

Hawaiian Church Chronicle

"For Christ and His Church"

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

THE RT. REV. HENRY B. RESTARICK, D.D., *Associate Editor.*

VOL. XX.

HONOLULU, HAWAII, DECEMBER, 1930

No. 10



CHRISTMAS PAGEANT
BY ST. MARY'S KINDERGARTEN CHILDREN

CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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

The last two are officiating by per-
mission.



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by the

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Retired Bishop

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Hawaiian Church Chronicle

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Successor to the Anglican Church Chronicle

December, 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.

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CALENDAR

December 1—1st Sunday in Advent
December 8—2nd Sunday in Advent
December 15—3rd Sunday in Advent
December 18—Ember Day
December 20—Ember Day
December 21—St. Thomas
December 22—4th Sunday in Advent
December 25—Christmas Day
December 26—St. Stephen
December 27—St. John
December 28—Holy Innocents
December 29—1st Sunday After Christmas

NOTES

The value of the Hawaiian Church Chronicle to the work of our Church in Hawaii is made evident by nearly every mail. Mrs. Restarick each month sends copies to friends who, she thinks, will be interested in some marked article. One mail in November brought her four checks of \$25 each from four friends. The checks were all made payable to her and the writers all said that she was to use the money for some Church work which in her judgment needed it. She gave \$25 to the Church Chronicle which needed it, \$25 to the purchase of hymnals for St. Mary's Mission where there are not sufficient in number for the Sunday morning service, and those in use are worn out by daily use for twelve years. Besides the foregoing, subscriptions to the paper have been sent, and gifts to the Sarah Chung Memorial from readers of the Chronicle on the Mainland and Hawaii.

The foregoing reminds us that a large number of people to whom the Hawaiian Church Chronicle is sent in Honolulu

have sent neither gifts nor the dollar subscription asked for. The writer proposed to Bishop Littell that a slip of paper be enclosed in the Chronicle asking the person receiving it to kindly send a dollar. He said, and rightly, that this would seem like a bill, and he wanted no one to pay who ought to receive it but who did not wish to subscribe. He has put on the mailing list several hundred names of those whom he wishes to be kept informed of the work here and its needs. He considers, and rightly so, that the Chronicle is of the greatest service not only in reaching people in Hawaii, but also his friends on the Mainland.

There is a need of some one to act as agent for the Chronicle in getting additional advertisements and collecting subscriptions either as a volunteer or for a commission. A number have been approached but as yet no one has been obtained.

ADVENT

The first Sunday in Advent is always the nearest Sunday to the Feast of St. Andrew, whether before or after, so that Advent Sunday comes either very late in November or in the first few days of December.

On St. Andrew's Day 1867, the corner stone of St. Andrew's Cathedral was laid by Kamehameha V. It was to be a memorial to his brother Kamehameha IV who had departed this life on St. Andrew's Day 1863. There are a few still living who were present on the occasion of the laying of the stone. Work was done on the foundations of the choir and then construction stopped. It was not until 1882 that Bishop Willis began to build the walls on the foundations laid 15 years before.

The Advent Season

Many of us enjoy singing the Advent hymns. They range from the solemn grandeur of "O come, O come, Emmanuel", to the triumphal note in "Rejoice, rejoice, believers."

Many do not see at once why the Gospel for the First Sunday in Advent is that passage from St. Matthew which tells of the events of Palm Sunday. It is provided in the Prayer Book because

the triumphal entry to Jerusalem looks forward to His coming again in Glorious Majesty to judge both the quick and the dead.

The Time of His Coming

All through the ages men have speculated as to the time of the second Advent. Again and again men have arisen, who, from the Book of Revelations of St. John the Divine, have laboriously figured out the time and have announced positively the date when He would appear.

There is no doubt that in the early Church it was generally believed that the Day was at hand. Then the speculation as to the time faded and it was not until near A. D. 1000 that there was a revival of the belief in a definite time.

It was St. Bernard de Cluny in the beginning of the next century who wrote a long poem on the last judgment. Portions of this translated by the Rev. among which are, "Brief life is here our portion", and "Jerusalem the golden." John Mason Neale are in our hymnal. There are no less than 33 hymns translated from various Latin authors by Dr. Neale in the American Church hymnal. One of these is "The day is past and over", written about 800 by St. Anatolius.

The great would-be-prophet of our time was William Miller of Massachusetts who gave the date in 1843. The wildest excitement prevailed over parts of the United States. Many men and women gave entire credence to the would-be-prophet and when the prediction failed lost their faith and threw away their Bibles.

Later than that, 1882 was a time when many expected the Advent. This was foretold by a fantastic manipulation of figures in the measurements of the great pyramid.

The sensible way to prepare for whatever may come is that of John Wesley who, when asked what he would do if he knew that the Lord was coming that night said that he would go on with his work as he had already planned it.

The Seventh Day Adventists emphasize the second coming and have adopted the Jewish sabbath instead of the Lord's Day which is the weekly memorial of His resurrection. To be consistent they should adopt the whole ritual laws of

the Jewish dispensation. The observation of the seventh day as the one sacred to the gods was established by the Sumerians in Mesopotamia in the days before Abraham. In the South Seas in some groups of islands, divided by the 180th parallel of longitude, the seventh day is observed on different days though the islands are only a few miles apart. The seventh day is a matter of longitude.

Sunday is not the Sabbath, it is the Lord's Day, a day of rest and worship. We do not live in the Jewish dispensation but in the Christian. Guided by the Holy Spirit of promise the Church has from the beginning observed the first day of the week. One obligation of the Christian is to worship God with the congregation of the faithful on the Lord's Day.



CHRISTMASTIDE

By Bishop Johnson of Colorado

Christmas is a season which is based on certain historic facts, certain human aspirations, and certain imaginative ideals.

To those who believe in the reality of Christ's birth and the certainty of His promises, it is a season in which love, joy and peace have their finest fruitions.

It is a time to worship God, to honor Christ, to cement the ties of friendship, to hallow the family circle.

It is a time which children love and for which older folk are thankful.

Sound Foundation

It has a sound foundation, an animating motive, and an adequate purpose.

The world endeavors to appropriate the results without accepting the spirit of the season.

Instead of honoring Christ, they send senseless greetings about Allah, as though the morals of the Turk could produce the harmonies of Christmas.

Santa Claus

Instead of relating their family ties to the Christ who sanctified the family they invest Santa Claus and then commercialize him.

Instead of becoming as little children, they proceed to make little children act as adults.

Christmas presents, instead of being symbols of affection, have become causes for divorce and premonitions of bankruptcy.

"The world itself keeps Christmas Day."

That is merely a recognition of the fact that the world would like to appropriate the joyousness of the Christian without assuming the obligations which are the sole basis of that joy.

In the pagan festivities of today there is small place for Christ in the inn; for

the hotel is so full of other guests that Christ has to seek His friends elsewhere.

What is the antidote? Just one, I think.

It is the echo of the nativity.

Whether we are poor shepherds or prosperous wise-men, let us go to Bethlehem (the House of Bread) and worship our King; let us catch His spirit of simplicity and kindness and reverence, and let us go back into the world full of cheer that He gives to those who love Him.

We are a feeble folk numerically. About one in a hundred, but we have a mission today to keep the Protestant world reminded of the fact that nothing can take the place of personal devotion to Christ on the day which commemorates His birth.

We live in a time when men are striving to reduce human life to mechanical laws, and to justify human lust as the rational expression of those laws. Our wise men say that man is an animal whose animal instincts will find their highest expression in animal acts.

Sons of God

Christ came into the world to tell us that we may become the sons of God if we will follow Him.

It was He who gave us the joys of Christmas. The season did not originate in the scientific or commercial world. It could not.

And yet men think that religion is solemn and forbidding.

Why, the Christian religion is responsible for the joys of children and invites solemn adults to become like them.

You couldn't have a Merry Christmas, if the inspiration was to come from a laboratory or a bank.

These institutions have their uses, but they do not feel responsible for inspiring gaiety. It is the Christ and the Christ only who has put gaiety into Christmas.

The Christian religion is the one institution which exists to keep men young and to make children blithesome, and to fill the atmosphere with good fellowship.

The world is living on its capital if it thinks that it can retain Christmas from which they have expelled its authors.



THE CHRISTMAS MIRACLE

The San Diego Union

Last night a man sat by the fireplace in his comfortable library-den, thinking. In another room of the big house a number of neatly wrapped packages lay on a table at the foot of a miniature Christmas tree. They were gifts to father and mother from this man's children, now grown, and in the man's thoughts last night were pictures of happy Christmas scenes in those other

homes. There were memories, too, of Christmas Eve in bygone years, when his boys and girls—now "grown-ups"—were children, and he had played Santa Claus for them.

In the glow of late firelight in that darkened room, memory carried him back—back very far, it seemed to him—into his own childhood.

Whimsically, he sought to decide for himself what Christmas in all his life had been the very happiest. Recollections came swiftly—

There was a homecoming on Christmas Eve, a long time ago, when "the folks" were still there at home. There was the first Christmas of his married life. There was the Christmas day when the small son of the family had first evinced an intelligent interest in affairs—he smiled unconsciously at the memory picture of that tiny, eager, white-clad pocket edition of humanity. Yet back from his own childhood came a picture almost as clear.

He remembered a patch of pale sunlight on a bare floor. He remembered playing in that patch of sunlight with the one present that Christmas had brought, that year. One present? No, there were two. One was a candy cane, that in those days could be bought for a cent. The other was a cart made out of a cardboard shoe-box. He had wheeled that cart back and forth through the sunlight, with the candy cane riding in state—occasionally removed from it temporarily, for purposes of inspection.

Years and years—how many, he could only guess at—had failed to dim the brightness of that curious little picture. The non-essentials were gone, of course. He could only guess at the poverty of the room where he'd played—at the windows bare of curtains in the winter sunlight—at the shabby or mis-matched furniture. He could know, now, that they had been very poor in those days. He could see the pathos of a penny spent

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for a candy cane, and the patient ingenuity of the father who had made a Christmas cart out of a cardboard shoe-box. Yet none of the background that the years had brought served in the least to obscure his memories of that little time of perfect happiness.

The man by the fireplace could almost detect a faint aroma of sweet peppermint, and he rubbed his fingers together absent-mindedly—as though he half expected to find them sticky with cheap candy.

So the man by the fireplace mulled over old memories, until the chiming clock on the mantelpiece sent him drowsily away to carry those memories into dreams.

Now another Christmas Day has come. In one home the Child plays with toys that cost a small fortune to buy. In another, he has perhaps only a single fragile plaything. Yet in each, the happiest Christmas may etch itself into enduring memory, and unessential things be happily forgotten. In every home where the Child is, there may be some faint perfume of frankincense and myrrh.

This is all a part of the ancient and everlasting miracle—for the gifts of the Magi are without price, and are not bought and sold in any market place.



A CHRISTMAS ODE

The author, Dr. Mildred E. Staley, the daughter of the first Bishop of Honolulu was born here. She has done remarkable work in India and other lands.

Creative Splendour, Fountain head of life,

Crowning with hope this world of toil and strife,

Thy coming is an Ecstasy of Song,
Earth's discords cease, and angels round us throng.

O Mystic Presence, Whom we dimly know,

Thy Coming is as winds that softly blow
And sweep the mists from sky and crowded street,

A healing fragrance, gracious, pure, and sweet.

O Selfless Love, in which Thy children find

The secret of Thy power and loftier mind;

Thy coming is as lightning in the night
Making the darkness quiver into light.

In golden glory of Thy Fatherhood,
In crimson glory of Thy Brotherhood,
Treading the mystic stairway down to earth,
Thou bringst the world new life, new faith, new birth.

—Mildred E. Staley.

CHRISTMAS IN HAWAII

It is well known that the Puritans in Massachusetts passed laws which forbade the people to observe Christmas in any manner. If they observed the day: "Either by forbearing labor, feasting, or in any other way they shall be subject to a fine of five shillings."

The first missionaries who came to Hawaii brought with them the prejudice against the day. It was not until more than thirty years after 1820, that any mention is made of Christmas and then it was by foreigners who had taken up their residence here for business purposes.

After 1850, there is mention in the newspapers of foreign residents having a Christmas festival for children. In 1858, the paper reported that there was a Christmas tree at Washington place and a large number of children and their parents were present.

In the late 1850s, the Advertiser has many notices of Christmas goods for sale and of parties held at private houses.

To go back before 1820, the first record of Christmas Day being celebrated in Hawaii is found in the account of the voyage of the *Queen Charlotte*, Captain Dixon. He wrote at Waimea in 1786: "This being Christmas Day, we spent our time with plenty of good cheer." Captain Portlock of the *King George* was at Waimea at the same time and he landed taking with him some trifling articles for gifts. He was soon surrounded by a hundred women and children to whom he distributed the presents to their great delight. These children at Waimea were the first who ever received Christmas presents in the Hawaiian Islands.

Other navigators tell of spending Christmas in Hawaiian waters. Corney, when he was in Honolulu harbor in 1817, had a feast on shore to which the principal chiefs and respectable white residents, including John Young, were present. He had a dinner cooked apart for the wives of the chiefs as they were not allowed to eat with the men.

Without mentioning other entertainments on Christmas Day it may be said the first public celebration of Christmas in Honolulu was in 1862, when Bishop Staley had been in Honolulu less than three months. By order of the king, it was observed as a public holiday and government offices were closed.

There was a midnight celebration of

the Holy Communion at the temporary church on Kukui Street by Bishop Staley. After this, there was a grand torchlight procession in which the king and queen participated. The procession marched through several streets singing carols. There was a vested choir of 20 voices and these with the clergy marched, the way being lighted by 20 torch bearers.

The Advertiser gave a full account of this and said: "We sincerely rejoice at this first attempt to popularize the celebration of Christmas on a large scale in this country. The native population swarmed in thousands, quiet and rapt spectators."

From 1862, Christmas was more generally observed though services were held only in the Episcopal and Roman Catholic Churches. When the writer came here in 1902, the Christmas festivals for children connected with various Christian congregations had in them nothing referring to the great event which the day commemorates, the birth of Jesus. There were, in the plays given, fairies and Santa Claus, but no hint that it was a Christian festival.

Things have greatly improved and now our friends of various Christian bodies have plays or tableaux which teach the children the lessons of the season. For this we may well be thankful but there is still so much in the way the day is observed that has no reference to Christianity. It is true that the needy are remembered but the lavish giving by those who often can ill afford it, the eating, drinking and merriment have too often little or no religious motive.

If one has performed his duty by attending Church and receiving the Holy Communion then the feasting and the outward expressions of joy have their place. The Puritans abolished Christmas because there was so much that was pagan in its observance. In all things they believed in abolishing rather than reforming.

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HERE AND THERE IN THE DIOCESE

A Good Report

Here is a paragraph of interest from the rector of the Church at Corvallis, Oregon, the Rev. D. Vincent Gray:

"We have three members of your Hawaiian Cathedral congregation here in the Oregon State College—Henry Hughes, James Davis and Owen Davis, his brother. They are a great joy to me, for it is a rare Sunday morning indeed when those three are not together at the early Communion. It almost always means they are out of town over Sunday; and they even postpone their Sunday trips till after the early Service. Hughes, who is a popular football star, when requested by the coach to come to the field for some much-needed practice one Sunday morning, made this reply, which has become classic among our Church students, "After Church." Send us more like that from Hawaii! They are an inspiration to our less enthusiastic and less faithful Oregonians."

A Welcome Gift of Books

Mr. Edmund H. Hart, of the Archives of Hawaii, has presented the library of the Priory School a complete set of Ridpath's "History of the World." The set consists of nine volumes in perfect condition, and is a valued addition to the school library.

Endowments For An Old Mission

A strong committee has been elected by the Vestry of Christ Church, Kealahou, Hawaii, to secure adequate endowments for the Church work in the Kona districts, and for the permanent upkeep of the churchyard, which is strikingly beautiful. No better committee could have been chosen, as the members represent families which started the Church work there, and of which there are those who lie at rest in the peaceful graveyard. The committee consists of Robert Wallace, Chairman; Frank R. Greenwell, Gerald E. Bryant and R. Leighton Hind.

A Choir Boy's Comment

One of the younger members of the Cathedral choir, who apparently is interested in Church affairs, was discovered writing to his friends under the heading, "Bishop Strengthening Church Here", from which we quote in part:

"The Bishop has started still another mission, up Palolo Valley this time. Friday, he made arrangements with Dr. Platt, head of Palama Settlement, that a building should be had for this purpose. As first steps, a children's medical welfare work and kindergarten will shortly be begun. This makes the twelfth

mission in the city, of Episcopalians. The Bishop seems to be making a hard time for the unrighteous citizens of Honolulu."

Deaconess Pitcher Sails for Mainland

It is with great regret that we record the departure of Deaconess Caroline Pitcher, for the time being, from the islands. Loaned to us by the Bishop of Anking, China, for several years, Deaconess Pitcher won the hearts of all whom she met in Honolulu in her first year. Then she was transferred to Hilo, and began work there with the Rev. H. H. Corey last July. News of illness in her family at home, with the urgent necessity that the Deaconess return, caused her to sail on November 1st. We hope that her sister, who is dependent upon her for the present, will improve in health steadily, and that if it be God's will, the Deaconess may return to us to continue the work in this District, which she loves and which she is able to do so effectively.

Rev. H. H. Corey Starts Class For Public School Pupils

The Rev. H. H. Corey has seized the opportunity provided by the "Religious Instruction Law" to secure pupils during school hours for a class in religious instruction at the Church of the Holy Apostles, Hilo. Beginning this term, he reports twenty pupils in the class and more coming. It is well to remember that Act 134, Section 1 of the "Religious Instruction Law" makes such religious instruction possible. It reads as follows:

"The Department of Public Instruction shall provide for the release of, and shall release, any pupil in any school, for a period not to exceed 60 minutes each week during the school year, on such days, and during such hours as the Department shall designate, for the purpose of receiving religious instruction from the religious organization of his choice, when such release is requested in writing by a parent, guardian, or other person having custody or control of such pupil."

Bishop Roots' Visit

The visit of Bishop Roots for eight days proved even more inspiring than we had anticipated. He carried out the full program, which was given in last month's "Hawaiian Church Chronicle", and added many other appointments for personal

interviews as well as for public addresses. We shall not forget his illuminating interpretations of Lambeth Conference conclusions, nor his penetrating analysis of Russian Communism. Such a visit from the Presiding Bishop of the Chinese Church carries us forward in understanding the world situation today, and the part which our Anglican communion is taking in it.

Other Visitors

The Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, on his way back to China spent November 5th with Bishop Littell. Other China missionaries at the Bishop's House that day, eight in all, brought the conditions of missionary work in that land vividly to the fore. It was estimated that the total number of years spent in China by the persons gathered around the Bishop's table, equals 280. Next year Bishop Graves will complete half a century of notable work for the Kingdom of God in China.

Dr. Sherman's Travels

An account of Dr. Sherman's visits to the three missions on the island of Maui is given elsewhere in this number. After two weeks in Honolulu, he started off again November 20th, this time to minister to our congregation of St. Paul's, Makapala, and of St. Augustine's, Kohala; and to visit Canon Wallace for two or three days at Kealahou. When in town, Dr. Sherman gives devotional talks regularly to the Friendly Friday meetings, as well as preaching on Sundays.

Hilo Notes

The Rev. H. H. Corey reports that his religious instruction class in the Standard School has increased to twenty members "who all come regularly and are quite enthusiastic." Mr. Corey is busy in preparations for an eight day Preaching Mission, December 7 to 14, which is to be conducted by Dr. Sherman at the Church of the Holy Apostles, Hilo. Mr. Corey finds many opportunities of making valuable contacts. One of the latest being, "a unique opportunity to address a group of young Filipino men, belonging to a Filipino fraternity organi-

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zation." He spoke also in Japanese at a Wainaku School Parent-Teachers Association meeting on November 12th, and on the following Sunday in English at the Y. W. C. A. Mr. Corey reports that his Vestry Committee has adopted the Duplex envelope system and have ordered 110 sets for 1931, also that the mission has held a very successful parish supper in the Church Hall "in spite of the fact that the volcano had erupted a few hours before, there were eighty people present and all had a good time. We ended with a discussion of the 'Place of Religion in Modern Life'."

Emmanuel Mission, Eleele, Kauai

While considering the name for our new work on Kauai, a score of suggestions were brought forward. Emmanuel Mission was the final choice. Someone at the meeting, recalling the name of the famous Church on Trafalgar Square, London, varied it with the suggestion of "St. Martin-in-the-Cane-Fields". The most strenuous objector was the Rev. J. L. Martin, Priest-in-charge, who thought there was too much local color in this suggestion.

Mrs. Frank Alexander, formally transfers the property. At the first of a series of special services in connection with the taking over of the Community Hall at Eleele, which the McBryde Sugar Co. has presented to the Church, Mr. Frank Alexander, manager of the McBryde Plantation, made a formal speech in which he reviewed the inception and history of the Hall and of the reasons for presenting the property to the Church. At the end of his speech with a dramatic touch, he handed over the keys of the building to the Bishop. It is a generous gift and we propose to push ahead in the Church work of that region. As a matter of fact, announcement was made at the last service of the series at Mrs. Eldon's of New Mill, that a Church School would start on the following Sunday, with Mrs. Eldon as superintendent and Mr. Eldon and one or two other teachers.

ANOTHER FORWARD STEP IN HONOLULU

By the Bishop

Things have moved more rapidly than I expected in regard to the development of the Palolo Valley work for Japanese. On June 30th, we bought well situated land in that part of Honolulu where the

Japanese of more educated and well-to-do conditions are building up a residential section. As soon as the rumor of this purchase spread around, some of the residents told Rev. Mr. Fukao, our clergyman, that they had already started to collect funds for a community hall, which would be under the direction of the Japanese Language School of the district, but that they much preferred to contribute anything that they raised for community work to the Church. Thereupon they stopped making efforts for a community hall of their own, and promised to back us heartily. On October 24, they approached me through Mr. Fukao with the assurance of not less than \$2,000 towards a building on our property.

Without delay, I took the matter up with the head of the Palama Settlement, Dr. Platt, who conducts child welfare and prenatal clinics at St. Mary's and St. Mark's, and asked him to unite with us also in this project. He and his nurses, received the suggestion with enthusiasm, saying that the Palolo Valley was the very next part of the town where they had hoped to start their community welfare work; and he added that he would rather work with us, after his experience at St. Mary's and St. Mark's, than make any other arrangements he could think of. He approved of the plans submitted, and agreed to furnish two rooms, needed especially for his clinical work. The building will contain, in addition to these welfare rooms, a chapel, a kindergarten room, which can be used in the evenings for general mission purposes; and ample rooms for a family, or for unmarried workers, upstairs.

The cost will be between four and five thousand dollars, apart from the contribution made by the Palama Settlement. As there was no need for delay in starting the building, I gave the contract on October 31st, and work is going on vigorously now. All being well, the doctor will start his welfare work in the new building on January 2nd, and we shall take the lead in religious and other activities for the entire community. The location is about midway between the public school and the Japanese language school. We have placed the new building on the ground, with other buildings in view for the future. The site of the church and of the clergyman's house is selected; also the right place for a playground, and the new building is located

with reference to all these.

The middle of the school year is not the time for opening a kindergarten, but I hope that after next summer, we can have a kindergarten in operation; for such an institution, and the child welfare work, will bring us into contact with the people and will start us off in mission work better than any other way I know. We are especially grateful for the spontaneous interest and support, which the local communities of Japanese are giving us. Mr. Fukao thinks it has sprung out of interest and confidence which the progress in connection with Holy Trinity Mission have inspired. The Japanese in town are evidently convinced that we mean business. And we do!



PROPOSED CHANGE IN THE TIME OF HOLDING CONVOCATION

The Bishop is wise in suggesting that the time of holding Convocation should be changed so that it would come late in January or early in February.

The reason for the time of holding Convocation after Easter was that, when the canons were enacted, the parochial year closed at Easter and elections for Church officers were held in Easter week.

Until about twelve years ago practically all parishes in the United States closed the parochial year at Easter, and as a necessary consequence the Diocesan Conventions had to be held in May or even in June.

It was Bishop Lawrence who proposed the change and a canon was passed that the financial year for all parishes and missions should end on December 31. This was a most sensible movement for, before, the year was sometimes eleven months and sometimes thirteen, as it depended upon the date of Easter, whether it came early or late.

Soon after the canon was passed all Dioceses changed their canons so that their conventions are now generally held in January or February. The canons of this District were not changed and the suggestion that this change be made at the next Convocation is a sensible one.

By our canons the Bishop with the consent of the Council of Advice can change the date when Convocation is to meet, so that he can call it for January or February 1931.

The day when Convocation meets was

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set for Saturday, because, when the canons were adopted, the steamers from the other Islands arrived at Honolulu on the last two days of the week.



BISHOP'S COLUMN

Emphasis on Work Among Hawaiians

Several encouraging developments have taken place recently which indicate renewed emphasis and success in work among Hawaiians and part-Hawaiians in the District. The Church school in connection with St. Andrew's Hawaiian Congregation has increased by leaps and bounds this term under Sister Deborah of the Priory School, who not only acts as superintendent, but also conducts classes for the teachers of this school and of St. Mark's Mission. Further, the location of the Church property and of the Robert W. Shingle Jr. Memorial Hospital on that part of the island of Molokai where the homesteads are located, brings us into immediate contact with the growing Hawaiian community. The government only grants land to those of Hawaiian, (at least of not less than half Hawaiian) descent, so that our hospital, while aiming to minister of course to all races, will naturally be effective chiefly among Hawaiians. Among the homesteaders at Hoolehua are already some old Priory School girls who have married and settled there. Two other interesting features in connection with the Hawaiian side of our work are now developing, and will be announced duly. It is a real satisfaction to see increasing emphasis on the Church work among the descendants of the original dwellers of these wonderful islands.

And Among Japanese

The construction of a mission building on the third permanent site in Honolulu for work among Japanese, is also a cause for deep thankfulness. The immediate push which has set in motion actual work on the ground in Palolo Valley which was purchased in June, came from the Japanese themselves. Local interest among non-Christians, as well as among Church people, is surprising and has led to the development of our property without delay. Our plans for using the building are stated in another column. In the meantime, there is the offer of a Japanese priest from the diocese of North Tokyo, and we are corresponding with a view to his coming, if all works out well.

"Psalms and Hymns and Spiritual Songs"

In islands like these, where melody flows easily and where singing bursts forth spontaneously amongst the Hawaiians, I wonder if we should not lay more emphasis upon hymn-singing, chanting, and psalmody, both in public wor-

ship and in our homes, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). Perhaps we are too dependent upon organs in Church, or have not discovered that we can sing even if there is no trained choir to lead. Perhaps singing would spring more spontaneously to our lips *if we knew more hymns by heart*. The devotional value of memorizing the fine hymns of the Church is great, and may be a means of enabling us to express fittingly the varied experiences of our spiritual life.—S.H.L.



THREE OF THE FIVE ARMY MEN ALREADY IN SIGHT

The Bishop received a cablegram from the Missions House on November 3, saying, "Impossible to provide for more than one Church Army worker." This left only four more to be provided for!

The Bishop wrote Dr. Wood immediately saying, "I know that you must face real difficulties in regard to the financial situation. I know also that we must not give up hope of securing all five of the men whom the Church Army is willing to send, without straining every nerve to secure their support; and I only ask you to defer final refusal to accept the other four Church Army men until such time as I tell you that I cannot secure the funds for them, or that you find, possibly at the end of the year, that means have not come to hand to enable the Department to send us the entire group. We have had wonderful success in securing large gifts here in the islands during the past six months. That may be a reason why I cannot do much towards raising the salaries of four additional Church Army workers in these islands; *on the other hand, it may indicate the opposite*, and encourage me to believe that we can do a good deal towards financing these greatly needed men. So I beg you not to turn down the offer of these men easily, or soon.... And may I say how important I think that we should have a *number* of Church Army workers living in an association. Their effectiveness is greatly increased by living and working in close and sympathetic community life, and naturally they are less expensive than other workers. They would form an atmosphere of mutual fellowship in work

and in ideals, to which I should like to add from time to time, temporarily younger men who are looking forward to Holy Orders, or who are lay-readers or workers in other ways, in order to inspire these others with the same evangelistic fervor and effectiveness which Church Army men are likely to have.... I feel that the Church's work cannot stop simply for lack of clergy, and shall set in motion every influence possible to use lay missionaries. We are securing some new ones in the islands now, but we need skilled leaders from outside to help us train local volunteers, and I consider Church Army men a most valuable kind of trainers in actual evangelistic life and work; and I pray that we may be guided as to securing these five men."

On November 6th, means were found by which the salaries of two others in this group are provided. All we need now is assurance of the support of the last two, plus travel and equipment for the four whom the Department of Missions is not supporting. This means \$1,200 a year each for two men, and about \$400 each for travel, etc. for four. Having provided means for securing three of these skilled missionaries, there is every reason to work in the hope that we shall succeed in providing for the other two. Five men under the direction of the Rev. James Walker, living in the northern part of the island of Hawaii, could cover not only missions which at present are vacant, but also push forward the work, particularly among those of Oriental ancestry, where needs and opportunities are clamoring for the Church.



WOMAN'S AUXILIARY NOTES

The November meeting of the Executive Committee of the Honolulu Branch of the Woman's Auxiliary was held at the new Holy Trinity Church, School Street, on November 5th, beginning with Holy Communion, celebrated by the Rev. P. T. Fukao. Much interest was felt in the new Church building and the kindergarten which was in session in the house adjoining. This new Church center has

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been made a reality by the gifts of the women of the Church, through the Corporate Gift and the diocesan Trust Fund started many years ago by a Cherry Blossom Fête held in the grounds of the old Royal Hawaiian Hotel.

Resolutions of sympathy were passed on the death of Miss Sara En Leong Chung of St. Mary's Mission and the Secretary was requested to convey the same to Miss Van Deerlin and the family.

It was reported that the offering at the diocesan meeting for Bishop Roots, held on Thursday, October 30, amounted to \$43.70. This has since been increased to \$63.70 and the Secretary was instructed to forward the amount to Bishop Roots in Hankow with a letter of grateful appreciation for the inspiration of his visit. At his suggestion the money is to be used to help the Chinese clergy in his diocese who have lost their homes and personal effects in the revolution.

The Corporate Communion and Memorial service at the Cathedral on All Saints' Day, November 1st, was well attended and the bars which resulted from the melting of the recent collection of old gold and silver articles, were presented on the altar with the offering of the day. This amounted to \$45.00 and together with the amounts which may be received from the Branches on the other Islands, will be devoted to the District Altar Fund. Mrs. Marcus C. Lester, Secretary of this department, cordially invites all women interested to join the class in altar embroidery, held every Wednesday morning from 9:30 till 12, at St. Andrew's Parish House, under the direction of Sister Madeleine of St. Andrew's Priory.

The President reported that Mrs. Charles R. Hemenway has accepted the Chairmanship of the Committee of the Christmas Fund for Missions. This Fund helps to provide Christmas cheer and treats for the various Missions and schools of our Church.

We are glad to welcome home three members of the Executive Committee, Mrs. R. B. Anderson, 1st Vice-President, who has been in Europe for over a year; Mrs. Thomas E. Wall, our Treasurer, who has had a seven months' trip around the world and Mrs. James A. Morgan, Chairman of the Devotional Committee, who has been in the Eastern States during the summer.

A diocesan meeting will be held for Bishop Matsui of Japan, during his visit to Honolulu, the time and place to be announced later.

It is a great pleasure to report the inauguration of an evening branch of the Woman's Auxiliary for women who are unable to attend daytime meetings of the branches already functioning. Two meetings have been held, the first at the

Bishop's House on November 3, and the second at Davies' Memorial Hall on the 10th. The following officers were elected:

President.....Mrs. Marian Drake
Vice-President.....Miss Susan Fountain
Secretary.....Miss Alice Leekley
Treasurer.....Miss Esther May Carter
U. T. O. Custodian.....Miss Louise Lucas
Educational Secty.....Miss Cenie Hornung

IN MEMORIAM

Called to be saints. I Cor. 1-2

Mrs. Thomas May, nee Julia Wight. Born in Kohala, Hawaii, January 25, 1853. Died in Bournemouth, England, December 6, 1910. An active member of St. Augustine's Mission, Kohala; St. Andrew's Cathedral and St. Clement's, Honolulu.

For her: "*The rest that remaineth for the people of God.*"

In loving memory of Miss Ida Potwine. Born in East Haven, Conn., in 1853—died in Riverside, Calif., December 1926.

She gave devoted service to the building up of St. Elizabeth's Mission, when her brother the Rev. William E. Potwine was the Priest-in-charge.

"*Blessed are they who do His will and walk after His commandments.*"

In loving memory of Mrs. J. William Searle, nee Celia King. Entered into rest December 15, 1923.

Parish Visitor in the Hawaiian Congregation, and at one time Matron of Iolani School.

In Thy book, O Lord, are written all those that do what they can, though they can not do what they would.

—ST. AUGUSTINE.

DR. SHERMAN'S PREACHING MISSIONS ON MAUI

It was my privilege to visit the beautiful island of Maui in order to conduct two preaching missions from October 17 to the 29th. The first mission was held in Wailuku and consisted of nightly preaching services and two afternoon

services for the children. The Rev. Mr. Clark had advertised the mission extensively, and sought to bring the people to the Church. Though the congregations were not large, they were earnest and appreciative. However, we did not wait for the people to come to us, but went to them in the many schools on East Maui. Mr. Clark arranged for these visits and took us to schools almost daily, sometimes visiting two a day. We received a cordial welcome and it is estimated I spoke to more than 2,500 pupils. I enjoyed the two high schools most of all, one in East Maui and Lahaina Luna. To these older pupils, I was able to give straight talks on the need of religion and the power which comes from knowledge of God.

On Saturday, October 25th, we drove up to Kula, 3,000 feet up the side of the great mountain of Haleakala, to minister to the Chinese congregation in St. John's Church. We spent Saturday afternoon exploring the rough side roads, visiting the widely scattered Chinese farmers and their families who make up most of the congregation, and visiting the large and fine tubercular sanatorium and the preventorium for children. We were especially interested in Kula as it was here Sun Yat-Sen's brother had his farm and the place to which Sun himself had come.

The Church is in charge of Mrs. Shim, the widow of the Chinese priest who ministered here for many years. Mrs. Shim assisted by her daughter, Dora, faithfully and well carries on his work. She visits the people, conducts the services and even preaches while her daughter conducts the Sunday School, and once a month Mr. Clark goes up for the Holy Communion.

On the afternoon of Sunday, I conducted a service in the Sanatorium for

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the staff and convalescent patients. It was greatly appreciated and the hope was expressed that services might be held there more often as clergymen, other than Roman Catholic priests, seldom get to them. Never will we forget our visits to the children's preventorium, where we also had a religious service on Sunday afternoon. It is a wonderful institution under the able management of the Chinese head nurse and superintendent; a place of excellent discipline and much happiness. When I played the piano for them their glee was unfeigned and when I sang "Dunderbeck" their "joy was unconfined." The children ranged from about eight to sixteen years old and were, as were the children in the public schools, of a variety of races and blends of races. They may have their unhappy moments, but I did not see any of them.

On Monday, we took the drive to Lahaina, where a three-day mission was conducted in Holy Innocents' Church. Three days is too short a time for a mission. As it was, by the third and last night the Church was well filled, but we were there long enough to be cheered by the sight of what the faithful and self-sacrificing labor of Rev. F. N. Cockcroft is accomplishing.

We came away impressed by two things; one is the fine work being done by the government in the schools, where thousands of children, mostly of Oriental parentage are being made, we hope, into intelligent American citizens and secondly with the realization that this is not enough. The Churches must seek to make them good Christians as well, else they are far from being an asset. According to the Territorial law the Churches are allowed an hour a week to teach religion during school time. Here, to my mind, is our great opportunity and to meet it, trained workers in religious education are needed.

Adjectives fail one in trying to describe the scenery in Maui, the automobile trips from school to school and settlement to settlement revealed constant new beauties of gleaming brilliant sea and dashing spray against the irregular rocky coast line, while the mountains near and far, green and sombre, make a background of unusual charm and beauty. The two high schools are on elevated ground and I doubt if any high school in the world has views superior to the views they command. The question was ever in my mind, how can pupils and teachers put their eyes to books when such glory spreads out ever before them?

DISTRICT NEWS

One of the centers for immunizing children against diphtheria was St. Mary's Mission. For four Fridays, the work

has been carried on. There were four doctors, five nurses, and ten volunteer women workers, helping with the filing of cards and in other ways. There were nearly 1000 children treated at St. Mary's each Friday.

On November 9, the Sunday before Armistice Day, a special service was held at the Cathedral. The flags of the allies were used as decorations. There was special music and a sermon by Chaplain J. Burt Webster, U. S. Army. It was an appropriate service and one which was greatly appreciated by the large congregation present.

The Rev. William Seymour Short has arrived to assist the Dean at the Cathedral. Mr. Short was here in 1909-10 in the Japanese work and visited Kauai once a month. He then went to Wailuku and on leaving Hawaii, he became Rector of the Church of the Incarnation, Santa Rosa, California. Before coming to Honolulu Mr. Short was at Astoria for twelve years. He has been a Deputy to the General Convention on seven occasions. He was a close friend of the late Canon William Potwine.



HAVE YOU MADE YOUR WILL?

A few weeks before Miss Sara Chung was killed, one of her brothers died. He had some life insurance policies which he had made payable to Miss Sara Chung, as he was unmarried. These policies amounted to ten thousand dollars.

Miss Chung contemplated making a will and the day before her death consulted a business man at a trust company and told him she intended to leave to St. Mary's mission a sum, the interest on which would support two children. Next day she was dead and her money will be divided among her brothers and sisters according to the law, as they are her legal heirs.

We know of other money lost to the Church by failure to make wills. For the information of Church people it is well they should know that the corporation "The Protestant Episcopal Church in the Hawaiian Islands", is by law the custodian of all lands and endowment

funds acquired by, or bequeathed to this Church in Hawaii.

The words of the charter granted by the authorities of the Territory are as follows:

"The directors shall enter upon and take possession of, receive, hold and administer for the use of the Protestant Episcopal Church in the Diocese or Missionary District of Honolulu, subject to its Constitutions, Canons, Rules and Regulations, all property, money and funds which the said Church owns or may acquire or become entitled to.... And they shall likewise enter upon, take possession of, receive, hold and administer for the use of Parishes, Missions and Congregations of said Church.... all property whether such property, money or funds be acquired or held for the use of churches, parsonages, hospitals, schools, colleges, orphan asylums, homes, cemeteries, or other religious or educational purposes...."

It will be seen from the foregoing that any one may leave money or real estate to the Corporation for the use of any church or other object connected with the Church in trust for a designated purpose.

A lawyer will know what form to use in making a will or giving money or property in trust for a specific object.

It is the duty of the clergy to warn people to make their wills for we know not what a day or an hour may bring forth. The words of the Prayer Book are: "The Minister is ordered, from time to time, to advise the people whilst they are in good health, to make wills arranging for the disposal of their temporal goods, and, when of ability, to leave bequests for religious and charitable uses."

The Hawaiian Church Chronicle on behalf of the clergy is a medium through which this advice is given.

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RESOLUTION OF ST. CLEMENT'S GUILD ON THE DEATH OF MISS SARA EN LEONG CHUNG

To the bereaved family of
Miss Sara E. L. Chung
and her co-workers:

St. Clement's Guild offers its heartfelt sympathy in the great loss they have sustained.

Its members share in a realization that her death is a distinct Community loss, and they therefore desire to place on record their deep gratitude for her many years of unselfish humanitarian labors, and what is more enduring, her teaching and influence of a spiritual nature on the hearts and minds of the young.

Her contribution to the Church was unswerving loyalty, and a life of consecrated service, no task being too lowly, undertaken in Christ's Name.

St. Clement's Guild would also express its thankfulness for the privilege of association with her in having a small share in her work at St. Mary's Children's Home.

Her memory will long be cherished by them as their ideal of a faithful servant of our Lord Jesus Christ.

"May she go from strength to strength in the life of perfect service in His Heavenly Kingdom."



EARLY HISTORY OF ST. ALBAN'S SCHOOL FOR BOYS, THE PREDECESSOR OF IOLANI

By JAMES H. BOYD

What follows was written by the late James H. Boyd, in 1910, at the request of Bishop Restarick. James H. Boyd was one of the very first pupils at St. Alban's school for boys. What he writes shows the difficulties of those early years, both for teachers and pupils. A few paragraphs relating to the schools for girls are omitted as their story has recently been told in the Chronicle. Mr. Boyd was one of the best known Hawaiians in the Islands. He was a descendant of John Boyd whom Vancouver found living at Kealakekua in 1794. Vancouver says Boyd was "an industrious and ingenious man." He was building a vessel for Kamehameha, and Vancouver lent ships' carpenters to assist him and supplied him with nails and bolts. During the later years of the monarchy the Boyds were a prominent family.

Boyd's Story

In writing this reminiscence of the early days of the Anglican Schools in Hawaii, I have to depend entirely on my memory and recollections, and, therefore, have to ask your indulgence for any omission that may occur in this attempt to recall to mind incidents that occurred some forty-five years ago.

The first Anglican Church School was founded about 1863 by the Rt. Rev. T. N. Staley, the then Bishop of Honolulu. The Rev. E. Ibbotson was headmaster, and the school was held in a cottage situated in the rear of the building afterwards known as the Lyceum, corner of Nuuanu and Kukui Streets, and in which the church services were at that time held—the building was small and would only accommodate a limited number of boys—the premises being so limited the boarders took their meals in a building some 500 feet distant; and kept by a well known person, Mrs. Keegan, known to the boys as "Mother Keegan."

The pupils in this school were mostly Hawaiians, and were given an English common school education. After school hours the boarders worked on some taro land that was situated about where Judge Dole's house now stands. There an old Hawaiian taught them the cultivation of taro in all its details. King Kamehameha V took great interest in this school and often visited it, talking to the boys and telling them what they were expected to learn, and often sending presents of food to the school.

The winter of 1864 was unusually rainy and in consequence severe freshets occurred in the various streams. The ground on which the school was situated, being in a hollow, was one morning found to be from three to four feet under water; the Nuuanu and Pauoa streams having risen to a great height during the night had overflowed their banks and put the whole of that part of the town under water, there being then no drains and outlets to carry it off.

The boys had to wade to their meals, getting many a good wetting, and had canoes sent for them, and if my memory serves me, the King sent two of his canoes for the school use.

Besides this school in Honolulu, others were started on some of the other islands.

The Rev. Archdeacon Mason had a boys school in Lahaina, known as the Luachu School.

The Rev. G. P. Whipple had a boys school in Wailuku and the Rev. E. G. Williamson had one in South Kona.

The attendance in the Honolulu Boys School increased so rapidly that larger premises were soon necessary. For that

purpose the Bishop leased four acres of land in Kaalaa, Pauoa, on which was situated a good sized two-story house.

With the help of King Kamehameha V, Queen Emma and others, the Bishop was then able to erect a large two-story building, with airy school room, dormitory, dining room and kitchen; a Chapel was also built, and in the early part of 1865 the new buildings were inaugurated.

It was a happy day for both pupils and teachers when they moved into their new home, which presented such a contrast to the premises they had hitherto occupied. Instead of a small cramped up school, they now, to their great delight, had a fine large building with play grounds and every kind of convenience.

The Rev. Mr. Ibbotson and his sister moved into the two-story building which originally stood on the premises.

The new school was named St. Alban's College, and within a month of the opening of the school, the rooms were barely large enough to accommodate the number of pupils.

About this time took place the laying of the corner stone of our Cathedral of St. Andrew's, at which I assisted as one of the choir boys. It was a solemn and impressive ceremony, the King with his staff, the foreign representatives and all the notables of Honolulu being present. Today, in attending the services of our Church in the noble Cathedral, now standing as a monument to the glory and praise of God, our minds go back to that ceremony to which as boys, we were proud to assist.

About this time, the Church had given up the old worshipping place on Nuuanu Street, and were holding services in a wooden building, adjoining the Priory on the makai side. This building was torn down recently to make room for improvements to the Church property.

The Lahaina School had meanwhile

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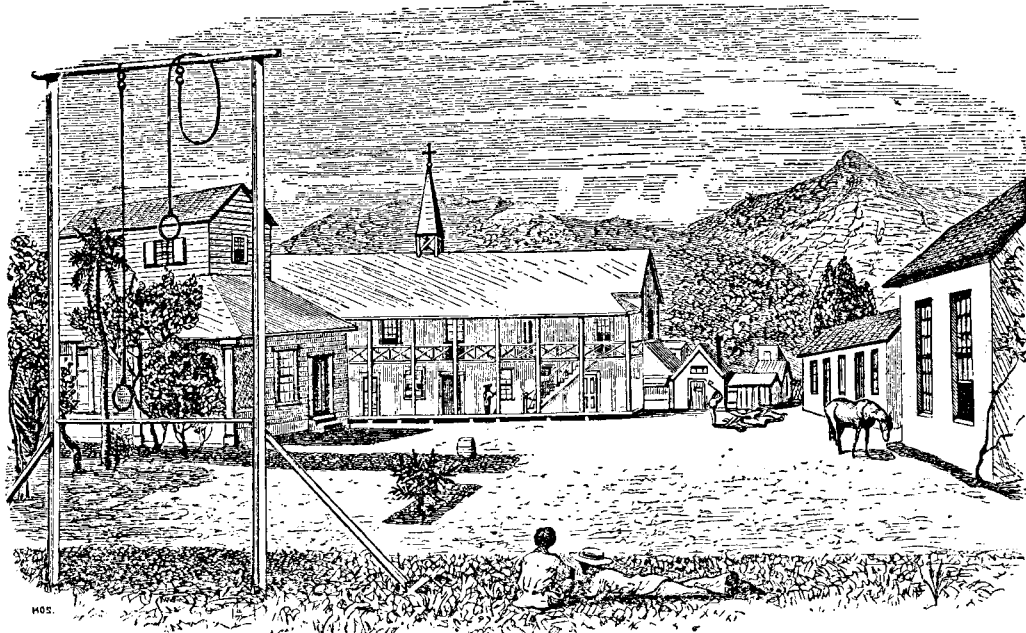
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ST. ALBAN'S SCHOOL IN PAUOA VALLEY IN 1865

prospered beyond all expectations, but now had to be transferred to Honolulu.

Bishop Staley returning to England made it necessary for Archdeacon Mason to come to Honolulu and take charge of the Church work here. He came with his school from Lahaina in 1871. Until he was able to find suitable premises, the King kindly gave him the use of the building known as "Kinau Hale," adjoining Iolani Palace.

Very soon, however, Mr. Mason leased the Booth premises in Pauoa, and the school was transferred to that place. A new building was immediately put up and duly inaugurated, Queen Emma giving it the name of Iolani School.

(Note—The late Pierre Jones told Bishop Restarick that Kamehameha V gave Iolani its name.)

After the arrival of Bishop Willis, the schools and buildings were moved to the premises on Bates Street, which had been purchased by the Bishop for that purpose.

The teachers who had charge of St. Alban's School at various times were: Rev. E. Ibbotson, Archdeacon Mason, Rev. Turner, Mr. Post, A. L. T. Atkinson and Pierre Jones.

It might not be out of place to mention a few of those who attended the Anglican Schools and who are now living (1910).

Danson P. Kellett, Chas. L. Hopkins,

C. P. Iaukea, W. White, F. J. Testa, R. P. Parker, M. P. Robinson, W. Hutchinson, Andrew Cox, S. K. Kaeo, W. J. Smithies, Henry Smith, Pikao Jose, Chas. K. Notley, Jas. H. Boyd and others.

His Royal Highness Prince Leleiohoku was also a pupil of St. Alban's.

In closing, I would like to say that the name of St. Alban's to us, who attended this school who are now living, brings memory of Aloha and appreciation for those teachers, who had endeared themselves to us by their kindness and perseverance in teaching us the English language, a language foreign to us, preparing us to fight the battle of life and to live honorable lives and most of all "To love God and obey His Commandments."



CHURCH NEWS

The Chinese congregation of the Church of Our Saviour, Shanghai, sent a gift of over \$200 gold to the Church of Our Saviour, Montpelier, Virginia. The Rev. Robert Nelson, one of the early missionaries to China, had charge of the Chinese parish. Invalided home, he took up missionary work in Virginia and organized a mission, now a strong parish, which he named after his Chinese church. The Virginia church

burned not long ago, and the Chinese gift is to help in rebuilding. (This from the Rev. Bland Mitchell's parish paper in Alabama).

Note by the Editor: St. Saviour's is a self-supporting parish. Two members of its Vestry are from Honolulu. Mrs. L. Aseu and Andrew Zane.

The normal bed capacity of St. Luke's Hospital, Shanghai, is 156, and it is full most of the time. The total days of treatment given last year were 56,937. There were nearly 100,000 treatments in the out-patient department. The hospital does a large amount of free work, and even for its pay-patients the fees are small. It serves a large and crowded mill district. It has industrial contracts with a dozen or more Shanghai firms and offices, which contribute to the care of

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their patients. The Church Periodical Club and various branches of the Woman's Auxiliary have helped materially. Other Chinese and foreign offices contribute to its support.

The nurses' training school has about fifty enrolled, all young men, under the supervision of five foreign and seven Chinese graduate nurses.

Besides its major need of new quarters, which is an item of the Advance Work Program, St. Luke's needs various pieces of equipment. A free bed may be supported for a year for \$100 gold.

The superintendent is Dr. A. W. Tucker, brother of the Bishop of Virginia. He went to St. Luke's in 1906.

Why do converts "back-slide?" Dr. Zwemer collected some reasons given at a meeting in India, which seem to apply anywhere: Because Church people are too often unsympathetic to converts, who have lost many old friends and are hungry for new; because prayer and devotion are not evident enough in the churches; because there is too little continued teaching after baptism.

Bishop Carson has been making frequent trips between Port au Prince and Santo Domingo City, carrying relief to the sufferers of the hurricane of September 3. Returning to Port au Prince on September 22, he found many food supplies that could not be sent over to Santo Domingo by airplane. He therefore took charge of them and offered to make personal delivery. "The Haitian Government" he says, "put three trucks at my disposal. The trip took about thirty hours. To get across a certain river, the bridge of which was entirely destroyed, it was necessary to have twenty oxen pull the trucks across, one at a time. My own modest Buick required four. It was rather hard on the springs and other parts of the car but a real satisfaction to get across. I ruined my car and have had to get another at a cash cost to myself of \$750."

The Port au Prince press and people are very appreciative of the help our Church gave to Haitians resident in the Dominican Republic.

In spite of the worst drouth which the Indian country in South Dakota has had for many years, and the accompanying "hard times", the Indian Church people brought to the South Dakota convocation gifts which were an increase of six or seven hundred dollars over what they have given in the past four years.

The Spirit of Missions is working for 10,000 new subscribers in the coming year, to make a total of 50,000 by the time of General Convention next Octo-

ber. This it seems will be possible if each parish and mission secures two new subscriptions, and, of course, if renewals are kept up.

Down in Virginia, people walked five and six miles over rough mountain roads to attend the Church Army mission. One man walked three miles every night, with a crutch. It was fourteen years since he had been to church; he had not thought, he said, that there was so much in religion.

In Utah, Archdeacon Bulkley writes that he already sees greater results than he could have expected from the hard work of two Church Army men in the difficult coal camps around Helper.

Kagoshima, Japan, where St. Francis Xavier and his companions landed in 1549, now has a self-supporting church with a much respected Japanese priest in charge.

Christ School for boys, Arden, North Carolina, has completed and occupied the new dormitory given by the Woman's Auxiliary as part of the Corporate Gift of the current triennium.

The entire vestry has pledged itself to attend church every Sunday for a year, in Grace Church, Glendora, California.

Eminent Jurists from Great Britain and France attended service at the Cathedral of St. John the Divine on Sunday afternoon, August thirty-first. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, was the preacher.

One of the reactions of those attending this service is indicated in a letter received by the Bishop of the Diocese from Mr. Charles H. Strong, Secretary of the Committee of the American Bar Association, in which he states: "Expressions of pleasure and amazement were heard everywhere that in this new country of ours such a splendid Cathedral is assured."

Recent Contributors to Washington Cathedral Fund

Cyrus H. K. Curtiss, Henry Ford, Edsel B. Ford, John Hays Hammond, William G. Mather, Andrew W. Mellon, and J. Pierpont Morgan were reported among others as recent contributors to the fund being raised under the leadership of General John J. Pershing for the building of Washington Cathedral in an announcement made Saturday by George Wharton Pepper, chairman of the cathedral's national executive committee.

Mr. Pepper made public the signing of a contract involving \$1,147,000 for the erection of the entire north transept. He said that this provides for the first half of a construction program which it is hoped will be completed by 1932. Funds for the building of the south transept, the other arm of the cruciform structure, are still to be secured. Approximately \$1,000,000 is needed for this purpose.

It is the aim of the cathedral authorities to hold important services on the main floor of the edifice during the nationwide observance of the George Washington bicentenary. It is planned to use the sanctuary, choir, and transepts for this purpose. With the two transepts erected, the cathedral will be about one-half completed, leaving the nave, the central tower, and the two west towers yet to be built. If the 1932 objective is attained the cathedral will be in position to accommodate 3,500 persons.

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He has been a bishop for over three years, and never on his tours has he had one evening free for recreation until on a recent visit to Berlin when he was taken to the opera, and then he had to leave before the last act.

Among the governors recently elected in the most important States, the following are listed as members of the Episcopal Church in Who's Who in America: Franklin Roosevelt, New York; Gifford Pinchot, Pennsylvania; John G. Winant, New Hampshire; Albert Ritchie, Maryland; James Rolph, California.



The poem below was written by Bishop Wm. C. Doane, the first Bishop of Albany, who died in 1913. His father, the Rt. Rev. George Washington Doane, Bishop of New Jersey was also a poet. He wrote in 1848 the hymn, "Fling out the Banner", and his son, the Bishop of Albany wrote "Ancient of Days", both of which are favorites.

Bishop Doane and His Dog

I am quite sure he thinks that I am God—
Since He is God on whom each one
depends
For life, and all things that His bounty
sends—
My dear old dog, most constant of all
friends;
Not quick to mind, but quicker far than I
To Him whom God I know and own;
his eye
Deep brown and liquid, watches for my
nod;
He is more patient underneath the rod
Than I, when God his wise correction
sends.
He looks love at me, deep as words e're
spake;
And from me never crumb or sup will
take
But he wags thanks with his most vocal
tail;
And when some crashing noise wakes all
his fear
He is content and quiet if I am near,
Secure that my protection will prevail;
So, faithful, mindful, thankful, trustful,
he
Tells me what I unto my God should be.

—William Crosswell Doane.



ITEMS OF INTEREST

Einstein and Jesus

No, this is not an effort to comment on relativity; but to speak words of appreciation of the man himself. Mr. Einstein seems to have greatly surprised the cocksure cynics when he frankly declared in an interview in The Saturday Evening Post the other day that he is "enthralled by the luminous figure of the Nazarene." They evidently expected

him to sneer at Jesus as our superficial young smart alecks in America have been doing lately, as for example, young Barnes of Smith College; but Mr. Einstein didn't curl his lips and sneer. Rather, he seems to have recently declared his desire to "see Jesus." Hear him in this interview:

"To what extent are you influenced by Christianity?"

"As a child, I received instruction both in the Bible and in the Talmud. I am a Jew, but I am enthralled by the luminous figure of the Nazarene."

"Have you read Emil Ludwig's book on Jesus?"

"Emil Ludwig's Jesus," Einstein replied, "is shallow. Jesus is too colossal for the pen of phrase-mongers, however artful. No man can dispose of Christianity with a bon mot."

"You accept the historical existence of Jesus?"

"Unquestionably. No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every work. No myth is filled with such life. How different, for instance, is the impression which we receive from an account of legendary heroes of antiquity like Theseus. Theseus and other heroes of his type all lack the authentic vitality of Jesus."—*Christian Index*.

"We should think of the Church not as a fixed, immobile institution, but as an ever-growing Divine adventure. Adventure, expectancy, evolution, advance—those words have the right ring about them; they remind us of the way where no one can remain at a standstill but must be forever forging ahead."—Rev. Albert E. Ribourg, D.D., Rector of St. Andrew's Church, Harlem.

An educator wrote: "Your future is not determined by the amount of

spending money you have, the kind of clothes you wear, whether you have a car or not, or whether you were born poor. "A man's life consisteth not in the abundance of things he possesses." When you reach the age of fifty you will see how unfailingly true this is—that is, if you do not see it before."

A cull from the daily press: "While relatives and friends watched from the ground and the pilot designed a lover's knot and a wedding ring in the air, two young people were married in an airplane 1000 feet above the Kokomo airport by a minister of the Gospel." And then we wonder why marriage is lightly regarded.



LETTER FROM MISS MARIE R. von HOLT

Though somewhat delayed, a letter from Miss von Holt will be of interest as it mentions several Honolulu women. It is an account of a meeting of the Central Conference of Women's Church Work, held in London.

"It was a great joy for me to be able to introduce two women workers from Honolulu, Mrs. Arthur G. Smith and Mrs. Charles Hemenway, who sat with my sister Mrs. Bertha L. Glade, Miss May Forbes and myself. (Miss Forbes was in Honolulu some years ago and made several addresses to the Woman's Auxiliary.)

It gave us quite a "homey" feeling to be all together. We all duly registered and then I was able to introduce Mrs. Smith and Mrs. Hemenway to our chairman, Mrs. Woods, the wife of the Bishop of Winchester, who gave them a cordial welcome and remembered Mrs. H. M. von Holt in San Francisco last year, and also recalled the fact that at that time a new Bishop was expected for Honolulu.

Then they were introduced to Mrs.

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Bell, the wife of the Bishop of Chichester, who at one time was chaplain to the late Lord Davidson, Archbishop of Canterbury. They also met Mrs. Henry Knight, the widow of a Bishop, and Mrs. Jarvis who well remembered the visit of our good Queen Emma in her father's house in London. Mrs. Jarvis said she presented the Queen with a bouquet of flowers and was sweetly thanked by her.

It was the king's birthday and the ceremony of trooping the colors was taking place and the crowds were enormous and our chaplain did not get there in time to open the meeting, so Mrs. Woods led the devotions. She then gave a very warm welcome to all the visitors from overseas, South Africa, India, Canada, Australia, Honolulu, China and Japan.

I always feel that we in Honolulu (you see I still feel I belong to Hawaii) know and hear so much more of the Christian work going on in China and Japan, while in England we hear not only from those countries but also of the tremendous work going on in India and Africa. We heard of a great district near Bombay, where there are only two Christian workers in Lahore, where there is much medical work to be done among women.

We heard from another visitor from Fukien, China, which is under a Chinese Bishop, the first diocese in China to admit women on the Church Councils.

Then suddenly from the chair came a call for a word from Honolulu, and it was most gratifying to have Mrs. Arthur G. Smith respond at once without hesitation, and I felt so proud to hear her speak from the platform of what you were all doing there and of the splendid new Bishop, of how caste was of so little importance in Honolulu and how at our meetings one sees Hawaiians, Chinese, Japanese, Koreans and Americans all working together.

Next came a vote of condolence to Lady Davidson on the death of her husband. Mrs. Woods said we should thank God for the example of what a Christian married life should be in that of Lord and Lady Davidson.

There was an invitation from Liverpool to hold the next meeting there. It has always been held in London and it amused the Honolulu group to hear the discussion of "such a long distance" to go to Liverpool. Why it would take them three or four hours to get there, etc., when our visitors had crossed an ocean, a continent and another ocean to get to England. It was decided to go to Liverpool, after much discussion.

After luncheon Mrs. Smith and Mrs. Hemenway had to leave and so missed an introduction to Mrs. Temple, the wife of the Archbishop of York. Mrs. Temple is young, delightfully enthusiastic and

clever. She explained the change which was made in the name, so that in future it will not be the Central Conference but the Central Council.

Mrs. Beaumont then spoke on the caravan mission work in Canada. There are now 14 vans at work among lonely farms in Canada and 28 caravan workers. Many children are reached in Regina by having Sunday School by post.

One woman who had been all over the United States told of the wonderful work done by the Woman's Auxiliary. She was much struck by the bigness of it all. A woman from the Torres Straits gave a splendid talk. She works on an island between New Guinea and Queensland, where she is the only white woman.

The next morning's session was short but very interesting with devotions by Canon Carpenter, the new Master of the Temple Church. Then there was a thrilling account of work in South Africa among the different races. There is a great medical work to be done among women and babies where formerly 780 died out of 800 born. One felt almost dizzy with the thought of the great work to be done, and we felt that instead of us leaning on the Church the Church ought to be able to lean upon us.

Mrs. Woods summed it all up by praising the brave people who are working abroad, a real help and strength to the Church, calling them "Interpreters of God."



LETTER FROM MRS. ASEU

Mrs. Luke Aseu, as we knew her here, now lives in Shanghai where she is on the vestry of St. Saviour's Church, which is self-supporting. She is the President of the Woman's Auxiliary in the Diocese of Shanghai and a great help to Bishop Graves. She was educated in a Basle Mission school in Kwantung. At Kohala, she taught in the Church Chinese School. In Honolulu, she was a leading member of St. Peter's Church. Her husband died in Shanghai a few years after they took up their residence there. A portion of a letter recently received from her is here given.

"My dear Mrs. Restarick:

..... I must thank you for your kindness in sending me the Hawaiian Church Chronicle. It helps me to know more about the good work going on in Honolulu.

Our Woman's Missionary Service League (as W. A.) of Kiangsu Diocese held its annual meeting at St. Mary's Hall on October 9, and there were more than 300 present. The United Offering is more than preceding years. Thank God for His help in spite of civil war and so many mission works that have to be suspended, we women can still do something for God.

I am now in Nanking staying with my grandson Paul's family. His wife is a Ginling College graduate..... Jennie (the Rev. Canon Kong's sister) came to Nanking to visit Paul. She was taken seriously ill last month and I went to her at once. I went back to Shanghai to the annual meeting of the League and came back to Nanking again. She is better, but can not sit up yet. Her nurse, Miss Hyands, says she can leave the hospital in two weeks and in a few days go back to Hankow. (Jennie is Mrs. Wong, her husband being connected with a large engineering firm at Hankow.)

I received a letter from Mrs. Yap See Young yesterday informing me of the death of Sara Chung. Oh! how the news shocked me and made me so sad. She was a most faithful worker, and though her body is dead, her spirit lives and her soul is with the Lord Jesus Christ. We can only be happy by trusting in God, for how can we know what is going to happen?

My grand niece, Mrs. S. T. Chang, is Sara's sister. She is working in the mission in Wusih. I wrote at once and told her about the sad news..... You

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know dear friend, I knew Sara since her birth, and she was my pupil as well as my relative. I still remember the time when she was baptized at my home at Kohala in 1882. (This was before there was a church building there)

After two weeks, I shall go back to Shanghai and then go to Wusih to help Mrs. Standing, because she is having a Bible instruction of ten days for all the Christian women who will come

Mrs. Aseu, or as she is called in Shanghai Mrs. L. A. Chang, is a woman of independent means and she devotes her whole time to Christian work. She has done good work with the Cantonese women who live in Shanghai. She is remarkably well versed in the Bible and Christian doctrine, as well as being a good Chinese scholar.

A LETTER TO A YOUNG MOTHER

"I am glad that everything turned out as I imagined it would. I am told that you are well, the baby is well, in short, that everything is as it should be.

"I suppose you are a hero. Do you mind if I don't hail you as one? I can't get excited because you have done something that millions of others have done.

"What you are worth to your child, if anything, will be demonstrated in the next ten years. If you are good to your boy, and train him to become a decent and useful citizen, I shall have respect for you. If he turns out a good-for-nothing, due to your neglect, I shall class you with other worthless people.

"That's my idea of this mother business. To be a mother isn't much. To be a good mother is one of the greatest things in the world."—*Selected.*

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

	For Quota and District Missions	Paid	Convocation Assessment	Paid	Endowment of Episcopate
St. Andrew's Cathedral Parish.....	\$5,240.00	\$2,793.16	\$350.00	\$.....	\$47.92
St. Andrew's Haw'ii Congregation.....	700.00	852.41	52.50	52.50	5.11
St. Peter's (Chinese), Honolulu.....	660.00	460.01	29.25	29.25	8.75
St. Clement's, Honolulu.....	700.00	427.12	52.50	52.50	6.65
St. Elizabeth's (Chinese), Honolulu.....	300.00	315.00	17.50	17.50	10.00
Epiphany, Honolulu.....	350.00	155.51	17.50	17.50	4.16
St. Mary's Mission, Honolulu.....	125.00	142.29	7.00	7.00	.....
St. Mark's Mission, Honolulu.....	125.00	152.95	6.00	.....	11.53
St. Luke's (Korean), Honolulu.....	135.00	135.00	11.75	11.75	.....
Holy Trinity (Japanese), Honolulu.....	150.00	152.02	11.75	.....	.....
Good Shepherd, Wailuku.....	255.00	255.00	29.25	29.25	30.20
Holy Innocents, Lahaina.....	110.00	160.00	17.50	17.50	23.12
St. John's, Kula, Maui.....	25.00	31.10	7.00	7.00	.....
Holy Apostles', Hilo.....	200.00	47.67	22.25	.....	15.00
St. Augustine's, Kohala, Hawaii.....	160.00	160.00	11.75	11.75	25.00
St. Augustine's (Korean), Kohala.....	50.00	50.00	6.00	6.00	5.00
St. Paul's, Makapala, Hawaii.....	125.00	126.79	6.00	6.00	3.38
St. James', Kamuela, Hawaii.....	50.00	50.00	6.00	6.00	3.35
Paaui District, Hawaii.....	35.00	35.00	6.00	6.00	8.00
Christ Church, Kona, Hawaii.....	280.00	256.47	17.50	.....	18.45
St. James', Papaaloa, Hawaii.....	35.00	35.00	6.00	6.00	10.00
All Saints', Kapaa, Kauai.....	200.00	220.00	10.00	10.00	11.61
West Kauai Mission, Kekaha.....	75.00	75.00	6.00	6.00	11.25

N-O-T-I-C-E

Having obtained a canonical approval and consent of the Council of Advice, I hereby call the 29th annual Convocation of the Missionary District of Honolulu to assemble in St. Andrew's Cathedral, Honolulu, on Friday, February 6th, 1931, at 4:30 P. M., the Convocation to continue through the following Saturday and Sunday.

S. HARRINGTON LITTELL,

Fifth Bishop of Honolulu.

Honolulu, Hawaii
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