

Hawaiian Church Chronicle

"For Christ and His Church"

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

VOL. XX.

HONOLULU, HAWAII, APRIL, 1930

No. 2



HE IS NOT HERE. HE IS RISEN.

CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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Square, Honolulu.

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tired Bishop. 1715 Anapuni St.,
Honolulu.

THE VERY REV. WM. AULT, St. An-
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Mission, Honolulu.

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THE REV. A. B. CLARK, Wailuku, Maui.

CHAPLAIN J. BURT WEBSTER, St. Cle-
ment's, Honolulu.

The last two are officiating by per-
mission.



HAWAII FROM THE VIEWPOINT OF A BISHOP

by the

RT. REV. HENRY BOND RESTARICK, D.D.
Retired Bishop

Bishops Gailor, Tucker and Lloyd and
others wrote enthusiastically about the
book as a valuable contribution to our
history.

Sir Joseph Carruthers of Australia
wrote: "It is the best book I have seen on
Hawaii. I like it exceedingly."

Hon. Curtis P. Iaukea, high official un-
der the monarchy and Republic: "Your
book is the most interesting I have seen
or read of similar productions."

The late Sanford B. Dole: "It is a
book of great value. It should be widely
read."

Bishop Restarick has a few copies left
which he will sell at \$2.50 each. Original-
ly the book sold at \$4.00.

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

April, 1930

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

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders, and other business communications, should be addressed to the Rt. Rev. S. Harrington Littell, S.T.D., Emma Square, Honolulu.
Advertising rates made known upon application.

CALENDAR.

May 1—S.S., Philip and James (Red).
“ 4—2nd Sunday after Easter (White).
“ 11—3rd Sunday after Easter (White).
“ 18—4th Sunday after Easter (White).
“ 25—5th Sunday after Easter (White).
(Rogation).
“ 26, 27, 28—Rogation Days.
“ 29—Ascension Day.

SUBSCRIPTIONS TO THE HAWAIIAN CHURCH CHRONICLE

If those who receive copies of the Hawaiian Church Chronicle will send one dollar to Bishop Littell, it will assist in the support of the paper. The guilds of the several parishes and missions are authorized to secure subscribers and are allowed 25 per cent commission.

A number of persons have become patrons of the paper by paying more than the subscription price. The gifts thus made will enable the Bishop to send the paper to those in the Islands and on the Mainland who are interested in the work. The Bishop appreciates this and would be glad to hear from any others who may feel disposed to help him in this way.

As Bishop Littell has not yet found any one to become associate editor and business manager of the Chronicle, Bishop Restarick, who got out the last number, is also responsible for this issue. Alfred Hess has obtained the advertisements and is authorized to collect subscriptions from those who do not expect to pay through the guild of the parish or mission with which they are associated.

NOTICE

There has been such a large demand for the March number of the “Hawaiian Church Chronicle” that the supply is exhausted. If any reader has finished with his copy, the Bishop would be glad if he would return it to his office as he can make good use of it.

RISEN!

An Easter Message From the Bishop

The two Marys, in going to the tomb to find Jesus, on the first Easter day—*went to the wrong place*. An angel said to them, “Why seek ye the living among the dead? He is not *here*—but is risen.” And we today, after all these centuries, in the midst of the strength and vigor of the living world, proclaim as the very proof that He is with us now, the fact that *He is risen. Not there*, held in the chain of death, “for it was impossible that He should be holden of it”; not *there*, “for death hath no more dominion over Him,” but *here*, and both for the same reason, “*He is risen.*” *He is here now, just because He was not there then.* By His Resurrection He is the ever-present *Living Christ*, and today, as in all the former ages, “is able to save them to the uttermost that come unto God by Him, seeing that He ever *liveth* to make intercession for them.” The Resurrection is not a fact which took place long back in history, and in a far distant country, merely, with only a sort of antiquarian interest for us of today. Not that! If we are saved at the present time, if the centuries since Christ’s life on earth are of a loftier character than those before, it is due, not to the simple action upon us of a *past* event, in the history of Christ. It is due to Christ Himself, in His continued and heightened activity, still living to apply to us the results of that event. It is this which makes Him capable of imparting to other men a new life. By His death and Resurrection He became a “quickening Spirit” as St. Paul says, “one who makes men *live*”—a Second Adam, an actual father to men by reproducing his own risen kind of life in them.

And what we do we *do*,—we who possess Christ’s victorious life? “If ye then be risen with Christ, *seek those things that are above*, where Christ sitteth at the right hand of God.” This is to be the effect of Christ’s living power upon us,—to seek those things which are above,—to rise on stepping-stones of our dead selves to higher things. At the door of the tomb where we lay buried in our past,—held down in bonds and fetters of sin, and self-will, and conventionality and in-differences, should stand the angel to announce to those who knew us *as we were*, that we are *risen now*, risen to nobler

lives; that we have taken the old nature, and changed it into the fashion of Christ’s, without spot or wrinkle or any such thing. Friends will recognize us as the same persons, but unspeakably altered for the better, for we are risen with Christ, and seek now only those things which are above. At every place where a man should not be, let his very absence proclaim “He is not here, but is *risen*”; at every haunt where we have sinned; with everyone whose companionship is harmful; in every occupation which destroys the power of Christ’s Resurrection in us, let there be a voice to say to those who seek us, “He is not here, He is arisen.” “Old things are passed away, behold! all things are become new.”

Let us prove to ourselves that the dead past and the dead present are not able to keep us in the prison-house of death; that in the Power of the Risen Christ we are too strong for any watch of soldiers or sealed stone to keep from rising.

And Easter is the proof that His Power shall prevail,—that the ultimate victory of good over evil is sure. Never did evil attain such a triumph over pure goodness as when it nailed Jesus Christ our Lord to the cross of shame. Never was the ultimate victory of goodness so clearly vindicated as on the morning when Jesus rose from the dead. The greatest proof ever given that good shall prevail in the end—that God shall triumph—that *we mortal men can overcome evil and live forever*,—was given when Jesus, the sinless victim of triumphant evil, was rescued by the Resurrection from the clutches of death, on that Easter morning when the angel at the empty tomb proclaimed the truth, which is now ringing throughout the world:

“*He is not here, but is risen.*”

THE STORY OF EASTER OBSERVANCE IN HONOLULU

We have only to go back comparatively a few years to find that no other Christians in Honolulu observed the Feast of Easter except the Roman Catholics and the few members of what was then called the English Church.

Bishop Staley arrived in Honolulu on October 11, 1862. He came at the earnest request of the king and his consort Queen Emma. Next year he held his first Easter service in the Lyceum building at the corner of Kukui Street

and Nuuanu Avenue. Good Friday had been observed by the closing of the public offices by order of the king. The Pacific Commercial Advertiser said this was at the suggestion of Bishop Staley.

The first notice of Easter appeared in the paper on April 11, 1868, when the following was printed: "The past week has been Holy Week on the calendar of the ritualistic churches. The bells of the Roman Catholic Cathedral were ringing vigorously on Thursday morning and on Good Friday the government offices were closed in remembrance of the passion of our Lord, an observance which, though strange to a large portion of our people is perhaps less uncalled for because many of our foreign residents at home were accustomed to notice the day. Easter Sunday, even in Protestant churches, is sometimes made the occasion for appropriate exercises."

The early missionaries who came from New England to Hawaii brought with them the prejudice against keeping the day because they held such practices savored of popery, and therefore it was at one time forbidden in Massachusetts by law, as was the keeping of Christmas.

As years passed, brief mention is found in the papers of the observance. One notice reads "On Good Friday many of our German residents closed their stores."

On April 9, 1871, appears this: "Today ends Holy week. Yesterday was Good Friday, tomorrow is Easter. By public notice no business was transacted on Good Friday. Services tomorrow will be interesting in the Roman Catholic and Episcopal churches."

During the reign of Lunalilo no public notice was given as to the closing of public offices. Commenting on this the paper said: "For a number of years past the government has given notice of no business on Good Friday. We plead guilty of having gently kicked when it first appeared, but having got used to it, regarded it as a matter of course. We wonder if the next ministry will change us back."

There were short notices about Easter until 1879 when this was printed: "Easter Sunday is the joyful feast of the Resurrection and the usual impressive services will be held at the Roman Catholic and Episcopal churches, and in the evening a praise service will be held in the Fort Street church. We have heard some adverse comment on the fact that Good Friday was not kept by authority as has been the custom for a number of years. We think the omission of the proclamation was a wise one. Those who wish to observe the day may do so."

In the foregoing paragraph there is notice of a service at the Fort Street Congregational church, although it does not say that the praise service had reference to Easter, but we presume it had.

It was not until 1882 that a notice appeared as to the observance of Easter at the Fort Street church. It read: "Instead of the regular service tomorrow there will be a children's service with an Easter sermon by the pastor. In the evening the choir will give an Easter praise service."

At this time the Rev. J. A. Crusan was the pastor of the Fort Street church. He was a progressive man, too much so for the conservatives of his congregation and he did not stay long. However, in 1883, we read: "At Fort Street church tomorrow the floral decorations will be very fine. Pastor Crusan will preach an Easter sermon."

In 1884 the Advertiser became a daily and on April 14 of that year, this appeared: "Easter, the annual festival observed throughout Christendom was observed with stately ceremonial in the city yesterday. The floral decorations in the churches were on the most elaborate scale. At Fort Street church the work of fair hands was plainly visible. An ancient Oriental cloth in silk and gold thread hung on the reading desk having the letters I. H. S. upon it. On the pastor's right was an evergreen cross."

No wonder the conservative members of Crusan's flock were shocked at the ritualistic practices of their pastor!

In the Friend I find no mention of Easter until 1887. In the May issue of that year we find: "The morning service on Easter Sunday at Fort Street church was conducted by the Sunday School. The floral decorations were beautiful."

In the following years from the papers we find that there was a change of attitude towards the festival, for under church notices we read: "Services in all the churches." It was by that time accepted as the usual thing to do.

There is a movement on foot to set a permanent day for the observance instead of celebrating it on the first Sunday after the full moon which happens upon or after the 21st of March. This method of calculating the date was to have it agree with the Jewish Passover, which was to be observed on the 14th day of the lunar month Nisan. At first

there was confusion among Christians, some keeping it on the same day as the Passover, but most of them changed the observance to the first day of the week following the 14th day of Nisan so that it would fall on the Lord's Day, or as we call it Sunday. The method of fixing the date, we now observe, was settled at the Council of Nicea in 325. The full moon however is not the astronomical full moon but is reckoned according to an ancient ecclesiastical custom.

At present Easter may come any date between March 22 and April 25. Easter came on March 22 in 1818, and will not happen again on that date during this century. Easter came on April 25 in 1886, and will come again on that date in 1943, unless by that time the method of calculating the day is changed.

Good Friday in Honolulu

It will be seen from the foregoing that there was no public observance of Good Friday until Bishop Staley came. Now it is a day for special service by Christians generally.

In 1903 Bishop Restarick spent his first Lent in Honolulu. When he announced that he was going to hold the Three Hours Service at the Cathedral he was told that there would not be a dozen in attendance. He replied that he would conduct the service for the dozen if no more came. The fact was that the church was completely filled during the whole time very few leaving until the end. This has been repeated every year to the present time.

That same year he announced that there would be an offering to pay the debt still on the Cathedral, which was \$1700 due to Bishop Willis. He was told by a vestryman that the offering would not be a hundred dollars. It amounted to \$1600 and one man (the late W. L. M. Giffard) was so surprised that he came and gave the balance next day. Next year the offering to the Cathedral building fund was about \$10,000. In those years, times were not as prosperous as they are now and the majority of our people were not as well off as they are today.

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IMMORTALITY

Jerusalem was shaken!
 Three days men paced the streets
 And talked in agitation.
 Those who had been on Calvary
 Wore faces carved like stone.
 The disciples of the Nazarene
 Had crept into seclusion.
 Priests, Rabbis, Kings,
 Within the temple 'sat
 In quandary and in dread
 For Jesus Christ, the Son of God,
 Was dead.
 Was he the Son of God?
 They hanged him on a cross!
 But death is only life's revealing.
 Night shades grew silvery with the dawn.
 The morning stars sank into Heaven's
 blue.
 Birds twittered on their nests,
 Awakened from their sleep.
 The fragrance from the opening flowers
 Pervaded Joseph's garden,
 And Jesus walked with Mary there alone.

Swing wide the city gates!
 Let the Roman guard pass through!
 "He lives! He lives!" they cried—
 "The man you crucified! He lives again!"
 Priests, Rabbis, Kings,
 From out the temple came
 In wonder and in dread,
 For Jesus Christ, the Son of God,
 Has risen from the dead!
 He is the Son of God!
 The cross is sanctified.
 —Antoinette Withington.



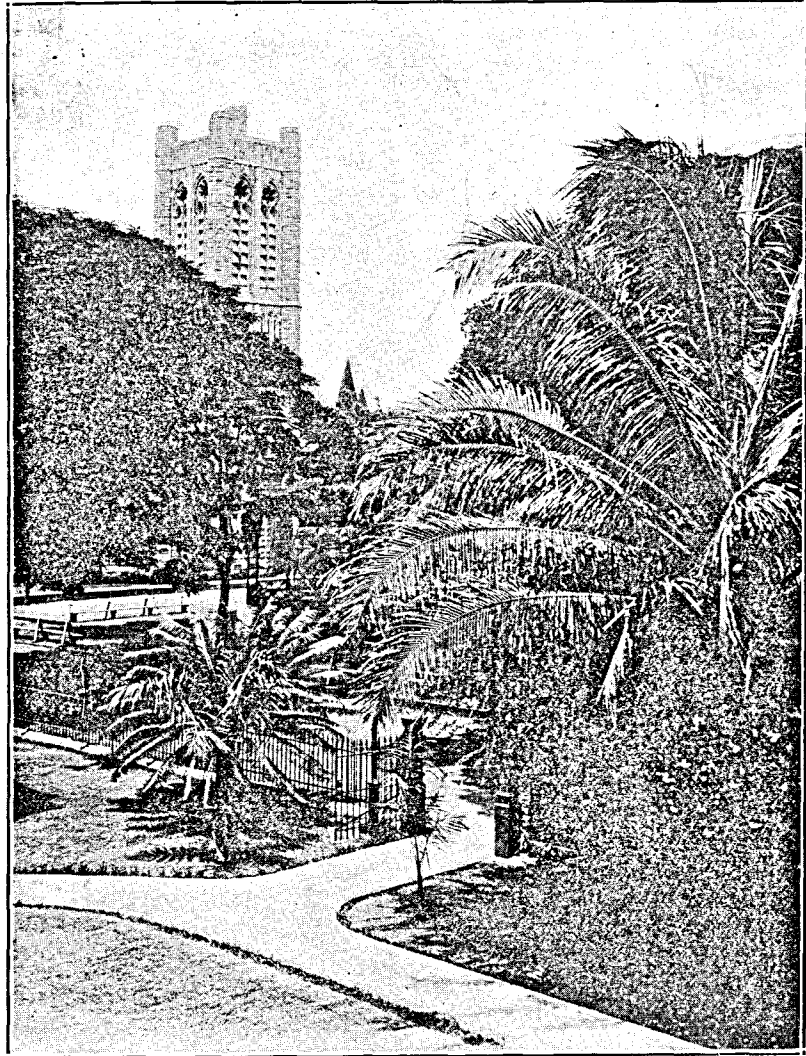
ST. ANDREW'S CATHEDRAL

On the Wednesday evenings during Lent, Miss Elizabeth Matthews conducted instructions on the Epistles of St. Paul to the Corinthians. They were appreciated by the many who attended.

On Good Friday, the Bishop conducted The Three Hours Service. As usual on former occasions, the Cathedral was filled from the beginning to the close, most people staying through the entire time. The devout congregation listened with rapt attention to the words of the Bishop in his meditations on the last seven words of our Holy Redeemer.

On Easter Even, the Bishop baptized twenty infants at the Cathedral at 4 p.m. and at 7:30 conducted a service of preparation for the Holy Communion at which there was a large attendance.

The Bishop had planned to take two celebrations of the Holy Communion at the Cathedral on Easter Day, to preach at 11 o'clock, to address the children at the great service at 3 p.m., and to preach in the evening at 7:30 when the Knights Templar attended in a body. The strenuous efforts of the previous week, speak-



The Cathedral Tower from the Priory Gate

ing so often, and the severe strain of delivering the addresses on Good Friday, caused a relaxation of the vocal cords so that he had to assign some of the work he intended to do to others.

At 6 a.m. on Easter Day, the Rev. F. N. Cullen was the celebrant, assisted by Canon Ottmann. There were 197 communicants. At 7 a.m. the Rev. W. A. Allen officiated, assisted by the Bishop and the Rev. F. N. Cullen. At this service 204 made their communions. At 9:15 at the Hawaiian service, Canon Ottmann was the celebrant and preacher. The Rev. T. R. Hinckley assisted and there were 75 communicants. At the 11 o'clock service, the Rev. W. A. Allen celebrated and the Bishop preached, the communicants numbered 196. From the above it will be seen that at the four services at the Cathedral 672 made their communions. Many members of the Hawaiian congregation made their communions at the two earlier services.

The offerings of the Cathedral parish, made at 7 and 11 a.m. amounted to \$884.32. By long custom at the 6 o'clock service the loose offerings go to the treas-

ury of the Hawaiian congregation. This added to the collection at 9:15 o'clock gives a total of \$270.38.

The Sunday School Lenten offering of St. Andrew's parish was \$291.00 with more to be handed in.

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ST. CLEMENT'S CHURCH

During Lent the Woman's Guild has met on the Tuesday of each week for an all-day sewing meeting. There was a celebration of the Holy Communion at 9 o'clock and then an adjournment to the parish house for work. At noon, luncheon, and in the afternoon there was usually an address by some one. Tea was served at 4 o'clock. The women made garments for families at St. Mark's mission who were in need.

On Easter Day, Bishop Restarick was the celebrant at the 7 a.m. service, Chaplain Webster assisting. There were 42 communicants. At 11 o'clock, Chaplain Webster was the celebrant and Bishop Restarick assisted him. There were 68 communicants which made just 100 for the day.

Chaplain Webster, after the 7 o'clock service, went to Schofield, where he celebrated the Holy Communion and 52 received the Blessed Sacrament. In the afternoon and evening, he had three services at Schofield and made an address at each one. The offerings at the two services at St. Clement's were \$286. The Sunday School offering was \$18.



LENT AND EASTER AT ST. ELIZABETH'S MISSION, PALAMA

The Rev. Canon James Kieb

The forty days of Lent were very carefully observed, this year, by the members of St. Elizabeth's Congregation. There were no weddings, as is the rule in this congregation, no large private or public festivities, and as near as we can see, little theatre going. The services have been much better attended than in many Lent's past. In the regular round of services, by actual count, there have been 2,189 in attendance and a very large number of our people live at a great distance from the Church. The Communion made, from Ash Wednesday to Low Sunday, are 522. The actual Easter Day communion was 130 in St. Elizabeth's and 35 in St. Luke's.

Holy Week, the most solemn portion of the Lent, was beautifully and enthusiastically observed. On Palm Sunday, there was Choral Eucharist, and sermon, with the blessing of the olive branches, which are always distributed to the congregation and are not, by them, thrown into the street, but carried to their homes and reverently placed over some sacred picture in the house. We aim in every

way to accentuate our Christianity, not only by living it, but showing it in symbol and sign, among our non-Christian neighbors. There was a daily Eucharist, except on Good Friday. On Wednesday evening, Solemn Vesper service, with sermon on the Institution of the Blessed Sacrament. Good Friday, with a well filled church, at 7 a.m., Litany was said, followed by Altar Service and the Veneration of the Cross. After the Eucharist on Maundy Thursday the bells were tolled and there was no organ accompaniment to any of the singing, which, by the way, was as hearty and reverent as if the organ had been blowing full blast. On the Holy Sabbath, or Easter even, Holy Communion at 7 a.m. with Evensong at 5 o'clock at which time the Paschal candle was blessed. With a beautifully decorated Altar and Church, with every ancient ceremony reverently fulfilled and, with a deep spiritual preparation, which is our custom, we awaited the dawn of the glorious day.

On Easter morning, Holy Communion at 7 o'clock, with the children's Pilgrimage and service at 9 o'clock, at which service the school made its Easter offering, this was placed on the Altar and amounted to \$76.08. The day school gave in their mite-box, which they call, "God's money,"—\$12.01. This was pointed out to be truly Apostolic, twelve dollars, twelve Apostles. Apostle comes from the Greek word apostolos, which means one who is commissioned, or sent, therefore, Apostle is one sent, the offering was twelve dollars and one cent. A large Easter nest was prepared by the teachers and filled with many colored eggs. This nest was laid before the Altar and each child was allowed to come forward and choose an egg, while the meaning of the egg as an Easter symbol was explained to the whole school. At 11 o'clock there was a Choral Eucharist with sermon. The music was of exceptional beauty, the choir, under the training of Miss Laura E. Brown of Kamehameha Schools, sang the entire service by Gilbert. The congregation at the late service was as large as it has been in the past, if not larger.

A beautiful set of service books, Altar-book, Prayer-book and Hymnal bound in red morocco, was given in memory of Jessie Leola Dodd Russell, sister of the Priest in Charge. These books were blessed at the Easter even service.

Theodore Lum, one of the smallest boys in the Sunday School, won the prize for the largest amount in the mite-box.

He raised \$7.80 and was given the prize of an equal amount, making his offering \$15.60.

The total offering of the congregation was \$244.45, which goes to Missions.

During the past several weeks St. Elizabeth's and St. Luke's have been visited by mainland people who are interested in the work of the Church in Hawaii. Among those who inspected our work were The Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, and Mrs. Garland, who passed through Honolulu on a world tour. Dr. John W. Wood, who with Bishop Littell came to the Mission one Friday morning and saw our day school in full session, attending the service of the children in Church. The Very Rev. Dean O'Mally of St. James Cathedral, Albuquerque, New Mexico, also inspected the Mission. We have to thank Bishop Restarick for his continued interest in our Missions. He never fails to bring interested mainland Church people to St. Elizabeth's and St. Luke's and never seems to tire in relating the early history of the work in Palama. He took Bishop Parsons to St. Elizabeth's.

On the Second Sunday in Lent, March 16th, Bishop Littell made his first official visit to St. Elizabeth's. There was a solemn Eucharist at eleven o'clock, at which time the Bishop preached. The annual memorial prayers for the founders and benefactors of the Mission were offered and at the conclusion of the service a procession went from the Church into the School lot, where a ceremonial fire was kindled and the discarded service books were burned. A reception followed in the school hall and the Bishop with his party took luncheon in the Parsonage.

We were delighted to have with us, as guests, Mrs. Littell and the Bishop's two sisters, Miss Littell and Miss Mary Littell, also our dear friends, Mrs. Mortimer Matthews, Miss Elizabeth Matthews and Sister Olivia Mary from St. Andrew's Priory. A large delegation of "haole" friends came out to St. Elizabeth's for this splendid service.

We appreciate the Bishop's kindness, in giving permission, with his usual encouragement, to the enlarging of St. Elizabeth's day school. The school now numbers about eighty little folks from our many nationalities and we find our present rooms far too small. With the adding of a new room and another teacher, we will be able to have more breathing space and also to take on about thirty more pupils in the fall.

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ST. PETER'S CHURCH

The Rev. Sang Mark reports that during Holy Week there was service each day at 10 o'clock at which the Gospel for the day was read. On Good Friday, Matins and Litany were said at 9 a.m. with an address. This service was largely attended by children. At 11 a.m. the service consisted of prayers, reading the Gospel for the day and addresses on the Words from the Cross. There was a good attendance and an offering was taken up for the work in Jerusalem.

On Easter Even the Altar Guild tastefully decorated the church with flowers which had been given by friends. On Easter day there were two celebrations of the Holy Communion. The younger people had been urged to attend the early service and 150 were in the church, of whom 140 made their communions. This service was entirely in English as was the sermon which was from the opening words of the Epistle for the day.

At 11 o'clock the service was in Chinese and the Rev. Ernest Kau assisted and W. O. Shim acted as server. The Rev. Sang Mark preached from the text "Christ is risen from the dead and become the first fruits of them that slept."

The priest in charge was very happy because many of those who had absented themselves from Church for a long time were in attendance and communicated.

The offerings for the day were \$244.35, made up as follows: by the congregation \$116.00, by the Sunday School \$128.35. The whole goes towards paying the apportionment, which is \$660.00.

CHURCH OF THE EPIPHANY,
KAIMUKI

During Lent the attendance at the evening services held on Thursday were well attended. On Good Friday the Rev. J. Lamb Doty, the Priest in charge, conducted the Three Hours' Service and was encouraged by the number who were present.

On Easter Day there was a celebration of the Holy Communion at 6 a.m. and a second at 10 a.m. The total number communicating at these services was 106. The offering was \$107—which is to be used for the purchase of new Prayer Books and Hymnals.

The Sunday School offering was \$46, which was taken to the Cathedral in the afternoon by a large delegation of children and teachers.

The Rev. Mr. Doty left at 8 p.m. on Easter Day for Maui where he expects to spend ten days with his son and his wife.

On Wednesday of Holy Week the Bishop visited the Epiphany and confirmed a class of 28 young people, and addressed them.

ST. MARY'S MISSION

Miss Hilda Van Deerlin is in Los Angeles visiting her parents and enjoying a well earned furlough. Miss Sarah Chung and Miss Margaret Van Deerlin are carrying on the work with their usual efficiency.

On Sunday, March 16, Bishop Littell visited St. Mary's and, after prayers by Canon Kieb and the Rev. J. Lamb Doty, he made an excellent address. There was a large congregation of children and young people present.

On Good Friday, Bishop Restarick held service at St. Mary's at 7 p.m. and made an appropriate address.

On Easter day the Rev. Mr. Doty celebrated the Holy Communion at 7 a.m. at which time there were 39 communicants. At 9 a.m. Bishop Restarick held service and baptized five infants, two Chinese, one Japanese and two part-Hawaiian, the last being the children of a former Priory student. At this service the mite boxes were collected, the amount offered being \$141.29, which was taken to the Cathedral at the children's service in the afternoon at 3 o'clock. This is a very large sum for this mission. The medals for those who had attended the Friday afternoon services at the Cathedral during Lent were given to those who had been present every Friday.

It is interesting to note that two Japanese young men, who had been former members of St. Mary's Sunday school, and are now living in California, each sent \$10.00 for the offering. One of them is in San Francisco and the other is in Los Angeles.

THE BISHOP'S VISIT TO
WAILUKU

Bishop Littell's first visit to Maui began with a celebration of the Holy Communion at the Church of The Good Shepherd early on the feast of The Annunciation B. V. M. (March 25).

Throughout the octave of happy days following we were like one large family enjoying a reunion here on Maui. The visits to homes and schools revealed a wonderfully fine and cordial Aloha spirit everywhere.

Wailuku Elementary

Bishop Littell of Honolulu spoke last week to the children of grades five and six in the auditorium at our assembly meeting. He told us many interesting stories about the girls and boys of China. He spoke and sang Chinese songs to the children. We all enjoyed him very much.

Waihee School

On Tuesday Mrs. Doty told us that Bishop Littell was coming to tell about China. On Wednesday morning he came to our school. He told us that Chinese schools were much different from our schools. The children must not look toward the teacher and talk. When they recite they must look sideways and recite. After that we sang a song and Bishop Littell sang a queer Chinese song. Then he sang the Chinese lullaby and Yankee Doodle in Chinese.

Many such notes of appreciation by teachers and pupils show the interest aroused in the visits to schools of all grades up to the Maui High, where about five hundred gladly welcomed and listened to the humorous and instructive address of the Bishop.

At the "Aloha" reception on Thursday evening well nigh a hundred people came to give their personal greetings to Bishop Littell at The Rectory in Wailuku, and heartily enjoyed his delightful talk on experiences in China and Hawaii. After his amusing exemplification of Chinese music, past and present, a fine group of our people gave several beautiful Hawaiian songs for his entertainment. While the Guild ladies served refreshments the tide of conversation flowed on until the evening was well spent in easily getting acquainted with our gracious and most welcome guest, henceforth to be one of us.

Lunches and dinners each day and evening added to the friendly feeling of all whose privilege it was to meet Bishop Littell.

An interviewer, who had himself spent some years in the Orient, reported in the Maui News of March 29, in most satisfactory and correct form a statement of his interview which might well be read by all thoughtful and honest citizens. "China Deserves World Sympathy" was the key-note.

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On Sunday a very full congregation came to listen and to learn more of the mind of a great hearted preacher and teacher of the brotherhood of man. Sunday afternoon at 2:30 o'clock we were at St. John's, Kula, the Chinese Mission. Here again there was a glad "Aloha" and the Bishop was happy to become the guest of Mrs. Shim at the Mission-house and to go calling on the people in their homes.

Monday morning was given to visiting at the Sanitarium and lunch at Dr. Chamberlain's. Returning to town that afternoon he joined us in attending the session of our Maui Clericus at the residence of Rev. E. E. Pleasant in the fine old William and Mary Alexander Parsonage. Congregationalist, Presbyterian, Methodist, and Churchmen we together spent several profitable hours listening to the Bishop's most interesting experiences and engaging in quite an informal discussion of our mutual problems as Christian leaders and missionaries. The ladies also have their share in these monthly meetings and doubly grace the occasion, providing, as they do, a Cafeteria supper which lengthens the social hour and does away with all thought of hasty conclusions and helps cement the essential bond of fellowship. By unanimous vote the Bishop was made "Honorary Associate" and asked to attend when convenient.

Tuesday, April first, was filled with calls, a lunch with Mother Baldwin, and the lecture on "Dickens" at the Country Club given by Professor Sinclair of the University of Hawaii. The early evening hours were spent at the beach house where we enjoyed the hospitality of our Guild President, Mrs. Jenkins, and family, and quietly reviewed prospects in the light of our first week together. The Bishop's visitation ended with another full day.

After the 7 a.m. Communion Service an early visit of an hour was made at the Waihee School where the children assembled in the open air, joyfully listened to the spirited address of the Bishop and then voiced their hearty admiration as they sang three part Easter Music in perfect harmony. It was a fine showing for pupils and teacher. Returning to town a few calls preceded the 11 a.m. meeting of the Vestry. It was a full gathering of the men who were pleased to spend an hour and a half answering questions and receiving the wise suggestions of our new leader and guide. At the close of the meeting they agreed to place in the Bis-

nop's hands a check to meet a pressing need he had mentioned for the mission at Kula. At 3:30 p.m. came the regular meeting of the Guild at which we were again favored with a highly illuminating address by Bishop Littell before he left for Lahaina.

Several persons desiring confirmation were not yet ready, consequently only two of our choir boys were presented at this time. All the people will be eagerly looking forward to our Bishop's next visitation. —A. B. C.

GOOD SHEPHERD, WAILUKU

The Rev. A. B. Clark

At the Church of the Good Shepherd, Wailuku, there was rather a small attendance at daily services through Holy Week until fair weather on Good Friday found quite a good number at our three services on that day. The offering for the Jerusalem and the Near East Mission was \$11.66.

Easter came with rain and showers, day and evening, and yet joy reigned in the hearts of faithful men, women and children who nearly filled the Church at 10:30 a.m. A congregation of about ninety souls were led in Easter music by a choir of ten, helping to make the whole service bright and uplifting. "When I awake up after Thy likeness, I shall be satisfied," was the text of the sermon.

Sixty-one made their Easter Communions and the offering was \$61.94. Children's Lenten offerings amounted to \$27.19, which may have a little more added later.

HOLY INNOCENTS

We had the great pleasure of Bishop Littell's first visitation to Lahaina, beginning Wednesday, April 2, when he spoke to us on three successive nights at services during the fifth week of Lent. There were splendid congregations of our Hawaiian, Chinese, and Chinese-Hawaiian people, and all were deeply impressed with the earnest and inspiring spiritual messages.

On April 6, the fifth Sunday in Lent, the Bishop began the work of the day at 9:30 o'clock when he baptized Phyllis Kanoelani Ladd and Ivanelle Kuulei-aloha Mountcastle, and afterwards addressed the Sunday School.

At 10:30 o'clock there followed the services of Confirmation and Holy Communion at which latter service about fifty

persons partook of the Lord's Supper, and the Bishop preached a most interesting and instructive sermon on the missionary work of our Church in China.

Notable features among the fourteen persons who were confirmed were the facts that six of them were adults, two of them husband and wife, and five of them a mother and her four children.

A new departure for Lahaina during the Bishop's visitation was his meeting with the members of the Woman's Guild and the Men's Club in the parish hall on Sunday evening, when matters were talked over in the interest and welfare of the Mission.

In order that the Bishop might become better acquainted with his people on West Maui he partook of noon and evening meals, during the six days of his visitation, among the people of the various races, and was most cordially received everywhere.

He also spoke at the Monday morning assembly of the Lahainaluna High School where he was enthusiastically received by the large body of students.

The offering of the Sunday morning service amounted to \$23.12 and will be devoted to the fund for the endowment of the Episcopate.

PAAUULO AND PAPAALOA

The Hamakua coast has been having a deluge of rains, the heaviest and most continuous probably for years. Except for a short cessation in the morning, Easter Day was one of the wettest.

At the Paaulo church there was a celebration of the Holy Communion and although the attendance was not large the service was inspiring and helpful. The children's festival was held in the Japanese mission in the early afternoon and, notwithstanding the rain, was well attended. Easter hymns were sung and the Resurrection story was simply told, the Lenten mite box offering was presented and the children received Easter cards, candy eggs and rabbits. As most

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of the children are Japanese, brought up in secular or Buddhistic surroundings, it means much to bring the light and joy of Easter into their lives.

The Easter festival service at Papaaloa was held in the evening and, although the rain was heavy, there was as usual a good attendance. The church was beautifully decorated with bamboo, ferns, amaryllis and Shasta daisies with Easter lilies on the altar. The Holy Communion was celebrated (as there was no other time when this service could have been held). A goodly number communicated. Attendants came from Okala, and even Kukuiahae was represented.

The return trip to Paauilo, twelve miles, was made by the pastor and his wife in their automobile over rough roads in a heavy mist and a downpour of rain, but they were cheered by the thought of duty done and an inspiring service.



ALL SAINTS CHURCH, KAPAA, KAUAI

The Rev. H. A. Willey Lent and Easter Day have been more satisfactorily observed at All Saints' Church, Kapaa, than ever before since the building of the church. The week day Lenten service of Litany and instruction was well attended and especially so when one considers the great distances from which many of All Saints' people must come. In addition to the Tuesday service there was a celebration of the Holy Communion on Maundy Thursday at 10:30 a.m. and a service of litany, penitential office and ante-communion on Good Friday at the same hour. Attendance at the Sunday services throughout Lent showed a steady increase almost doubling before the conclusion of the season.

On Easter morning there were three services, Holy Communion at 7:30, young people's service at 9:30 and a second

celebration of the Holy Communion with music and sermon at 10:30. At the later service the church was filled to capacity, many occupying chairs placed in the aisle. Counting attendance at all services on Easter Day, about 75 per cent more people attended All Saints' Church than on any previous day in its history.

The communions made on Easter Day were 52. The offering was for the debt on the Parish Hall and amounted to over \$400, with other gifts expected. The Sunday School Lenten offering was \$30.90, with several mite boxes yet to be heard from.

Easter Monday afternoon the annual Easter egg hunt, arranged by the Women's Guild for the children of All Saints' Church School, the Oloheua Church School and the children of guild members was held on the church lawn. More than 100 children were present.

The people of All Saints are looking forward with much pleasure to the first visitation of the Bishop for a week early in May.



WOMAN'S AUXILIARY NOTES

The April meeting of the Executive Committee of the Honolulu Branch of the Woman's Auxiliary was held at Iolani School on the 2nd and began with the Communion service in St. Alban's Chapel, conducted by the Rev. T. R. Hinckley, assisted by Rev. Noah K. Cho. The offering, \$5.25, was given to Iolani as a nucleus for a fund to take care of the needs of the chancel. The business meeting which followed was opened with prayer by the President, Mrs. William Thompson. She voiced the pleasure of all the members in having Mrs. Littell present for the first time. The new secretary for Oriental work, Mrs. William Fraser, was also welcomed.

It was decided to forward \$200.00 of the amount in the Bishop's Purse to Bishop Littell at once and further

amounts from time to time as they come in.

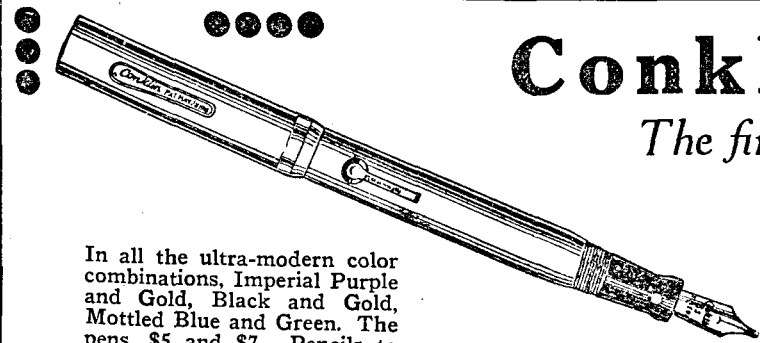
Reports from the Supply Secretary, Miss Hall, and the Educational Secretary, Mrs. Coombs, showed that the Lenten sewing days were being very well attended and the work going on with great enthusiasm. The quota of work received from the Supply Department in New York for Moro Settlement House, Zamboanga, P. I., and the San Juan Episcopal Mission, Farmington, New Mexico, having been finished, it was decided to work on layettes to be used for emergency cases in Honolulu. Never before have the Lenten meetings been so well attended and 75 or over sat down each week to the simple and dainty lunches provided by the various branches. The chop suey lunch of the Oriental auxiliaries is always particularly appreciated. On the last Friday, April 11, we were entertained by Mrs. Littell in the Bishop's House. It was the birthday of Mrs. Von Holt, an Honorary President and President of St. Andrew's Guild and Auxiliary, and she and Miss Helen Littell, whose birthday was the previous day, shared honors with Mrs. Arthur G. Smith, who left on the 18th for a trip to Europe. Each one was presented with a fragrant lei and was the recipient of many good wishes and much Aloha. The birthday cakes for Mrs. Von Holt and Miss Littell, which were flower decked and candle lighted, were brought in by Mrs. Von Holt's daughters, Mrs. White and Mrs. Chapman, and placed on a table in

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the living room where they were cut by the birthday ladies and enjoyed by everyone present. All were sorry to have the end come to our Lenten sewing days. The intercessions carried on in the Cathedral in connection with them, the educational work of various types conducted, and above all, the fellowship between all the Honolulu branches make them much more than mere sewing days. As one visitor said, "Why, you are just like one big family!"

At the Executive meeting, Mrs. Coombs reported the need for a Victrola at the Makapala Parish House, Hawaii, which was filled on the spot by the gift from one of the committee of a machine which was no longer needed by her, having been supplanted by the radio. Mrs. Coombs offered to take charge of the packing and shipping of this machine to Mr. Walker. Letters have since been received from him, telling of the appreciation of this welcome gift on the part of the congregation at Makapala.

We are happy to announce that Mrs. L. M. Judd and Mrs. Julia Morgan have been appointed delegates from the Honolulu Branch of the Woman's Auxiliary to the twelfth annual meeting of the Woman's Auxiliary of the Province of the Pacific held in conjunction with the Synod in San Francisco, May 7 to 9. Mrs. Judd leaves on the *Mololo*, May 2, and on her return a diocesan meeting will be called to receive her report. Mrs. Morgan, a resident of the Islands for many years, is now living in San Francisco.



OUR DISTRICT TO HELP BISHOP BURLESON'S

A letter from the National Council of the Church in New York, through the Director of Advance Work, Rev. Robert P. Frazier, dated March 18, 1930, reads as follows:

"My dear Bishop Littell:

"I have just received a letter from Bishop Burleson in which he says that you and the people of Honolulu would like to share in the Advance Work Program for the benefit of South Dakota. There is just one item left in South Dakota which would be within the reach of your diocese, and that is the item for building aid for necessary chapels and churches, which is listed at \$5,000.

"It would be a fine thing if Honolulu would do this. We did not plan to ask any of the Extra-Continental and Foreign missionary districts to take any definite item in the program. I did send a letter to all the Bishops, or in the case of Honolulu, to the Very Reverend Wm. Ault, requesting them to tell their people about the Advance Work Program, and ask for gifts which may be applied to any item which had not been raised by the Continental dioceses. Now, if your

diocese leads the way in accepting a definite item, perhaps other dioceses will feel that they could do the same.

"If \$5,000 is too much to expect from Honolulu, cut it down to the figure you feel your people should give, and I will assign the rest of that item elsewhere. May I ask you to let me know what you plan to do as soon as you conveniently can?"

Bishop Burleson has won such a place in the affection and confidence of our district that when he suggested, at the time of our Convocation and at the Woman's Auxiliary annual meeting in March, that we help him in meeting the needs in South Dakota, there was an immediate response. He suggested the sum of "\$2,500 or \$3,000."

As there was general approval expressed at the time, our Bishop, after consulting the President of the Woman's Auxiliary, Mrs. Thompson, and others, has replied to the National Council saying that this Missionary District will accept the sum of \$3,000 as our share in the general Advance Work of the Church, to be applied to the needs of our recent Acting-Bishop of Honolulu, in South Dakota.

The work of raising this offering will not start, however, until Epiphany season next year, we are informed.



REPORT ON THE YOUNG PEOPLE'S SERVICE LEAGUE OF HONOLULU

Although for some time little mention has been made of the various activities of the Young People's Service Leagues of the District, still we have been carrying on our work through the months and years, doing our regular duties faithfully, and making progress in other and newer endeavors.

In both 1928 and 1929, we held a conference of the Young People of the Episcopal Church in Honolulu. These were

held over the Labor-Day week-end in the early part of September. They have been attended by some hundred and seventy-five young folks.

The program is very carefully arranged to combine religious talks and open discussions—during which time the Young people are urged to express their opinions. An early communion service is held on Sunday morning, also a Church service at eleven o'clock. Then, too, time is found for a certain amount of relaxation—in the form of swimming and sports.

The past two years we have been able to use a beach house at Mokuleia, which has been used for a meeting room, dining room, kitchen and girls' dormitory. But we have had considerable difficulty borrowing sufficient tents and cots. So this year we are trying to establish a fund for the purchase of this most necessary equipment. To raise a sufficient amount for this—each League has been given a target of \$100 to raise before September 1st, 1930. Each League is at present therefore very busy with plans for plays and other forms of entertainments, the proceeds of which will be applied towards their targets.

This is a pretty big thing for us to aim at, but we hope to achieve it—with the cooperation of the other members of the Parishes. Although the two previous conferences have been successful, especially so in view of the fact that these were our first attempts—still we hope to have a far better one this coming fall. Here's hoping and praying to that end.

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ST. ANDREW'S PRIORY

On April 15, Sister Madeleine arrived in Honolulu from the Mother House of the Community of the Transfiguration at Glendale, Ohio, and is happy to become one of Bishop Littell's workers. She takes her place as one of the Priory staff and she also hopes to be helpful in altar guild work, Church embroidery and sewing.

Four other sisters are expected to come to the Priory in August, which will make six in all. Some of the sisters will be teachers, one will engage in social work and one will take charge of the housekeeping and of training the girls in household duties.

The sisters are looking forward to a happy year of united effort to carry on the splendid work to which Sisters Olivia Mary and Caroline Mary have so loyally devoted themselves for so many years.

Sister Caroline returned to Glendale last year and Sister Olivia returns to the Mother House in August.

The sisters hope that all who are interested in the school will give them the pleasure of frequent visits.

BISHOP BURLESON'S OPINIONS
OF THE PROSPECTS OF
CHURCH WORK IN
HAWAII

(Portions of a letter from Bishop Burleson to Dr. Littell, on hearing of the election of our new Bishop.)

"I can assure you of my conviction concerning the importance of the work and the opportunity in Honolulu. If I were ten years younger I should ask nothing better than a chance to go in there and demonstrate the value of the field. In my judgment the Church is just ready to do something significant and enduring.

"There is first of all the strong center at the Cathedral. The Cathedral parish is a splendid one, with good traditions behind it.

"There is also on Oahu, the largest Army Post in America and a large naval station with thousands of troops in all. Many of the officers are Churchmen and constitute an important factor in the work.

"The large population of Orientals are most of them non-Christians, and we have done little work among them except among the Chinese. Honolulu, under wise guidance, may increasingly be a clinical center from which the evangelization of the Orient may be stimulated.

"We have good foundations in our schools and institutions. It is not a small work. On the contrary, I feel it to be one of the most challenging opportunities at present before the American Church. The people are ready to go forward under the right leadership."

DR. LITTELL'S SERVICE TO
CHINA

(From the Hankow News Letter)

Since the last issue of the *Newsletter* went to press, the Rev. S. Harrington Littell, S.T.D., and Mrs. Littell have left China for their new field of labor in Honolulu. And before this is printed Dr. Littell will be Bishop Littell, with the added responsibilities and problems which that office brings.

We know of no one, however, who could meet them with greater courage and enthusiasm, or whose experience and success in missionary work better qualifies him for the complex mission field, at the meeting place of the highroads of the Pacific, to which he has gone—to islands which have been "Christianized" by past missionary work and are now being well-nigh overwhelmed by the influx of oriental non-Christian peoples. However, the following is not a nominating speech, only an attempt to put on record, on behalf of Dr. Littell's colleagues, a simple statement and appreciation of the contribution he has made to the advancement of Christ's work in China.

In the academic year of 1896-97, Bishop Graves of Shanghai visited the General Theological Seminary in New York City and presented the needs of China to the missionary society. The result was the enlisting of the services of one senior student, Robert E. Wood, and one middle-year man, S. Harrington Littell, and later, largely through the influence of Littell's enthusiasm, the present writer. The two former came to China in 1898 and started the Associate Mission, Wuchang.

In the eyes of his fellow workers, Dr. Littell's greatest contribution has been the work of a pioneer—opening new stations, raising funds for the purchase of property which would house the new work and make it stable, and establishing a well directed work in the places thus equipped. He was ever on the lookout for opportunities for expanding the Mission's service and was constantly enlisting the interest and support of his large circle of friends in America. On arrival he began immediately to raise money for the work at Kao Chia Hong, and the establishment of a clinic at Fu Kai—

work which afterward developed into St. Joseph's School and St. Saviour's Church. With the money thus raised and until it was needed, St. Saviour's Mission financed the purchase of the flower gardens behind the old Divinity School building (long since demolished) which now comprise a large part of the Boone Compound. Then, with Mr. Wood, realizing the opportunity for work on the south side of the Serpent Hill in Wuchang, he raised money by the same personal method for purchasing land outside "Protect the Peace" Gate of the City and erecting St. Mark's Chapel, day schools and catechist's residence. St. Mark's Chapel was afterward burned, but from this beginning the present parish of St. Michael's, with its beautiful Church, began its vigorous and loving ministry under Fr. Wood.

Mr. Partridge (the present Bishop of Kansas City and for sixteen years in the China Mission) had started a small day school outside the Grassy Lake Gate. Mr. Littell was put in charge of this. Here again he bought property for a chapel on part of which the present St. Andrew's and its substantial buildings stand.

On the death of Bishop Ingle, Mr. Littell was transferred to the work in Hankow and was put in charge of the school for the training of catechists in January, 1904. In order that this work might be properly housed, Mr. Littell again bestirred himself (and his friends) and raised the money to erect the three-story Catechetical School in the (then) German Concession. Not willing that the work for women should be behind the men, he turned some of his surplus energy into helping raise money to erect the Women's Training School.

When the work in Hunan was finally opened, after many decades of prayer

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and effort on the part of China's missionary friends, Mr. Littell, with the Rev. Huang Suei-chiang, was put in charge of the new enterprise. Realizing the importance of getting the work in Changsha, the capital, well established, he raised the money to purchase the main part of the present church property in 1905. About the same time that the Mission pushed southwestward into the province of Hunan, it began work in the province of Kiangsi to the southeast, with its first station in the port city of Kiukiang. Here also Mr. Littell was put in charge and raised the money to purchase the property needed. He was also in charge of the services in the English Church in Kiukiang. Thus he was associated with the opening of the Church's work in the two neighboring provinces.

During this period he helped to secure the property in Huangpei and Yuinmeng, as well as in other small-town stations. Altogether about ten out-stations own their own property now, owing to his indefatigable efforts. At the same time his evangelistic zeal and wise leadership inspired his Chinese fellow workers into making good use of the Church property thus acquired.

All this money raising showed him the need of a "Property Fund". Which he started with a generous personal gift. Just before he left China the capital of this fund had grown by gifts and interest to \$21,500.00 and with its Trust and administered funds, was responsible for the use of \$45,000.00. This fund is loaned for property purchase or mission building purposes.

For the past few years Mr. Littell was in charge of a chain of stations in Huangpei and Yuinmeng districts, having as his fellow workers two priests and ten catechists, to all of whom he has been an inspiring and encouraging friend. This work included several small parochial schools.

From the time of starting the Hankow branch of the International Famine Relief Commission and for several years, up to the time he went home on furlough in 1927, Mr. Littell was its chairman. This Commission dredged rivers and built dykes over many parts of Hupeh, thus warding off disasters and preventing famines.

One of his chief interests during all these years was in helping poor and yet promising students to obtain a Christian education in our Church schools. For this purpose a loan fund was established instead of giving money outright to the boys. Three or four of these boys afterward went into the Church's ministry and in their case the loan was remitted. Of the many students thus helped 50% have repaid the loan which enabled them to get a start in life.

One always thinks of Kuling, our beautiful mountain summer resting place,

in connection with Mr. Littell. His labors on behalf of this place have been enormous. A council of men and women is elected by the tax-payers who give their services to the work of the Estate. Mr. Littell was secretary of the council for two and a half years and then chairman for twenty-four years. Nobody had its interests more at heart. During his chairmanship the outstanding event was the extension of the Estate by the purchase of West Valley. He was also a large factor in the erection of the Church of the Ascension and served the Kuling American School as a member of the Board of Managers.

The Religious Tract Society, with its nation-wide work, is one of the great Christian institutions in China and has its headquarters in Hankow. He was a member of its Board of Trustees for many years and its president for two.

He took a great interest in the foreign community resident in Hankow and in every way possible interested himself in the life of his fellow Americans in the port. He was always ready to help in St. John's English Church and served as Chaplain of the Hankow American Volunteer Company for many years.

He will greatly be missed from China but God has work for him elsewhere in the age-long work of His Church and the same enthusiastic effort will be put forth wherever he is. He has made a fine contribution to China; he has left a splendid example in more than thirty-one years of service for China in its most formative period. We rejoice in this and heartily thank God for it and we pray there may be many more men of such faith, courage, self-sacrifice and patience to catch up the torch and run with it to the goal.

—A. M. S.

HERE AND THERE IN THE DIOCESE

Dean and Mrs. Ault sailed for San Francisco, April 2nd. A large number of friends were at the pier to wish them Godspeed. They are greatly missed in Honolulu, but we all rejoice that they can have this much needed vacation. May it be a time of real rest and refreshment.

The Bishop's Motor Group is doing good service in supplying cars for visitors who wish to see our work in Honolulu. About twenty parties have been conducted by Bishop Restarick and others to the various missions in the past month. All have been deeply interested and impressed.

A group of the Bishop's old friends in Delaware, desiring to make him a gift at the time of his consecration, has sent a check for \$575.00 for the purchase of a Diocesan automobile. Unfortunately this sum, though adequate in the east, does not cover the cost of a car in Hawaii. Some generous Honoluluans have therefore contributed the balance of \$450.00 needed, and a car will soon be at the Bishop's disposal.

Meanwhile, a garage has been prepared by the Cathedral vestry under the supervision of Mr. L. Tenney Peck and at the same time the grounds of the Bishop's house have been improved and beautified.

Miss Hilda Van Deerlin sailed early in April for a much needed vacation on the mainland. The good wishes of all her Honolulu friends are with her.

The second of the monthly Staff Meetings was held at the Bishop's House on Thursday evening, April 24th. The Bishop gave an account of his recent visits to Maui and Hawaii. Singing and refreshments added to the pleasure of the evening.

The Woman's Auxiliary sewing meetings, held in Davies Memorial Hall on Fridays in Lent, have been unusually well attended. Over 200 garments were finished. Until his departure, Dean Ault spoke most interestingly for an hour each week on the new Prayer Book. Luncheon was served by groups from the different

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Parishes, and short addresses or notices were given by our visitors and officers. The last luncheon on April 11th was held at the Bishop's House, and was a compliment to Mrs. H. M. von Holt on her birthday.

Under the capable and inspiring leadership of Mr. R. Rudland Bode, the Cathedral Choir, assisted by a number of other volunteers, has given much pleasure and uplift by its music this Lent and Easter. "Olivet to Calvary" was sung on Passion Sunday and Palm Sunday evenings, Stainer's "Crucifixion" on Good Friday evening. The special Easter music was most beautiful and joyful, a thrilling outburst of praise to our Risen Lord.

Bishop Taitt and the Executive Secretary of the Diocese of Pennsylvania have asked our Bishop to speak at their Diocesan convention in May on the work of Iolani School. This being impossible, Bishop Littell has wired them, suggesting Bishop Burleson and Dr. John W. Wood in his place. Miss Helen Littell will speak of the needs of Iolani in Philadelphia on May 14th, when the Domestic Committee of the Woman's Auxiliary will hold its regular monthly meeting. Pennsylvania is anxious for as much information as possible, in order to inspire enthusiasm for its Advance Work pledge of \$50,000.00 for the new Iolani School.

Founder's Day was celebrated at St. Elizabeth's Mission on March 16th, the Bishop being the preacher. The Mission was happy to have Mrs. Matthews and her daughters, Sister Olivia and Miss Elizabeth Matthews, present at the service, at the conclusion of which, the choir and congregation went in procession to witness the burning of old Bibles and Prayer Books, which Canon Kieb made into a most picturesque and interesting little ceremony. A reception to the Bishop and other visitors then followed, after which, all were entertained at luncheon through the kindness and hospitality of Canon and Mrs. Kieb. It was a most delightful and memorable occasion.

Many departures for the Orient, the Coast, and Europe have thinned our ranks. We miss Bishop and Mrs. McKim, Mrs. and Miss Matthews, Mr. and Mrs. Thomas Wall, Mr. and Mrs. Arthur Smith, Mrs. Walter Emory, and Mrs. Webb and her sister Miss Hadley from their places at services and meetings. Our alohas went with them, and we look forward to their safe return to their homes and parishes here.

On May 7th, the Synod of the 8th Province will meet in San Francisco. Mrs. Lawrence Judd and Mrs. Julia Morgan being the delegates from this District. Mrs. Morgan is already in San

Francisco, and Mrs. Judd will sail on May 2nd.

The Bishop would like to express here his appreciation to those friends, members of our own Church and of other Communions, who so generously contributed to complete the fund in hand for the purchase of the Diocesan car. Naturally his work will be expedited by such a necessary acquisition. It would not be amiss here to thank also those who have extended courtesies to the Bishop and his family by putting their cars at his disposal on many occasions.

On April 23rd the Misses Littell left Honolulu for their home in Wilmington, Delaware. They came out to be present at the Bishop's Consecration, expecting to spend a few weeks, but like other visitors to the Islands, they have stayed much longer than they had originally intended. We hope that they will return to us again in the near future.

THE NEW PRESIDING BISHOP

At the meeting of the House of Bishops held in Chicago on March 25, the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, was elected Presiding Bishop. The weather was bad for a blizzard was raging which tied up local traffic but eighty-nine Bishops were present.

In lieu of nominations an informal ballot was taken and while many received one or more votes, the four highest were the Bishops of South Dakota, Rhode Island, Tennessee, and Long Island. On the first ballot Bishop Burleson received 21 votes and Bishop Perry 19. Six ballots were taken and on the sixth the vote was Bishop Burleson 8 and Bishop Perry 69. Sixty-eight were necessary to a choice as the majority of all the Bishops entitled to a vote is necessary to elect. There are 134 such Bishops, and 13 suffragan Bishops who do not vote, a total of 147 American Bishops.

Bishop Perry was born in Germantown, Penn., in 1871. His father was a clergyman well known in the whole Church. The Bishop received his A.B. at Harvard. He was Chaplain of the 6th Massachusetts Infantry 1898-1904, is a

member of the Society of the Cincinnati, coming as he does from a family famous in American history. He held several important parishes and was consecrated Bishop of Rhode Island in January, 1911.

The Living Church says of the new Presiding Bishop:

"A better choice for Presiding Bishop than that of Bishop Perry, made by the House of Bishops at its special session last week, could not have been made. Bishop Perry succeeds two great men, but is easily the peer of either of them. He also has the advantage of long association with the work of the National Council, of which he has been a member since its foundation, while as chairman of the committee on reorganization he has been so thoroughly in touch with the work of the Missions House as to have a complete knowledge of its problems and difficulties.

"There are some things that the Presiding Bishop can do and some things that he cannot do. It was a recognition of this fact, no doubt, that led him to say that he 'was not to serve in his office for his brother bishops but with them.' The Presiding Bishop can supply a measure of the enthusiasm that is necessary in promoting the work of the Church, but he cannot do that work except as the means are supplied to him by the rest of us. He is not chiefly a money raiser or a server of tables. As Bishop Perry himself said to his brother bishops, the Presiding Bishopric is chiefly a spiritual office, and it is as a spiritual leader that his best work will be done. Nevertheless the mass of detail that will devolve upon him as an executive will be well-nigh overwhelming. He has already achieved success in both capacities in his own diocese and in his various activities in the Church at large.

Very gladly does THE LIVING CHURCH pledge its fealty and support to him; and we are confident that the whole Church does the same."

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The Churchman, New York, has the following:

"The selection of the Rt. Rev. James De Wolfe Perry for the responsible office of Presiding Bishop will command the general approval of the Episcopal Church. Bishop Perry has been long enough in the episcopate to have gained mature experience and he is young enough not to have lost his enthusiasm. He has gone about his work in Rhode Island quietly and has ruled his diocese prudently. There has been no indication of love for the limelight. He has subordinated himself to his work. He was a devoted parish priest and knows by experience the difficulties of administering a modern parish. His service as chaplain in two wars has brought him into intimate contact with the man in the street. Added to all this, the new Presiding Bishop has always shown himself to be a Christian gentleman."



DEATH OF ANOTHER BISHOP

Since last November five American Bishops have died, the latest is Bishop Shipman.

Within a few hours after he had confirmed a class of thirty-five at Calvary Church, New York, the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, died suddenly in his home at noon on Sunday, March 23. He was seized with a heart attack while lunching with his wife and her father, Edson Bradley. Dr. Samuel B. Moore, his physician, arrived within a few minutes after being summoned, but found that the Bishop had died instantly. As an army chaplain, Bishop Shipman lost an eye and was gassed during the war. Four years ago he suffered a nervous breakdown, but lately had been considered in better health.

Bishop Shipman was born in Lexington, Ky., August 3, 1869, receiving his education at Columbia University and at the General Theological Seminary. He was ordained deacon in 1894 and priest the following year by Bishop Potter. He spent the first period of his ministry as assistant rector of Christ Church. In 1896 President Cleveland appointed him chaplain at West Point, and he was re-appointed by President McKinley and President Roosevelt.

In 1905 Dr. Shipman became assistant rector to the late Rev. D. Parker Morgan, then rector of the Church of the Heavenly Rest. When Dr. Morgan resigned in 1907, Dr. Shipman became rector.

In 1916 Dr. Shipman returned to the army and served on the Mexican border as well as in the World War. He went overseas as chaplain of the 104th Artillery, formerly the First New York Field Artillery. He was promoted in France to senior chaplain of the First Army

Corps. He returned from France broken in health.

When he left for the war, the vestry of the Church of the Heavenly Rest insisted upon paying his full salary while he was away, but he wanted it stopped altogether. They compromised by permitting him to turn over to the church his army pay.

Soon after he had resumed his pastoral duties Dr. Manning, having become Bishop of New York, let it be known that he wanted two assistant bishops. Bishop Shipman and Bishop Lloyd were elected at a diocesan convention on September 20, 1921.

The funeral was held on Tuesday, March 25, at the Cathedral of St. John the Divine, New York, and burial was at West Point.



NEWS FROM NEVADA

The Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, has a difficult field. Two of his daughters came to St. Andrew's Priory as teachers in 1928. Miss Ruth had to go home when her father was consecrated because of the illness of her mother. She is now acting as her father's secretary. Miss Marian is still at the Priory. He publishes a four page leaflet called "The Desert Churchman," which is made up of brief paragraphs which tell what is being done at the mission stations.

Not every bishop can celebrate the first anniversary of his consecration by laying the cornerstone of his cathedral. Bishop Jenkins of Nevada did this, in Reno, on St. Paul's Day.

Somewhat chilled by the fewness of Nevada subscriptions to The Spirit of Missions, the Bishop is undertaking to have at least one new subscription sent each week this year.

"New occasions teach new duties"; so I have found during the first year of my episcopate. I came into the field on January 30, 1929, five days after my consecration in Portland, Oregon. It has been a busy year.

The Field

During the year I covered the whole field once and most of it two or three times. It was not a surprise to find the field under-manned and some of the mis-

sions without service. Without a resident Bishop for five years and with the Archdeacon, who had practically the whole state for his "parish" gone, there was of necessity a lack of ministrations in many places. I wonder how Bishop Moulton covered the ground he did. Utah is enough for any able-bodied man, but with Nevada added, a territory three times as large as the state of Ohio, it was beyond his powers to give it the needed supervision and leadership.

Bishop Jenkins held last year a summer school at Lake Tahoe, and another will be conducted this year from July 21 to August 2. The registrar is Miss Ruth Jenkins. In 1929 sixty-six attended. There is an outdoor chapel in a beautiful grove of trees near the Lake Tahoe Tavern, which the writer saw a few years ago.



CHURCH NOTES

New Cristobal is the chief town at the Atlantic entrance of the Panama Canal. Hundreds of new houses have been erected here for the administration force, army and navy units, and trades, business and professional people; not far away are four forts, a French aviation field and a submarine base, all with sailors, soldiers or marines.

The old town of Colon is next to New Cristobal, and in Colon is Christ Church, built long ago by the Church of England for West Indians. It is used now for West Indian and white congregations, for which it is quite inadequate, and the arrangement works to the disadvantage of both.

A new church, at New Cristobal, is called for in the Advance Work Program. An excellent piece of land is available now, and has been allotted by the government to the Church, but may be revoked if construction is long delayed. This fact added to the very real need for the Church makes the matter urgent.

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Bishop Hall has left us many examples of patience, faith, courage, diligence and fortitude, but one of the most outstanding is, we believe, his life as the bishop of a rural diocese. Whenever we think of Aidan, Columbia, David, Patrick, blessed John Keble, Charles Kingsley and a host of others whose lives were spent in the service of God in what sometimes seem like the neglected and waste places of the earth, we shall think also of Arthur Crawshaw Alliston Hall, Bishop and Doctor, who though great and worthy in the eyes of his fellowmen, lived and worked vigorously and courageously, despite innumerable obstacles and difficulties and without ostentation or pretension, among the country roads and fields of Vermont.—One of Bishop Hall's clergy.

People who were harrowed by the description of the house in which the Rev. and Mrs. R. F. Wilner and their three young children have been trying to live, at Baguio in the Philippine Islands, a house which leaked everywhere and came off in pieces in one's hands, will rejoice to know that the National Council has appropriated for a new residence \$5,000 from legacies received and not designated for any definite purpose.

Summarizing his work, Mr. Wilner writes in the Bethlehem Churchman: "Mrs. Wilner and I are very happy in our work here in Baguio. We are in charge of Easter School for Igorot boys and girls, and I am also chaplain of Brent School for American boys and girls. There are about seventy children at Easter School, from the second to seventh grades inclusive. A small amount of industrial work is done, partly for the training which it gives, and partly for the support which it provides the school as the appropriation is not sufficient to keep things going without this assistance." The girls weave on hand looms, making luncheon sets, towels, etc., which are sold in the States; the boys look after the school garden, make baskets, cut fire wood. All the work of the school is done by the children. The daily schedule begins at five a.m.

Volunteer workers are not always appreciated, nor do they often make such a record as Mrs. Arthur Goudge has made in southern California. For more than twenty-two years she has assisted in sending out the diocesan paper, writing in that time nearly 300,000 addresses on the wrappers. The paper itself is a record among diocesan publications, having now appeared for thirty-three years without missing an issue, and all under one editor, the Rev. Canon J. D. H. Browne.

A GLIMPSE OF PORTO RICO

The Rev. Thomas Conover of Bernardsville, returning from the yearly conference of the mission staff in Porto Rico, includes in his parish paper a brief view of the work there. Omitting details of the conference, Mr. Conover says:

"Bishop Colmore met us on the dock and after a short visit at his house we, together with members of his staff, drove to Mayaguez, a distance of 125 miles, through orange and grapefruit groves, and then along the shore and over some beautiful mountains, arriving about five o'clock. The school lasted about a week. Bishop Carson was present for a few days and told us of the work in Haiti. One afternoon we went up to the new Rest House, a drive of two hours, part of which wound up and up through the mountains to its beautiful site, more than 3,000 feet above sea level. The Rest House is due to Mrs. Colmore's efforts.

"We spent two days in Ponce as the guest of Miss Hicks at St. Luke's Hospital. She is full of the plans for the new hospital which is to be begun very soon. We also paid a visit to Quebrada Limon, the agricultural experiment station of our mission among the rural people of the mountains. It is under a very competent southern gentleman and his family, named Valentine. Upon returning to San Juan I had the pleasure of calling with the Bishop upon the Roosevelts. It certainly should be gratifying to us all to have people like the Roosevelts as America's representatives, so keenly interested in the welfare of the people of the Islands. One day I visited a little mission church and school up in the country, the outcome of services which were first held in a cock-pit as the only available place at the time. The day before we sailed for home there was a reception at the New St. Catherine's Training School, a most complete and beautiful building, the gift of the Woman's Auxiliary, joined to the new church, which in itself too is a gem of fine and beautiful architecture. When completed the plan will include a parish house and on a nearby corner a training school for young men."

AN ORIENTAL'S VIEW OF THE WEST

As an Oriental traveling in the West I am constantly comparing the life I see in other parts of the world with my own. Gradually I have been led to see that in

certain national and racial groups a particular form of life has been developed.

With us, in China, our life is built around the idea of the man-to-man relationship. Therefore, in Chinese culture we have little of the theology or science. What we have is a splendid ethical system. In India on the other hand I found that life is built around the idea of the man-to-God relationship. Almost every daily act of the Hindu has behind it a certain religious significance. In India, they possess a wonderful theology, but where it comes to the man-to-man relationship, they have not got anything near what we have in China. When I come into the West, I feel that here life is built around the central idea of the man-and-nature relationship. To conquer and harness nature to the service of man seems to be the philosophy which has dominated Western life since the nineteenth century. In the West, therefore, you have developed a material civilization, the equal of which the world has not seen.

Once you see human life developed in various parts of the world around different conceptions you begin to see two things very clearly. First, you begin to realize how unreasonable, under these circumstances, it is for any one people to claim superiority over another in their form of life. It is unreasonable because, having built our life around ideas and conceptions that are different from each other, we simply cannot compare them. For the Hindu to claim superiority over the European is as unreasonable as it would be for Babe Ruth to claim that he is a better player than Tilden. You cannot compare two things which are totally different and say which is the better of the two.

The far more important thing which this observation of life has taught me is the fact that as long as life is developed in the way that it is at the present time, it is incomplete. I believe a great deal of the dissatisfaction and revolt that we see against life in every part of the world is due to this fact of its incompleteness.

As a follower of Christ I see in His life a wonderful integration of these three conceptions into one organic whole.

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I see in the life of Christ a beautiful demonstration of the man-and-God relationship. I see in the life of Christ an attractive man-to-man relationship. I see also in the life of Christ the right attitude of man to nature, holding the gifts of nature in trusteeship from God to be used for the welfare and happiness of all mankind. It is only as we bring these three conceptions together that we shall reach what Christ termed the "abundant life," abundance, not only in the sense of quantity but abundance also in the sense of completeness.

Once we see this aspect of our development in life, then we have reached a deeper understanding of what internationalism can mean. It is not just a movement to sentimentalize our international and interracial relationships. Seen in the light of what I have just said, internationalism becomes a vital step in the growth of the human race. It is that outreach of the human soul across national and racial barriers to help each other to attain the complete life which alone satisfies.—T. Z. Koo, *The International Mind*. (Address given under the auspices of the Foundation for the Advancement of the Social Sciences, University of Denver, 1929.) Mr. Koo is one of the associate general secretaries of the Y. M. C. A., with headquarters in Shanghai.



THE USE OF WHAT WE HAVE GAINED

The Rev. Dr. W. R. Bowie, the Rector of Grace Church, New York, attracts large numbers by his preaching. He was born in Richmond, Virginia, and is a graduate of Harvard. He was a Chaplain in the army during the war and is the author of several books, one of which is "The Children's Year," an excellent set of sermons for children preached at St. Paul's Church, Richmond, when he was its Rector.

He recently preached a sermon on the use of what we have gained, whether of wealth or experience. At the end of this sermon he deals with those who have gained position or wealth. He said:

Often our able men have much in them which is generous and lovable. There is nothing evil in their activities; yet they have come to the point where their activity itself is an evil. It is an evil because it is keeping them from a greater good. They have been whirling so fast in the pursuit of their success that they are afraid to stop. Like dervishes in the frenzied ritual of modern business, they are afraid that, if they did stop, they would be so dizzy from the unaccustomed slackening that their energies would fall in a faint. But if this seems true, then a man needs to consider his situation. He must ask himself whether he had better not gradually diminish his pace, so that his life can come back to a normal movement in which with all his faculties he

really begins to relate himself to life. It is beyond measure tragic—a tragedy of wistful pity for the individual and of waste for the world—when men whose judgment has been ripened, and whose abilities have been expanded to their highest exercise, go on in the end doing nothing except to snatch their hasty satisfactions in the old pursuits, and never deliberately linking their superb possibilities to the big things which they are now fitted and free to serve. Who can exaggerate the new era that might come for the Church and for all great causes in our civic life if many men who have won their honors in business should consider it their joyous *noblesse oblige* to take what they have gained and use it actually through the rest of their life for the common good?

Men do such things as that. Some of the noblest pages of our history are written with their names. George Washington, when he had served his country with unlimited devotion, through physical hardship and often through cruel misunderstanding and obloquy during the weary years of the Revolution, wanted to go back to beautiful Mount Vernon and remain there for the rest of his life. But when the country insisted on electing him for its first president, he subordinated his own desire, and for eight years he served the newly created and uncertain government until that patriotic task was fully done. No part of his life's opportunity was left raw, or thrown away to waste. He used it all to feed and strengthen the country which he loved.

One of the noblest figures in American records, and one who blessedly, with the passing of the bitterness of other years, has begun to assume his recognition among the people of every section of our undivided nation, was Robert E. Lee. He, like Washington, a Virginian, had served his state in another kind of crisis and with a different necessity of choice. He had led her soldiers and the soldiers of other southern states in a war which ended in defeat. During tragic and exhausting years, he had lost much that was beautiful to him in this world. The fine old mansion at Arlington, which was his home, had passed out of his hands forever. His property and his wife's property was swept away. If ever a man had legitimate cause to devote the rest of his life to the pursuit of his own welfare, it was he. But he turned his back upon all profitable invitations, and he accepted the presidency of a little college which had been devastated by the war, and was left with only four professors and forty students in empty buildings. There he gave the remaining years of his life to training the young men of the south, whom he had led in battle, to do their duty in time of peace. He too, like Washington, though in another way, gave back the finished fruit of all that he had learned in life for the good

of the generation which was to follow.

Mr. Andrew Carnegie was among the first exemplars of the men who, rising out of obscurity, have created the gigantic industrial organizations of America, amassed great wealth, and then have sought to use that wealth with a statesmanlike imagination for the good of the country. Others like him in the world of industry and in the world of public affairs, have shown us how to preserve the fruits of the hunt. A name which ought to be spoken with honor in America today is that of Mr. George W. Wickersham, former Attorney-General of the United States and a distinguished leader of the New York bar, who as Chairman of President Hoover's Commission on Law and Law Enforcement, is giving his time and strength ungrudgingly to a task as important as it is difficult, and one in which he is daily abandoning his private ease and private benefit for a great national service. With the same sort of honor this country should think of such a man as Elihu Root. Few facts of recent years have a higher quality of public inspiration than the willingness of this great lawyer, in his eighty-fifth year, in spite of greatly weakened health, to undertake his unselfish mission, not many months ago, to Europe, in order that he might help to work out an adjustment between the United States and other nations concerning our entry into the World Court. It is deeply to be hoped that we shall know enough to be grateful for what he has done and to accept the fruits of it; but be that as it may, the fact stands forth of this man who has set to us all an example of matured energies greatly conserved and greatly used in the interests of mankind.

It is interesting to note that Washington and Lee were churchmen and Wickersham is active in the Church and a member of the General Convention.



BEQUESTS TO THE CHURCH

"The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses."—(New Prayer Book, Page 320.)

The legal title of the central organization, which directs the work of extending Christ's kingdom throughout the world, asks that bequests be worded thus: "I give, devise and bequeath to the Domestic and Foreign Mission Society of the Protestant Episcopal Church in the United States of America, 281 Fourth Avenue, New York, N. Y., for the use of the society."

And for our own Missionary District the following is suggested:

"I give, devise and bequeath to the 'Protestant Episcopal Church in the Hawaiian Islands' for the use of that Church,"