$75,000.00.

Another thrilling St. Clement's enterprise was the publication of a parish history, "The Story of St. Clement's Parish" at Easter time. This is a 93 page book with eighteen illustrations telling the story of the thirty-eight years of this interesting little parish. The book will be sent postpaid for the price of one dollar. Order while the supply lasts.

ilar efforts. In England, and in the Mainland recently, I saw the power and usefulness of the Church Army News Teams and the "Groups." Are there any keen young Churchmen who would like to form a team for Witness in various centers? I shall be happy to invite any who are interested to a week-end of training and witness on the Windward side of Oahu. We hope to have the first week-end, at the end of June and have limited accommodation, so write early for information to Captain W. A. Roberts, Waiahole, Oahu, T. H.

**ENCOURAGING NEWS FROM THE SHINGLE MEMORIAL HOSPITAL**

The County Board of Supervisors has acted with commendable speed in response to the petition of Molokai residents sent through the Hospital Board of Directors,

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for the construction of a paved road on Molokai connecting Farrington Avenue with the Hospital grounds. The county engineer surveyed the road and estimated the cost at \$30,000. This sum has been granted. Representative Engle of Maui presented a bill in the House of the Legislature covering a grant of \$500 per month for hospital maintenance. This is in addition to \$400 granted each month by the County Supervisors. This bill passed both houses with ease, and awaits the Governor's signature along with the rest of the budget.

**A Pleasing Letter**

The secretary of the Hospital Board,

Mrs. Walter Coombs, received this short but gratifying communication, dated April 14th:

"Please find enclosed herewith a check for seventy-five dollars (\$75.00), which the Ulu Ilima Club of the Y. W. C. A. forwards as its annual contribution toward the Shingle Memorial Hospital. Success and good luck to the organization."

This Club on its own initiative started this action, which for several years has brought to the Hospital not only an acceptable gift, but also the proof of personal interest on the part of this Hawaiian organization, the Ulu Ilima.

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**Others Work for Hospital Also**

A number of Molokai women undertook to help provide a large number of leis to meet the demands of Lei Day in Honolulu. They made a beginning of what may prove an important development, by sending some dozens of akule-kule leis. Mrs. Coombs secured the assistance of Mrs. Pua Chang, and these two ladies had no difficulty in disposing of the leis. They cleared some tens of dollars for the Hospital.

**A Busy Month**

The Superintendent reports for the month of April 52 admissions; 5 births; 139 out-patients; 37 X-rays taken; total laboratory tests, 309; and two community health projects: (1) the usual child health conference; (2) examination of 33 candidates for the newly formed Molokai unit of the National Guard. As in the past monthly reports, the April report indicates that not less than one-half of the patients treated are of Hawaiian blood. Among the gifts received are garments, including shoes and layettes, from friends in Kansas City, Missouri; from Mrs. Charles Amalu, and the Friendly Friday of St. Andrew's Parish, Honolulu; flowers and magazines from Mrs. George P. Cooke, and flowers from the 4H Club of the California Packing Company, Molokai.

**The Board to Meet on Molokai**

The next meeting of the Hospital Board is called for Monday, June 7th, at the Hospital, Hoolehua, Molokai. Several special guests have been invited, including Mrs. Rudolph Duncan and members of her family, and also Mr. L. Tenney Peck. A community reception will be held that afternoon at the Hospital.

**RUSSIAN SEMINARY IN PARIS OPENS YEAR WITH 30 STUDENTS**

The new academic year of the Russian Orthodox Theological Seminary in Paris was opened with ten new students, coming from such distances as Estonia and Bulgaria, as well as from among the Russian emigration communities in France. There are 20 students in the upper classes.

In view of the continued unwillingness of the Soviet government to permit the opening of a theological college by the Orthodox Church in Russia, the seminary in Paris has a peculiar responsibility: it is the only institution where an educated

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priesthood can be trained and theological research carried on for the Russian Church.

Though its graduates cannot yet return to Russia, they have ample opportunity for service among the emigrants and in the Orthodox Churches of countries formerly a part of the Russian Empire. More than 60 priests have been trained in Paris.

**VIGOROUS ACTIVITY AMONG YOUNG MEN IN THE NIPPON SEIKOKWAI**

"Forward Day by Day" in Japanese, which follows with some changes the American booklet, is used in each of the 271 parishes and missions making up the Nippon Seikokwai from far northern Hokkaido to far southern Kyushu. It goes, each issue, to 300 lepers at Kusatsu, to 100 more at Kumamoto, to 75 in the South Seas, to 80 men and women, in the Tubercular Hospital at Obuse, to the Old People's Home in Tokyo, to 150 nurses at St. Luke's, to 25 at St. Barnabas'. St. Paul's, St. Margaret's, St. Hilda's and the Bishop Poole Girls' School in Osaka use it. In addition 800 copies are mailed to little congregations in Brazil, Washington, Oregon, California, Western Nebraska, Hawaii, Manchuria, Korea and the South Seas.

The Japanese Brotherhood of St. Andrew started the Forward Movement on Ash Wednesday, 1936, because it felt a definite need to reinvigorate the life of its members and to prepare them for a truly worthy celebration this year of the Church's Golden Jubilee as an autonomous branch of the Anglican Communion. But quickly throughout the Church, priests and workers asked for copies for their men, women and young people, and today the Brotherhood is sponsoring the movement for the whole Church in Japan.

**Fifty Years of Self-Government in the Church in Japan**

On April 28-30, the Church in Japan commemorated its Golden Jubilee. On the Theological Campus of St. Paul's University, Tokyo, a tent Church was erected to seat 1800 delegates from all parts of the Empire. Delegates were ex-

pected from all Anglican churches bordering on the Pacific, and also from the Church in England. The central service was a solemn Eucharist on the morning of April 29th. Through the past year meetings and services have been held in all parts of Japan to deepen the Church's spiritual life.

"We ask your prayers, especially that God will bless His Japanese Church and extend it until these 80,000,000 people acknowledge and worship our Lord Jesus Christ as their Lord and Saviour."

**VESTRYMEN**

No man should accept a position on a vestry who does not intend to be in the Parish Church every Sunday morning. There is no greater honor in a community, large or small, than to be elected a vestryman of the Church. That honor has corresponding responsibilities. The first responsibility is to come regularly to divine service. No other quality or activity can take the place of that. A vestryman who does not come to church wounds his parish. He should have the courage to decline the honorable post offered him if he does not intend to fulfill its first and essential requirements.—*Bishop Slattery.*

**TOBACCO, PANTALOONS AND OTHER MISSIONARY CONTRIBUTIONS**

When the executive committee began to collect funds for the Episcopal Church's missionary work, more than a hundred years ago, they received not only money but goods. Their first triennial report, dated 1823, included among the contributions received and duly listed:

A coffee mill, a bridle, a crosscut saw, earthenware, quills, ink powder, a shovel, a spade, one hhd. tobacco, tin ware, brushes, tea, a coffee pot, six hatches, pantaloons, a barrel of crackers, iron hollow-ware, a barrel of sugarhouse molasses.

One of the bills they paid was postage, \$3.60 for the Rev. Jackson Kemper. This was before he had been made the Episcopal Church's first missionary bishop.

The total amount at the Society's dis-

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

	For Quota and District Missions	Received from Parish or Mission	Received from Sunday School	Received from Woman's Auxiliary and Junior Auxiliary	Total Receipts	Convocation Assessment	Paid	Episcopal Endowment
<b>OAHU</b>								
St. Andrew's Cath. Parish.....	\$2,200.00	\$640.00	\$360.00		\$1,000.00	\$350.00		
St. Andrew's Haw'n Cong.....	500.00		125.25	50.00	175.25	52.50		
St. Peter's Church.....	725.00	124.54	225.46		350.00	29.25		
St. Clement's Parish.....	620.00	137.30	88.16		225.46	52.50	26.25	13.00
St. Elizabeth's Mission.....	350.00		85.60		85.60	29.25		
St. Luke's Mission.....	120.00	7.00	111.87	1.00	119.87	11.75	9.00	
Holy Trinity Mission.....	180.00		125.00		125.00	15.00		
Epiphany Mission.....	150.00		33.37	20.00	53.37	17.50		
Good Samaritan Mission.....	35.00	10.80	24.20	1.00	36.00	2.00	2.00	
St. Mark's Mission.....	100.00		50.00		50.00	11.75		
St. Mary's Mission.....	100.00		81.27		81.27	11.75	11.75	
St. Alban's Chapel (Iolani)....	275.00		275.00		275.00	11.75	11.75	
St. John's-by-the-Sea.....	60.00	30.00	25.00	5.00	60.00	2.00	2.00	3.00
St. Stephen's Mission.....	50.00		29.35	1.00	30.35	2.00		
Moanalua Sunday School.....	12.00		12.54		12.54	2.00	2.00	3.00
Post Chapel, Schofield.....	150.00		22.27		22.27	1.00		10.00
St. Andrew's Priory.....	240.00		261.28		261.28	2.00		
Cathedral English School.....	60.00		40.00		40.00	1.00		
Young People's Ser. League.....	30.00					1.00		
<b>MAUI</b>								
Good Shepherd, Wailuku.....	360.00		46.00		46.00	29.25		
Holy Innocents', Lahaina.....	216.00	100.00			100.00	17.50		4.00
St. John's, Kula.....	48.00	45.00		3.00	48.00	7.00	7.00	
<b>HAWAII</b>								
Holy Apostles', Hilo.....	180.00	50.00	28.10	25.00	103.10	22.25		
St. Augustine's, Kohala.....	125.00	4.20	31.40	26.00	61.60	11.75		2.50
St. Augustine's (Korean).....	25.00		4.71		4.71	6.00	6.00	
St. Paul's, Makapala.....	110.00	4.75	34.81		39.56	6.00	6.00	2.00
St. James', Kamuela.....	50.00	12.95	9.10		22.05	6.00	6.00	
St. Columba's, Paauiilo.....	150.00					11.75		
Christ Church, Kona.....	190.00	25.00	9.02		34.02	29.75		9.50
St. James', Papaaloa.....	210.00	37.50		5.00	42.50	11.75	11.75	
Chur. Army Chap., Papaaloa.....								
<b>KAUAI</b>								
All Saints', Kapaa.....	240.00	150.00		20.00	170.00	25.00	25.00	
West Kauai Mission.....	80.00	20.00		5.00	25.00	6.00	6.00	
Emmanuel Mission, Eleele.....	30.00					6.00		
<b>MOLOKAI</b>								
St. Paul's, Mauna Loa.....	24.00					2.00		
Holy Cross, Hoolehua.....	35.00					2.00		
<b>TOTALS.....</b>	<b>\$8,030.00</b>	<b>\$1,399.04</b>	<b>\$2,138.76</b>	<b>\$162.00</b>	<b>\$3,699.80</b>	<b>\$806.00</b>	<b>\$132.50</b>	<b>\$ 48.00</b>

posal in May, 1823, including money and the value of donated goods, was \$3,790.86. The permanent fund amounted to \$1,206.24.

The 1936 budget of the National Council, is \$2,278,451. The trust funds in 1935 totalled \$11,574,468.21.

**ST. JOHN'S-BY-THE-SEA, KAHALUU**

By Captain Wm. A. Roberts  
A reception was held on April 9th, to welcome officially Captain Roberts, of the Church Army. The Bishop and several prominent Church leaders from Honolulu attended and enjoyed the informal and happy program. The Sunday School is being re-organized and a weekly Bible Class for adults has an encouraging attendance. A Young Men's Club is being formed and we would welcome any used games for indoor and outdoor use, also pictorial magazines and old blankets for camping.

**NOT ONLY THEOLOGICAL STUDENTS**

Comparing theological students of America with those in England, a certain Englishman, who has been in America often, said: "American theological students come from homes without discipline, schools without discipline, universities without discipline, to your seminaries. Quite naturally, the lads by then are heretics about discipline. Like most Americans, they think of discipline as an engine of repression instead of as what it really is, an insurance of freedom." Does that description of American students hold true in the homes and schools of your community?

**"CIVILIZED BARBARIANS"**

"How significant—for us Europeans!—that Japan should come to the conclusion that its incomparable artistry could only be demonstrated to the Western world by the roundabout path of a slavish, materialistic imitation of European efficiency in civil and military affairs. This dawned upon me once at the house of a Scotch friend, when the military attache to the Japanese Embassy in London said rather bitterly: 'We had been creating works of art for centuries, and they called us barbarians; now we have killed a hundred thousand Russians and they call us civilized.'—From "The Heart Awakes."

**THE BISHOP'S SCHOOL**

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

LA JOLLA, CALIFORNIA

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