

Hawaiian Church Chronicle

"For Christ and His Church"

Entered at the Post Office at Honolulu, Hawaii, as Second-class Matter.

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

VOL. XX.

HONOLULU, HAWAII, SEPTEMBER, 1930

No. 7



Sisters Beatrice and Albertina who arrived in Honolulu
in 1867. Sister Beatrice died in 1920 and
Sister Albertina in 1930

CLERGY LIST—MISSIONARY DISTRICT OF HONOLULU

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HAWAII FROM THE VIEWPOINT OF A BISHOP

by the

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

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Hawaiian Church Chronicle

Devoted to the interests of the Missionary District of Honolulu

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Successor to the Anglican Church Chronicle

September, 1930

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

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price 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

September 7—12th Sunday after Trinity
September 14—13th Sunday after Trinity
September 21—St. Matthew
14th Sunday after Trinity
September 28—15th Sunday after Trinity
September 29—St. Michael and All Angels

So far all the bills for the expenses of the issue of the Hawaiian Church Chronicle have been paid, but we need the subscription price of one dollar from every one who receives it and wishes to have it continued.

Canon Ottmann and Mrs. Green have moved their offices to the concrete buildings on the Armstrong lot. These offices have been fitted up by the Hawaiian Congregation.

The tearing down of the two old houses on the property bought from the Cummins estate have made the foregoing necessary, as well as the fitting up of another of the concrete buildings for the Japanese day school taught by Mrs. Bloomfield.

The Vestry of St. Andrew's Cathedral Parish will use the fourth of the concrete school houses built for Iolani, and has made it into an office for Deaconess Swinburne.

These improvements on the property of the Church will leave unoccupied grounds, which will be in charge of a committee of women who will beautify them and see that they are kept in order.

When the west end of the Cathedral is built, the view from Beretania Street will be imposing. We must wait for that. Cathedrals usually take many years to complete.

SISTERS BEATRICE AND ALBERTINA

In the August number of the Chronicle there was an account of the coming of Miss Sellon and three Sisters of the Society of the Holy Trinity to Honolulu and the founding of St. Andrew's Priory. It is not necessary to repeat what has been written, but the real record of the work of these Sisters is not on paper, but on the hearts and lives of the women who as girls came under their influence.

When they first came here they were usually called the English Sisters to distinguish them from the French Sisters as those of the Roman Communion were often called. It was a revelation to many that the Anglican Communion had Sisters, and Sisters Beatrice and Albertina told amusing stories of the suspicion they aroused and the treatment they sometimes received from those who had always associated Sisterhoods with the Roman Catholic Church.

When it was known that an English bishop was coming to establish a mission and that he was to be tutor of the little Prince of Hawaii, the Protestant brethren had hoped that he would be of Evangelical views and practices. But he was the reverse, he was what is now called a Catholic Churchman, and he brought with him and used in the services, vestments which were not at all common in England in that day. One of the Protestant brethren wrote: "Bishop Staley is a ritualist and has brought with him all the paraphernalia of that sect."

By bigoted people, the Sisters were sometimes treated as if they were "papists" a word which was enough to frighten the timid. But what a blessed thing it is that a better feeling prevails on both sides. The Protestant brethren accused the Bishop and clergy, in the 1860s, of treating them with contempt, and unkind controversies ensued in sermon and pamphlet.

How different it is now! The memory of the Sisters is held in kindly appreciation by all. Many of the customs to which our brethren objected strenuously, as savoring of Popery, have been adopted in the worship of their churches. There is a trend everywhere to the adoption of orderly methods and the use of beauty in worship. It is no longer considered essential for worship in spirit and truth

that the house of God should be bare and unattractive.

We have all grown in spirit so that we recognize goodness wherever it is found and we do not deny favor with God to those who do not see as we do. Firm conviction that our belief is rock-founded does not make a man narrow and intolerant if we remember that in the essential truths we stand on the same ground. In the past, too much has been made of opinions. They have been exalted to fundamental truths and this has led to divisions among Christians which we all deplore.

We cannot confine the operations of the Spirit of God. When Christ prayed that we all might be one, it was not that we all might have the same opinions, it was that we might realize the truth of that which St. Paul expresses in the words: "For by one Spirit we are all baptized into one body." Read Chapter XII of St. Paul's first Epistle to the Corinthians.

The foregoing wanders away from Sisters Beatrice and Albertina, but it has been suggested by the change which has taken place since they first came to Honolulu, and I know from many conversations with them that they too had grown into a broader conception of the love of God and the workings of the Holy Spirit, as well as a deeper knowledge of the perfect humanity of Jesus as shown in His kindness, His forgiveness, His patience, His tolerance, His loveliness, His sympathy and His forbearance.

NEW BUILDING FOR ST. ANDREW'S PRIORY

Realizing there was a demand for a kindergarten in connection with St. Andrew's Priory, the Sisters on consultation with the Bishop and with his hearty approval, arranged for a suitable building to be erected on the Priory grounds. At first it was proposed to erect a school house of wood, but it was found that the site selected was in the second fire zone and that it had to be of concrete or hollow tile, the windows to have metal frames and the roof to be of other material than shingles.

The cost of the building at first contemplated was about \$2,000, but the necessary changes means that it will cost \$4,500, but the need was so urgent that

the Bishop advised proceeding as soon as possible. At this writing, the building is in progress and will be ready for occupancy on September 8, when the school opens. The money will have to be borrowed unless friends will come to the aid of the Sisters. The one who has charge of the finances is Sister Madeleine who will be glad to hear from any one who is inclined to help.

Parents who have little children whom they would like to place in the Priory kindergarten should communicate with Sister Madeleine. The head of the kindergarten will be Mrs. Gaelic Fitzgerald who is a thoroughly experienced kindergartner.

The building is being erected by Ernest Robert whose wife was Frieda Kuhlman, a graduate of the Priory. He is taking a deep personal interest in the work.

The New Sisters

Early in September, there will arrive four more Sisters of the Community of the Transfiguration who will all be in the Priory, and the prospects for the coming year are very bright. All parents or guardians who wish to place girls in the school should see or write to Sister Madeleine as soon as possible.

Sister Olivia left Honolulu on August 20, and for some months will travel in Europe with her mother and sister. She will carry with her the warm aloha of all who know her. She expects to be in Italy for some time and then to visit the Holy Land.

The Sisters to arrive will be Sister Clara Elizabeth, who will be the Superior. Sister Paula Harriet will be the Principal of the school. Sister Deborah Ruth will have charge of social work among the boarders and day pupils. Sister Olive Rachel will be housekeeper. Sister Madeleine will have charge of the office.

There will be special care of the boarders, supervising their work and play and after school hours.

The registration of girls for the next term is progressing rapidly both in the boarding and day departments. Parents who wish to place their girls in the Priory should apply at once.



BISHOP WILLIS AND IOLANI SCHOOL

The suggestion has been made that one of the new Iolani buildings should be a memorial to Bishop Willis. The suggestion is a good one, and we are assured that the Committee is heartily in favor of it.

The printed circular called attention to what he had done for the school.

From 1872, until he left in 1902, Iolani School was conducted on land belonging to Bishop Willis and in buildings erected largely at his expense. He lived on the premises, both before and after his mar-

riage, and his personal interest in the pupils was such that those who survive remember him with reverence and affection.

It appears to the writer that the main building, the living quarters of the teachers and students, might well be called the Willis Hall, in memory of the second Bishop of Honolulu whose episcopate here extended from 1872 until 1902.

In 1912, Bishop and Mrs. Willis, on the invitation of the people of the Episcopal Church in Hawaii, visited Honolulu on the occasion of the fiftieth anniversary of the coming of the first Bishop of the Anglican Communion to Hawaii. It was a happy event for all concerned.

We suggest that a sub-committee be appointed to solicit funds for the erection of a building connected with Iolani which shall be a memorial of the Bishop who conducted the school, often under great difficulties and personal sacrifice, for a period of thirty years.



THE BISHOP'S COLUMN

Seeing that we have so much good work going on in this Missionary District, there does not seem to be any reason why we should not let it be known. There is publicity which is dignified, as well as right and necessary. I am glad to hear of Canon Kieb's illustrated folder about St. Elizabeth's. He finds that the Church Mission House in New York will print information in convenient size and neat appearance very reasonably. Why should not others get in touch with 281 Fourth Avenue, and prepare leaflets or folders which can be slipped into letters and distributed among visitors to the islands? I am glad also that ladies of the Cathedral are preparing framed notices with pictures of the exterior and interior of the Cathedral, with hours of services, for placing in hotels. I have just sent off to the Missions House an article called "Honolulu Today" for a series of popular leaflets which the Publicity Department is issuing on our mission fields, with a package of new photographs of different features of our work. In sending this material, I added:

"Do not cramp the folder, but make it as comprehensive and attractive as you can. If you need extra money in order to add a few more pictures and several

extra pages, I will gladly contribute what may be necessary up to a hundred dollars. We need greatly just such a popular folder about our work for use in Honolulu, especially for tourists and visitors who flock here by the thousands, and we will place them in the vestibules of churches and in hotels. Print as many as you think you need at your end of the line, and then add 5000 for me. Our opportunities here for nation-wide publicity, by which we can use this mission field to stir up interest in the Church's work in China, Japan and the Philippines, as well as on the mainland, are unlimited and unique, and we propose to make the most of them."

Suggestions About Convocation

I wonder if our Church people are satisfied with the present hurried method of conducting the affairs of the District in Convocation? It seems to me that our last Convocation, while actually completing the *business* of the Diocese, showed the inadequacy of the limited period allowed for official consideration of the vital and growing work of the Church in these islands. Both the greatness of our opportunities and the seriousness of our task require year by year, not less, but more of our time, our determination, and our resources. May I submit a few suggestions for general consideration:

(a) As to Programme of Convocation.

That delegates assemble in the Cathedral at 4:30 on Friday afternoon for a devotional service of preparation and prayer; at 6 o'clock, have supper together; at 7:30, a short united service of all the congregations of the city with the delegates, to hear the Bishop's Annual Report and Recommendations to Convocation. Saturday, 7 A. M. Convocation Corporate Convocation Communion service; 9 o'clock, first business session; 12 o'clock noonday Intercessions; 2

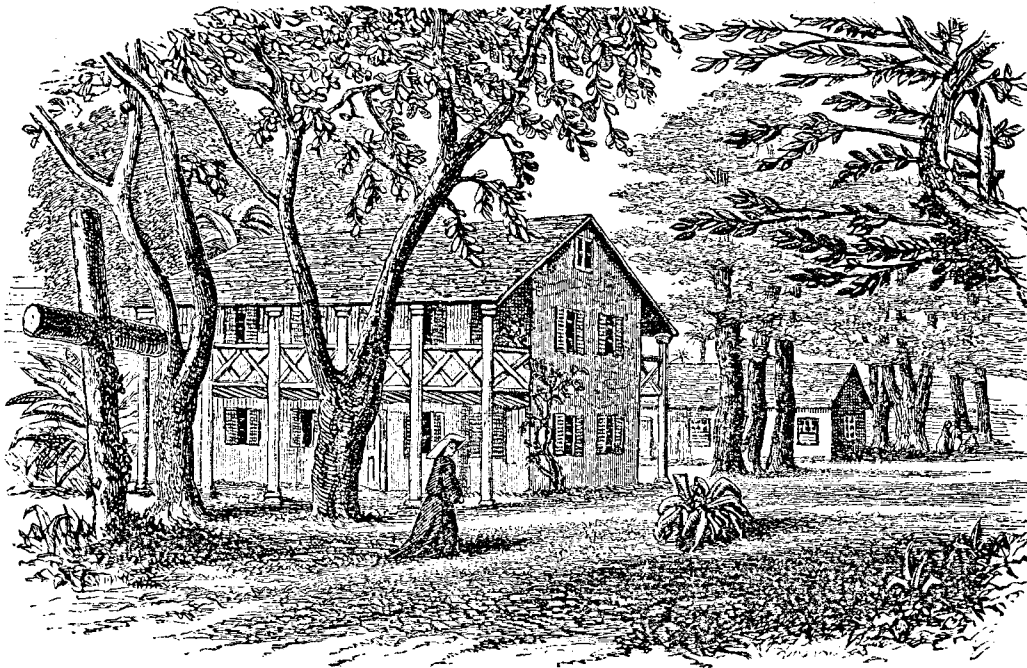
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o'clock, afternoon session; 7:30 o'clock, mass meeting in the Cathedral for young people, especial attention to students in high schools and colleges. Sunday, 11:00 A. M., the Bishop's Charge: 7:30 P. M., Missionary mass meeting.

(b) Other Meetings in connection with Convocation.

I assume that the annual meeting of the Woman's Auxiliary and of the Young People's Church Service League will take place in connection with Convocation; the former on the Tuesday following as usual, and the latter on Saturday and Sunday, especially its Corporate Communion on Sunday morning, and its important business and inspirational meeting in the afternoon. Also I hope for an all-day conference with the clergy of the District on Monday.

(c) As to the Time of Convocation. Inasmuch as Convocation deals with the Church's work both spiritual and financial for the previous calendar year, I should think that the earlier the Convocation can be held, the better. By the end of April, things of the previous year are a bit old; and by June, (or the end of May at the earliest) when the Annual Report of Convocation is ready for circulation, many of its subjects are distinctly stale. This year, Convocation was held on March 1. Would not the first week in February be even better? It would give time enough to gather up statistics, and other matters, for the previous year. Better still, it would make a welcome break in the steady routine of the clergy and other workers, nearly midway between summers; and even more important, it would give real re-

freshment and stimulus to the Church as it enters into the Lenten season. (Ash Wednesday falls on February 18th next year). A late Convocation gives inspiration to its members, who return to their duties with the feeling that most of their winter's work is over, and the stimulus may evaporate without resulting in much effort during the summer months when the Church work is less vigorous than at other times.

PROPOSAL

I wish to propose that next Convocation shall assemble in the Cathedral at 4:30 P. M. on Friday, the 6th of February, 1931, and shall continue through Saturday and Sunday following.

Article IV of the Constitution provides for the method, and notice by which this proposed change in the time of annual meeting can be made; and I shall proceed duly, after full consultation and opportunity for consideration, to take Constitutional action as here proposed, provided that the concensus of opinion in the District approves. In the meantime, may I ask for serious thought and prayer about the matter.

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Prayers

I hope that our Church people have discovered and used long before this the wonderful prayers which have been added under the heading "Family Prayer" in the new prayer book, pages 584 to 588. There are some real treasures of thought and devotion in those pages. Take for example these subjects of prayer which are found there:

"For Those We Love", "For the Absent", "For a Birthday", "For An Anniversary of One Departed", "For Joy in God's Creation", "For the Children", "For a Blessing on the Families of the Land", "For Faithfulness in the Use of This World's Goods", and (not to mention the others) "A General

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Intercession" which expresses the needs and aspirations of our present day intricate social conditions, covering the needs of many sorts and conditions of men. It will be noted that an addition to the old Form of Family Prayer, contained in former books, has been made in the shorter form of morning and evening prayers, as well as the rich and varied prayers which I have mentioned. No doubt the new emphasis and importance of family prayer in the revised Prayer Book will be a help to many families which are accustomed to daily prayer in their homes, and to lead others to consider and to start this method of practical religious devotion.

* * *

HERE AND THERE IN THE DIOCESE

Population of the Islands

The final figures of the 1930 census show that the islands contain 368,336 people, which is an increase of 44 per cent in ten years. The city of Honolulu has increased about 65 per cent in this period and contains 138,600 souls. Hilo is the second city of the territory with just over 20,000 people; then comes Wailuku 7,000; Waipahu 5,900; and Lihue 2,400. The rest of the people live in smaller communities and in widely-scattered rural conditions.

A Meaningful Name

Last month the Bishop baptized a child who bears the poetic name of Kawahinenohokuahiwai, which means "The Lady Who Abides in the Mountains."

Mrs. Lawrence M. Judd received about fifty Episcopal boys and girls of high school and college ages at the Governor's residence on the afternoon of August 6th. Visitors from the other islands and from the mainland, as well as residents of Honolulu, enjoyed the gracious hospitality of Washington Place. Bishop Littell spoke to these young Church people and urged them to take their place definitely and openly in their school life on the side of Christ and His Church.

* * *

INDESCRIBABLE

The Bishop's Efforts to Picture Hawaiian Trees and Flowers

Like innumerable visitors to the Paradise of the Pacific, the Bishop has attempted to describe the beauties of these glorious islands. He was writing to his brother, a doctor, who had not then visited the islands, but who has since spent a month with the Bishop. He knew that "jacaranda" (ovalifolia) would carry no idea; nor would algaroba (kiawi) or pandanus, ulu, or even monkey-pod, suggest anything very de-

finite to a person who had not seen such products of nature. So the Bishop sought the assistance of terms which the doctor could understand, and told of a garden he had visited which had Arbors covered with trailing hysteria; old fashioned beds of flaming scarlatina, and bursting tonsillitis; bunched diphtheria buds, surrounded by hedges of large and small pox; lawns sprinkled with malaria in full bloom, and bushes of white appendicitis and fragrant erysipelas; trees scattered artistically about—gnarled lumbagos, dark kleptomaniacs from Japan, and in striking contrast, white rash trees; while in the wilder part (among the bushes near the pool, on which floated huge elephantiasis leaves, with here and there a pink-eye opening its graceful petals), were prickly pimples, and wild pulse, and wood anemias; with finally, in front of the house an effective border of dark anthrax.

His brother thanked the Bishop for his kindly consideration in descending to the level of the ordinary doctor's mentality.

* * *

ONE HUNDRED AND THIRTY PICKED SCHOOL BOYS ATTEND CONFERENCE ON THE MINISTRY

Early in the summer, especially selected and invited boys of pre-college age from all over the country attended a five days' conference at St. Paul's School, Concord, New Hampshire. One of the boys who went was Harrington Littell, son of the Bishop, who represented Kent School and the Missionary District of Honolulu. Harrington has written a good letter to his father on the subject which we are glad to print for the information of our readers:

"I can tell you more about the Concord Conference in detail later on, as I have kept a record. But I will give you an outline of what took place there. In the first place, the campus of St. Paul's is one of the most beautiful I have ever seen. And the buildings—the dining halls (there are three) are fit for kings. The Chapel is most inspiring with its tower and its carved stalls and its Gothic interior. The stained-glass windows and the magnificent reredos were especially

outstanding. The whole resembled greatly an English Cathedral diminished by about half. Many Church notables were there: John Rathbone Oliver; Dr. Drury, of course; Arthur Kinsolving, Chaplain at West Point; Arthur Lee Kinsolving, Chaplain at Amherst; Elmore McKee, the Yale Chaplain; Dr. Nelson, who taught at St. John's University in Shanghai; Oscar Randolph, who was my group leader; Dr. Sherrill, Bishop-elect of Massachusetts and rector of Trinity Church in Boston; and lots of others.

"All these and others made speeches and gave talks, after which questions were asked. This would take place in the Big Study before we all broke up to join our respective groups to discuss and hash out any matters not clear to us. The object of the conference was to bring us boys in close contact with those who could explain all to us, so much of the time was spent in personal interviews. I had a good talk with Dr. Oliver on Christian Science and faith-healing. He, by the way, gave me an autographed copy of his book "Four-square" for the sake of his days with you in the seminary. I cannot dwell on all that was discussed, but I had talks with Dr. Nelson on China, the Kinsolvings, Dr. Drury, and just about everyone.

"The points I got were, briefly, these: (1) The opportunities of the Ministry lie in personal contact with individuals; (2) community improvement; and lastly (3) in preaching. Methods of approaching stubborn people were discussed, and the trials and joys of the clergyman's life. Finally, a man, whether he is a minister or not, can preach the Gospel in any profession, by his life. Yet how much more noble it would seem to give one's whole life and mind to this.

"They tried to take our minds off the subject as much as possible during the afternoons, so there were walks, baseball, tennis, swimming and other sports. But the subject was never off our minds—we talked about it in the water, on the field, in the woods—everywhere. There were boys from Kansas, Brazil, California and other far places, all of whose ideas on the ministry were vastly different. Therein lay the great benefit of the conference—everyone's opinion

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was respected and discussed. I can tell you much more just what I got out of the whole conference, but I cannot write it all down. What impressed me was the sincerity and enthusiasm of some of the younger clergymen, who, in themselves, were ample reasons for wishing to take Holy Orders. They were always ready to talk things over and to give their opinions when called for. Dr. Drury and Dr. Oliver were the most impressive speakers—also Dr. Sherrill—but they were harder to understand than the younger ones.”



THE MISSIONARY DISTRICT OF HONOLULU, COVERS A VAST AREA

By *Bishop Restarick*

Few realize the vast extent of the Missionary District of Honolulu. Most people think of it as consisting of the Islands of the Hawaiian group, whose total area is 6,538 square miles. This in itself is not insignificant when compared with the area of some eastern States. Connecticut has 4,900 square miles, Delaware 2,050, Rhode Island 1,250.

But it is not in the area of land that this Missionary District is vast, but in the number of degrees of latitude and longitude over which it extends. This does not mean that the work is in proportion to its area, but it is interesting to know the portion of earth it embraces.

The chief islands of the archipelago are Hawaii, Maui, Kahoolawe, Lanai, Oahu, Kauai and Niihau, but northwest of Kauai, there is a string of islands and reefs extending over 20 degrees of longitude or 1200 nautical miles. The chief ones are Lehua, Necker, French Frigate Shoal, Gardner, Laysan, Lisianski, Pearl and Hermes Reef, Midway and Ocean Island. Some of these have an interesting and romantic history of shipwrecks and escapes.

It is true that there are no human inhabitants on these islands at present except on Midway where the cable station is, but at one time a family named Schlemmer lived on Laysan from which guano was obtained. One of the girls of the family was sent to the Priory. At Midway, there have always been communicants of St. Andrew's Cathedral among the 24 people stationed there. Among the men and their wives who have been there and who have been under the Bishop of Honolulu are Mr. and Mrs. Colley, Mr. and Mrs. Frazier, Mr. and Mrs. Harwood, and others.

To the southwest the Missionary District of Honolulu extends to Samoa and includes the islands of the group which belong to the United States. The American islands which are inhabited are Manua, Olosega, Tutuila and Aunuu. The population of these, as reported in 1930, is 10,055.

The Governor is a U. S. Naval officer and these have often been members of the Episcopal Church and they have reported that they read the Prayer Book service on Sundays. The London Missionary Society Christianized the Samoans and at present there is no special call for this Church but, on what is now British Samoa, Bishop Willis made a visit and confirmed a large class which had been prepared by the consul who regularly held service. British Samoa is under the Bishop of Polynesia who lives at Suva, Fiji. We have girls from American Samoa at the Priory and have had a Samoan boy at Iolani.

About midway between Honolulu and Samoa are the Fanning Islands, consisting of Fanning, Christmas and Washington. These belong to Great Britain and are under the jurisdiction of New Zealand, but ecclesiastically under the Bishop of Polynesia. Since 1902, nine children from this group have attended the Priory or Iolani, all of them part-Polynesian.

There is a series of reefs quite near Washington Island called Palmyra, and, strange to say, these are marked on the maps as British, but this is an error, Palmyra was duly annexed by the United States in 1908. The annexation was not only by right of discovery, but occupation for at intervals Americans and Hawaiians have lived there.

There are other islands between Hawaii and Samoa, which, under the act of Congress authorizing the annexing of an unoccupied island which was valuable for guano, such as Jarvis, Howland and Baker islands are marked as under the United States.

It will be seen from the foregoing that this Missionary District is of vast extent over 1200 miles in one direction and 2,100 in another. It is true that most of it is water but if it were not for a lot of very small British islands scattered around, the District would embrace 1200 multiplied by 2100 which gives 2,520,000 square miles.

The British Diocese of Polynesia is not so extensive as this and as for American Dioceses or Missionary Districts, we truly say that Bishop Littell's jurisdiction is by far the largest as far as concerns the portion of the earth's

surface which it covers. The Missionary District of Alaska has an area of 531,409 square miles of land, but, when we come to take the portion of the surface of the earth, then the Missionary District of Honolulu is, in extent, the largest diocese in the world.

Then again, while Alaska has a large amount of land it has only 58,000 people, while this Missionary District has 368,336 inhabitants, and, including American Samoa, 378,340. This District is continually growing in population while Alaska is not.

The population of Alaska in 1900 was about 90,000 and that of Hawaii 153,727. The population in 1930 for Alaska is 58,000 and for Hawaii 364,336. The appropriations from the National Council to Alaska for 1930 are \$87,495, and for work in Hawaii, \$42,160. Alaska has a few thousand Indians and other natives, and, for work among these, Alaska receives \$64,625. Hawaii has 160,000 Orientals, and for work among these, Hawaii receives \$9,300. This is not written to disparage the heroic work of Bishop Rowe and his associates, but to show that the work in Hawaii is very important, not only locally, but, because so many of our Christian Orientals go back to the land of their fathers and in so many cases do splendid work both as paid workers and as lay men and women. This feature so impressed the late Bishop H. C. Potter that he asked the writer to speak on the subject at the annual meeting of the Diocesan Branch of the Woman's Auxiliary in New York. It is so important that Bishop McKim, of Japan, has several times said he would give up the best men he had if they would come to Hawaii. Several men in Japan volunteered, but were turned down by the health authorities because of some ailment.

The other island Missionary District of the American Church is the Philippines. This includes a large number of islands and some 12,000,000 inhabitants, but Bishop Brent said again and again he was not going to attempt to gather where others had planted and watered, but would confine his work to the white people and the pagan mountain tribes and Chinese. It is well known that the

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majority of Filipinos are only nominal Roman Catholics, and that many repudiate any connection with that church. It would seem evident therefore that any Bishop is justified in seeking to make them Christians in reality, and in receiving them, after due preparation, if they express a real desire to come into our Communion. Bishop Mosher has a great and arduous work and the appropriations for his work are \$152,388.00.

HONOLULU MEN AND WOMEN WHO HAVE GIVEN THEMSELVES TO WORK FOR CHRIST AND HIS CHURCH

We are glad that Newton Peck and Wai On Shim have decided to prepare themselves for the Ministry, and that Miss Grace Fukao is about to enter upon a course of study in order to fit herself for work in the mission field. We should also be thankful that Honolulu has not been in the past a barren field but that many have given themselves for work for Christ and His Church. A list of the names of those whom we remember will be of interest.

The Rev. Aeneas R. Mackintosh was born in Honolulu and is the son of the Rev. Alexander and Alice (Brown, von Holt) Mackintosh. He is at present Vicar of St. Mary's, Oldham, England, Rural Dean and Honorary Canon of Manchester Cathedral.

The Rev. Arthur W. Davies, was born in Honolulu. He is the son of Mr. and Mrs. Theophilus H. Davies and was for years connected with St. John's College, Agra, India.

The Rev. Daniel Wu became a Christian under the teaching he received at St. Elizabeth's, Honolulu. He is in charge of the True Sunshine Chinese missions in San Francisco and Oakland, California. He attended Iolani School and the Divinity School of the Pacific. He is highly successful in his work.

The Rev. Samuel Lee was baptized and confirmed at St. Elizabeth's, Honolulu. He was a student at Iolani, and then at the Divinity School at Hong Kong. He is in charge of a large church in Hong Kong and of a mission at Kowloon. On a visit to Kwangtung he had a narrow escape from death because of his Faith.

The Rev. Y. Sang Mark, was a pupil at Iolani under Bishop Willis and went with him to Tonga, in 1902, where he was of great assistance in the work. Later he studied at the Divinity School of the Pacific and returned to Tonga where he remained until he was called to St. Peter's, Honolulu.

The Rev. Thurston R. Hinckley was a teacher in the public schools of the Territory and then at a much less salary took a position at Iolani where he later became Principal. Under Bishop La-

Mothe he became a candidate for Holy Orders and was ordained deacon and priest by him.

Fo Di Fung became a Christian at St. Elizabeth's and went to Hong Kong to study for the Ministry. The Bishop thought very highly of him and took him on missionary tours as interpreter. On one of these journeys the junk in which they were passengers capsized during a storm and both of them were drowned.

Peter Kojima was baptized and confirmed at Trinity Mission, Honolulu. He was a singularly devout and earnest man, and, after preparation, was sent to Paauilo as a Catechist. There he commended himself to all the people. He went to Tokyo to study that he might return to be ordained, but died before his course was finished.

Andrew K. Shikuawa was baptized and confirmed at Trinity Mission. He went to Japan to the leper settlement at Kusatsu where he did remarkable work under Bishop McKim, preparing classes for baptism and confirmation. He died four years ago.

Others from Trinity Mission became catechists and did good work.

Women

Miss Charlotte Teggart came here in 1902 and took a position at St. Andrew's Priory. She decided to devote herself to Church work and was treasurer and house manager of the school until 1918 when she was given charge of the Cluett House where she has rendered invaluable service up to the present time.

Miss Hilda Van Deerlin in 1902 was the teacher at St. Peter's day school. In 1905 she decided to go to St. Faith's Training School for Deaconesses in New York. She returned in 1907 and after one year at Lahaina was placed in charge of St. Mary's mission, Honolulu, where she has continued ever since, doing a work which speaks for itself.

Miss Sarah Chung was born at Kohala, Hawaii. In 1904 she went to New York where she attended St. Faith's School for three years. On her return in 1907 she was assigned to Chinese work and since 1908 has been at St. Mary's, the right

hand assistant of Miss Van Deerlin.

Miss Evelyn Wile came to teach at the Priory in 1902 and in 1904 decided to become a deaconess. In 1904 she went to St. Faith's and on her admission to the order of deaconesses she returned to Hawaii where she was assigned to Japanese work. After a few years she went to California and established an orphanage at Los Angeles, which has become a strong diocesan institution. She died in 1926.

Miss Mabel Schaefer came here to work among the Japanese. At Trinity Mission she was organist and choir director, head of the Woman's Auxiliary, visitor among the people. In 1920 she offered herself for Japan where she has taught at St. Margaret's school, Tokyo, for ten years.

Miss Margaret Jensen was placed in St. Andrew's Priory at an early age and after 1902 was in charge of the sewing department. She expressed her desire to enter the religious life and accompanied Sister Olivia to Glendale, where her decision was made and after her novitiate she was professed under the name of Sister Lydia.

Miss Rose Takeyo Okamura was baptized and confirmed at Trinity Mission. After graduating at the Normal School she taught in the public schools of the Territory. She was born at Lahaina, but felt a call to Japan where she has devoted herself to Christian work. She was first under the Bishop of Osaka and then moved to Tokyo where she is working at present.

Miss Margaret Van Deerlin came to Honolulu and secured a position in an office. A pressing need arose for an additional worker at St. Mary's and in 1917 she volunteered to give up her work and fill the vacancy at the mission, where she has remained to the present time. She has rendered devoted service especially in the kindergarten, for which she prepared herself, and in organizing and managing St. Mary's troop of Girls' Scouts.

Hawaiian Women

Four devout Hawaiian women during the past twenty years have given them-

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selves to work among their people under the several priests in charge of the Hawaiian congregation of St. Andrew's Cathedral.

The first was Mrs. Caroline Clark, the widow of Abel Clark, deacon, who gave up her profession as a nurse to become parish visitor. She was a consecrated and capable woman. Her one thought was the developing of Christian life among her people. She was loved and respected by people of every race. She was greatly interested in St. Mark's Mission. Illness compelled her resignation shortly before her death.

After Mrs. Clark's death, two earnest women gave half their time to the work which she had relinquished. These were Celia Searle and one we all knew as "Kamaka", few knew any other name for her. Both of them have "fallen asleep" and the writer can say of both of them that their religious life was beautiful and their work was most helpful.

Now we come to the present woman worker among the Hawaiians, Mrs. Green, a widow. What we have said of the other three we can say of her and her work. She devotes her thoughts, her time and her energy to helpful work, spiritual and temporal, among her people.

These four Hawaiian women have had the respect, the confidence, and the aloha, in the deepest sense, of all who knew them.

Two Chinese Women

Miss Jennie Kong married a member of St. Peter's Church named Lam. He was murdered by a lunatic in 1903, and the widow soon went to the Philadelphia Deaconess Training School and then volunteered for China. She taught for some time at St. Hilda's school for girls, Wuchang. Later, she married and has since been engaged in important work among women.

Mrs. En Syak Chang, known in Honolulu as Mrs. Aseu, was a teacher in St. Paul's Church day school at Makapala. On coming to live in Honolulu, she was active in St. Peter's Church. When she moved to Shanghai, she at once commenced work among the Cantonese women in that city. She has been of great help to Bishop Graves and for years has devoted all her time to work connected with the Church of our Saviour and of the Diocese. She has been the able president of the Diocesan Branch of the Woman's Auxiliary.

In the foregoing list, we have mentioned only those who were born in Honolulu or those who were residents here when they gave themselves wholly to service for the Kingdom of God. All we have named are still in the work or have departed this life. If any names have been omitted it is because we can not recall them as we write.

It may also be said that twelve of the

graduates of St. Andrew's Priory have been trained as nurses, most of them at St. Luke's Hospital, San Francisco. Nursing is certainly carrying out Christ's work among suffering humanity.



THE CHURCH OF THE HOLY APOSTLES, HILO

The Rev. H. H. Corey, Priest-in-Charge

There have been a number of baptisms and from the list of names sent, the children have been Caucasian, Hawaiian and Chinese. One of the children had as one of her names, Kahiluonapuaopiiani which those who know Hawaiian will see at once is a very sweet name. Her father is Peter Arioli, who was born in the City of Rome, and her mother is one of the well known Sharratt family, part-Hawaiians.

During the month of June, the Rev. Mr. Corey had five weddings, more in number than he has had during the whole of his incumbency. Unfortunately, not all of the young couples are going to reside in Hilo.

On June 10, Paul Olaf Christensen and Eleanor Mary Joyce were united in Holy Wedlock. The groom is a Dane and the bride an Australian. They are to make their home in Newark, N. J.

On June 26, George Gardner Richardson and Alice Kathleen Muir were married. The wedding was a great social event in Hilo. The bride is a member of one of the most faithful Church families. Unfortunately for the Church of the Holy Apostles, this family is about to move to Honolulu. The father of the bride, James Marriner Muir, has been a vestryman of the Church. For many years, Mr. Muir has been tax assessor for south Hilo.

In the death of Mr. Day and the departure from Hilo of Mr. and Mrs. Muir, our Church in Hilo sustains a great loss, for every Sunday they were in their places at service.

The chief event of the month of July for the Church at Hilo was the arrival of Deaconess Caroline Pitcher to assist in the work. Soon after her arrival, a reception was held at the parsonage to welcome her and many were present.

She has already entered heartily into the work.

On July 17, an informal prayer meeting was held at the parsonage followed by a discussion of the Sermon on the Mount and its application to Christian conduct. This was entered into by all present. These meetings have been held quarterly since Mr. Corey took charge.

July 24, was observed as a day of prayer for the bringing back of our people to the faith of their fathers. The Holy Eucharist was celebrated with that intention at 7 A. M., and, from that time until Evensong at 6 P. M., perpetual intercession was kept up in the church by relays of intercessors. It is hoped to have another such day towards the end of the year.

Two visiting clergy preached at Hilo during July, the Rev. Canon James Kieb and the Rev. Francis C. Todd, S.T.B. Canon Kieb was in Hilo from July 19 to 26, and was the celebrant at most of the daily Eucharists. Mr. Todd is Rector of St. Andrew's Church, South Orange, N. J.

Among the recent visitors to encourage Mr. Corey were Mrs. H. M. von Holt and Mr. and Mrs. Walter Coombs. Mrs. von Holt took Mr. and Mrs. Corey and Deaconess Pitcher as her guests for the delightful ride on the railroad to Paauilo.

The object of the visit of Mr. and Mrs. Coombs was to purchase an automobile for Mr. Corey. The purchase was made. This very kind act was a complete surprise and Mr. and Mrs. Corey are very grateful to all who contributed to this happy result.

From July 28 to August 2, Mr. and Mrs. Ernest Greene placed their beautiful cottage near the Kilauea crater at the disposal of Mr. and Mrs. Corey and family, who enjoyed a delightful holiday.

Another loss to the Church at Hilo is the departure of Mr. and Mrs. Peter Emilio Arioli, who are to make their home in Seattle.

Some time ago, a Hawaiian widower, an elder in the Haili Church, married a widow who was a Roman Catholic. They have found their religious divisions very inconvenient, so they have agreed to heal them by each coming half way, as Mr.

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Corey expresses it, and desire to find their future spiritual home in the branch of the Holy Catholic Church, commonly called the Episcopal Church. For three months, Mr. Corey has been instructing them weekly and they are eagerly looking forward to the next visit of the Bishop when the woman and her granddaughter hope to be formally received into this Church and the man will be confirmed.

The pastor has had many opportunities lately to get in touch with people by making addresses, sometimes in English and sometimes in Japanese. He has addressed Parents-Teachers Associations and Boy Scouts. At a recent meeting of Scouts, there were present boys of Japanese, Chinese, Hawaiian, Spanish and Portuguese parents. The Scout Master was a Scot, and Mr. Corey, though born 12 miles from the Vermont line in Canada, is of New England Puritan descent. All stood up to salute the flag and to sing "My Country 'tis of thee," and it came out that the man of New England ancestry was the only one present who was not an American citizen.



CHURCH OF THE GOOD SHEPHERD, WAILUKU, MAUI

During the last six weeks, five little children were received into the Church by Holy Baptism, the Rev. A. B. Clark, officiating. Ten children and young people are receiving instruction for confirmation.

At a meeting of the Woman's Guild the first week in August, there was an earnest discussion as to plans for the autumn campaign.

St. John's Church, Kula, has been benefitted by the visit of W. O. Shim, who is eagerly looking forward to following, in the future, the work of the ministry, as did his father, the first priest of the mission.



ST. PETER'S CHURCH The Rev. Y. Sang Mark

Cottage Meeting

The Bishop expressed a wish some time ago to see members of the Church at their homes, not officially, but just a man among men so that he might know his flock intimately. The priest informed him that he had set apart every Monday for visiting, and every Friday night a short service is held at different

homes. It would be a fine opportunity if he could go with him at such time.

The Bishop availed himself of this offer when he attended the service at Mr. Tyau Aking's home on August 8, when about 35 people gathered there. He gave a very helpful talk on "Truth," showing there is no contradiction between science and religion. He introduced his talk by telling the people if he had closed his eyes he could have imagined himself in Hankow or somewhere in China, for that is the kind of service they have there too. The primary object of such services at the home is to draw the lukewarm members to a closer fellowship and to strengthen their faith; besides that, there is the opportunity of opening a way to those who are not yet Christian, who may not care to go to Church but wouldn't mind coming to the homes; or some newlyweds who may like to make friends.

The Priest-in-charge would like to appeal to the younger members of the Church to take a deeper interest in developing that spirit of fellowship or comradeship which was so apparent among the older folks. He thinks you can not do better than by attending these cottage meetings.

On August 6, at the invitation of the Priest-in-charge, Miss Louise Strong Hammond, an educator and evangelistic worker of the American Church Mission in China for many years, gave a very interesting talk about her work there.

She attributed her first missionary longings to a sermon which she heard preached by our late Canon Y. T. Kong, pastor of this Church when he was visiting the Eastern States. She made special appeals for the Shanghai Diocese for ten young men and young women to be leaders among the young people there.

An appeal was also made for the work in Puchen, near Nanking. She emphasized the need of a new Church to replace the old rented house that they have been using for many years. To show that her appeal had not fallen on deaf ears, those who were privileged to hear her message, of which there were about 50, pledged \$45.00 for the Church Fund in Puchen, but before she sailed for China on the 13th, a sum of \$65.00 was handed over to her. Needless to say, the Priest-in-charge was much pleased to see the fine spirit displayed by St. Peter's Church.

Apart from the ordinary mission work Miss Hammond is a music composer. One may perhaps say that she is the first to put Chinese music into notations so that it can be played on the piano, certainly those who heard the piece she had arranged and played had a rare treat of something out of the ordinary.



PERSONALS

Among recent visitors to Honolulu was the Rev. Holmes Whitmore. Mr. Whitmore has been Rector of St. Paul's Church, Milwaukee, since 1910. He has been a deputy to the General Convention on four occasions, is President of the Standing Committee of the Diocese of Milwaukee, and Chairman of the Diocesan Board of Religious Education. This is the second visit of Mr. Whitmore to Honolulu. He has been the guest of his niece Mrs. E. K. Walker, whose husband is an officer in the U. S. Navy.

The Rev. Canon Joseph and Mrs. Fletcher sailed for the coast on the Wilhelmina on August 4, after a visit of some weeks with Bishop and Mrs. Littell. Mrs. Fletcher is the sister of the mother of Mrs. Littell and has been to her a mother since she was a small girl. The Rev. Mr. Fletcher was Principal of the Hannah More Academy, the Maryland Diocesan School for girls for many years, and there Mrs. Littell was educated. Later, he became Rector of Brookland Parish, Washington, D. C. from 1919 to 1926, and is now Rector Emeritus of the same. In 1926 he was appointed Minor Canon of the Washington Cathedral and Librarian of the National Cathedral Library. During his visit Canon Fletcher preached twice at the Cathedral and spoke at one of the Friendly Friday meetings held at Washington Place. On the same occasion Mrs. Fletcher spoke on the gardens of the Cathedral, in which she is much interested.

We are glad to write that Miss Wilhelmina Doty, who was seriously ill in the Queen's Hospital, is now at home with her parents, the Rev. J. Lamb and Mrs. Doty. All Church people and many friends of the family hope and pray that she may fully recover her health and strength.

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NEWS FROM MISS von HOLT

Mrs. H. M. von Holt kindly allows us to print a portion of a letter which she received from Miss Marie von Holt. "We had a wonderful Mothers' Union meeting yesterday at the Mary Summer Home. Mrs. Robbins B. Anderson spoke beautifully in response to a call for Honolulu. She took the lei as Hawaii's symbol as the Mothers' Union here use the Golden Ring.

"The Nigerian wife of Bishop Howells read a paper in beautiful English on the Mothers' Union in their diocese and she made us all laugh, it was so full of humor. Then such a pretty Singalese spoke, also the wife of the Bishop of Domekal, Mrs. Azariah, who also read a paper in English. So you see what a world-wide and splendid conference it was.

"After it was over, we three, Mrs. Anderson, Mrs. Lawrence and I were to have tea together. Coming out near the Church House I spied Bishop Burleson. I ran up to him and introduced myself and Mrs. Lawrence and Mrs. Anderson. We pelted him with questions, and finally made him drive here to my flat with us, where we had a cup of tea. I sent to the hotel near by and got Bob and Marion Mist and their two children, and Edith Mist, to come over and we all had a lovely chat. Bishop Burleson is truly delightful and inspired confidence at once. He remembered to ask for little Rose Mary Anderson and mentioned all your names, the names of the island places, etc.

"I must try to get him again when Bertha (Mrs. Glade) returns from Denmark, though with all the wonderful meetings, and things going on, I am afraid I may not be successful."

Miss von Holt also writes of the wonderful wedding of Muriel Davies and what a number of Honolulu people were present. Mrs. Glade, Dean and Mrs. Ault, Mr. and Mrs. Arthur G. Smith, Mr. and Mrs. Massey Royds, Mrs. Hoste McK. Harrison and Charlotte, Mrs. Lawrence, Miss Grace Robertson and Miss Edith Mist.

LETTER FROM CANON NELSON OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

In the last number of the Hawaiian Church Chronicle there was a mention that a message had been sent from

Brother Dutton to Canon Nelson, who had been with him in the Army in the 1860s. An answer has been received which we will share with the readers of the Chronicle. Canon Nelson is 87 years old.

My dear Bishop Restarick:

I am grateful to you for your kind letter of July 15. The daily papers had given me tidings of Brother Dutton's transfer to the hospital in Honolulu, but your gracious letter gives me fuller information in regard to his illness.

I shall be further thankful to you if you will kindly express to our friend, the assurance of my love and sympathy when you again have occasion to speak to him. And may I also hope you will do me a favor (Here Canon Nelson tells of a gift) with my affectionate regards and best wishes.

As you know, perhaps, I have been in correspondence with our friend more or less regularly ever since the Civil War. . . . As I think of him as he appeared at Nashville in 1864 in the bloom of his youthful strength without a thought of the heights of self sacrifice awaiting him, and then think of the long span of years during which he has rendered such a noble service to suffering humanity at Molokai leper settlement, it seems to me that he is an object lesson of the spell that grace can work even in a worldly heart to make it a water spring of blessedness.

I love to think that you and your dear wife have been at Dutton's bedside with the ministry of your sympathy and good cheer.

With the prayerful hope that this strength may soon be restored, I am, my dear Bishop, with happy memories of the old days in the House of Bishops when it was my privilege to serve you and your brother Bishops.

Very faithfully yours,

(Signed) GEO. F. NELSON.

Canon Nelson was Assistant Secretary of the House of Bishops from 1883 to 1917, and Secretary from 1917 to 1922.

NECROLOGY

News has been received of the death of Robert Potwine on July 13, in a hospital at Colton, California. When the Rev. W. E. Potwine came to Honolulu in 1904 to take charge of St. Elizabeth's mission, there came with him his father, his sister Ida and his brother

Robert. In the work at St. Elizabeth's the brother and sister took an active part as volunteers. They taught in the night school, sang in the choir and were interested in all the work. Father Potwine was from New Haven, Connecticut, and was a staunch Churchman. After the marriage of the Rev. Mr. Potwine in 1907, the elder Potwine, Miss Ida and Mr. Robert went to Riverside, California, where Robert purchased an orange grove. With the death of Mr. Robert the four who came to Honolulu have all passed out of this life. Mrs. W. E. Potwine died some time ago and the only one who survives is her son Edward, who was born in Honolulu. The whole family were devoted and earnest Christians who gave conscientiously of their service and their substance. The Rev. Mr. Potwine was made a canon of the Cathedral, Secretary of the District, and business manager of the Hawaiian Church Chronicle. He left Honolulu in 1914 and went to Santa Rosa, California, where he died a few years later.

There died at Ewa on August 7, Mrs. Lucy Parrish, a native of England and a lifelong Churchwoman. She was 88 years of age and had been an invalid for two years. The immediate cause of her death was cerebral hemorrhage. She leaves a daughter and a son-in-law, Mr. and Mrs. J. H. Hall. She made a dying request that Bishop Restarick should conduct the burial services which he did on August 8, at Nuuanu cemetery. When the family lived on Kauai, before we had a church on the island, they had fitted up in their house a beautiful little chapel, where the Rev. Mr. Carver used to celebrate the Holy Communion.

The friends of Mrs. LaMothe were surprised and shocked when it was announced that Bishop Littell had received a cablegram that she had departed this life on August 1, and that she would be buried from St. Alban's Chapel, Washington Cathedral. She had not been well for a long time and at last succumbed to cerebral hemorrhage. Mrs. LaMothe came with her husband, the Bishop, to Honolulu, in August 1921. Her early residence here was saddened by the death of her youngest daughter. She herself was seldom well and tried several times by going to the mainland to improve her condition. Then in 1928 when Bishop LaMothe died at Baltimore the shock was severe. From time to

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time, letters received from her married daughter conveyed the intelligence that her mother's health was not good, but her condition was not considered serious. Mrs. LaMothe was born at Alexandria, Virginia. Her father, the Rev. Cornelius Walker, was Dean of the Virginia Theological Seminary where Bishop LaMothe studied for the ministry.

On July 10, George N. Day was found dead in his chair on the lanai of the Hilo Hotel. Mr. Day was a most faithful communicant of the Church at Hilo since we organized the mission there. He was always at service on Sundays and was a friend and adviser of the several clergy who have had charge of the work. He was for many years Warden of the Church of the Holy Apostles and was interested in all that concerned it. He has spent most of the time during the past few years on the Atlantic coast, but always kept up his interest in Hilo and the Church.

A requiem was said for him on July 12, which was followed by a Masonic service. His body was sent to Washington, D. C., for burial.

Deaths at Wailuku

The Rev. A. B. Clark, in charge of the Church of the Good Shepherd, Wailuku, Maui, sends the Chronicle the following accounts of the deaths of well known Hawaiian communicants of the church.

"This parish has suffered the loss of two very faithful and most devout communicants in recent weeks. Mrs. Amoretta Cummings, whose daily life was a benediction to those about her, leaves a precious heritage of Christian character and devotion to her large family of children and grandchildren.

George Copp, who for many years was in charge of the water supply in Kula district, or Makawao, became affected seriously with tuberculosis and

about two years ago retired to his Kula home. Only a few weeks ago he came down to his cottage at the beach to prepare for the long rest. It was a joy to minister to that brave and cheerful soul, whose smile of grateful appreciation endured to the last. A faithful vestryman, and highly regarded by all men, we shall miss him at the old home, but remember him as one who bore his cross cheerfully."

Another Bishop has been called away by death. On June 22, the Rt. Rev. Sydney C. Partridge, D.D., Bishop of West Missouri, entered into rest. Bishop Partridge was born in New York in 1857. He was a graduate of Yale and Berkeley Divinity School. He was a missionary in China from 1884 to 1900 when he was consecrated Bishop of Kyoto, and, in 1911, was elected Bishop of Kansas City which name was changed to West Missouri in 1914. Bishop Partridge was known to many in Honolulu as he frequently passed through on his way to the Orient.

Out of 154 living American bishops the death of Bishop Partridge leaves Bishop Restarick number 19 on the list of living bishops in the American Episcopal Church, and, of the 18 ahead of him on the list, eight have resigned.



CHURCH NEWS

MAGNIFICENT GIFT TO THE DIOCESE OF NEW YORK

By Bishop Manning

"At our last Convention I reported to you that a generous churchwoman of this Diocese had placed in the hands of the Trustees of the Estate and Property of the Diocese a fund of \$300,000.00 to be known as The Saint Peter and Saint Paul Foundation, the income to be used for the benefit of our missions and weaker

parishes, to aid in the erection of churches or chapels, and for other religious and charitable purposes, within the Diocese. I am happy to tell you now that the generous donor has added another \$200,000.00 to her gift, thus carrying out her purpose of increasing this fund to the sum of five hundred thousand dollars (\$500,000.00)."

A local bank in Lead, South Dakota which handles the funds of Christ Church has been so impressed by the fine business methods of the vestry that it has made a contribution to the church.

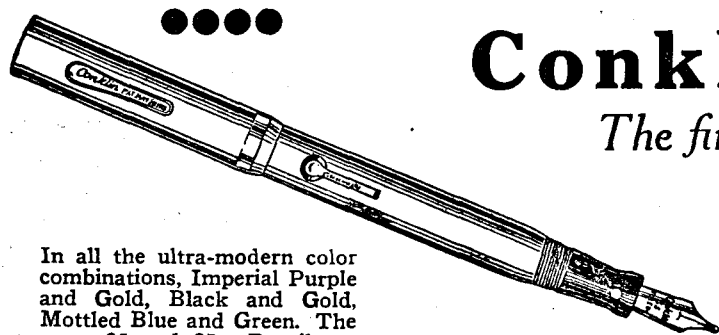
Bishop Graves reports confirmations in the district of Shanghai up to May 1, Ying-ziang-kong, 3; Wusih, 27; Nanking and Hsiakwan, 21; and in Shanghai, at St. Paul's, 28, Church of Our Saviour, 24.

Edward Moore Mize, ordained to the diaconate on Whitsunday by his father, the Bishop of Salina, is the son, grandson, and great grandson of clergymen.

That estimable volume, "Who's Who", gets much free advertising one way and another. Some one now informs us that sons of clergy are much higher in proportion among its entries than sons of any other profession.

The Bishop of Idaho is supposed to be in England, but a handsome new police officer on Fifth Avenue, New York, so resembles him that one wonders whether he can be taking a little rest and change directing New York traffic incognito. Anyway, one feels very tranquil at that crossing.

Bishop Booth of Vermont has gone off to Lambeth carrying the same vestment bag which Bishop Hopkins carried to the first Lambeth, in 1867, when he was presiding bishop, and which his



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successor, Bishop Bissell, took there in 1878, and Bishop Hall carried to the three succeeding Lambeths.

Graduates of four training schools for nurses in Salt Lake City took their state examinations recently, and the three nurses ranking highest of all were from St. Mark's Hospital.

Three Indian girls who formed the first graduating class from the high school department of St. Mary's School, Springfield, South Dakota, this spring, enter the nurses' training school of St. Luke's Hospital, Davenport, Iowa, in the fall.

The Epistle for the Seventh Sunday after Trinity is recommended by a Chinese parish priest in Hankow as "a very good text for exhorting Christians to give more offerings to the Church, because they spent much larger amounts for idol worship when they were non-Christians." Henry James speaks of an American lady who worshipped Paris, "with costly ceremonies."

The Kanuga conferences certainly go in for immaterial benefits, Spartan training and high-mindedness. Their announcement says, "Supper is served on opening dates and breakfast on closing dates—No boxes of food to be received from home."

Enthusiastic returns from the West Virginia diocesan summer school at Jackson Springs, report about two hundred in attendance, all from West Virginia, with nearly another hundred visitors one day for a young people's conference. Look to your laurels, Wellesley!

The New York barber who barbers the Presiding Bishop says that the Bishop is just the finest man ever. This makes it unanimous.

The young diocese of Eau Claire celebrated its first birthday by giving one of its communicants to the mission field; Miss Florence Swartz of Rice Lake, Wis., expects to go to Japan as a teacher.

The diocese has also secured the services of two Church Army men for two summer months, to work out from Hayward as a center, doing Church work in the surrounding country places and summer resorts.

The chairman of publicity for the district of Western Nebraska, calls attention to the very adverse publicity which inevitably comes from unsightly and untidy grounds around churches, the appearance of Church buildings and grounds being certain to create an impression, good or bad, on those who pass.

True Sunshine Missions for Chinese: Our two Chinese Missions in San Francisco and Oakland continue to make steady progress. This is largely due to the consecrated leadership of our Chinese priest, the Rev. Daniel Wu, who has won the esteem of all. In San Francisco, the day school crowds the building to overflowing, while the night school for young men is the largest of its kind in the city. The mission has its own mission board of Chinese business men, all communicants, and Mr. Wu is assisted by two Chinese lay readers, in addition to a staff of faithful and efficient teachers. Many improvements have been made in the building and equipment, and the Chinese themselves are doing their full share to the Church's program. In Oakland a similar condition exists and we may well be proud of the fine work being accomplished. Diocesan annual report. Mr. Wu went into the ministry from Honolulu.

"We have been advised that we may have high water this spring," Miss Amelia Hill wrote late in April from Allakaket, Alaska. "We shall make what preparations we can, and there will be four families to float around with us if it comes to that. I counted the boats today as I walked through the village and found five. Quite enough. It won't be necessary to climb any trees."

Back in the bush in Liberia, the hospital of the Holy Cross Mission at Mambolahun is increasing its work, under Dr. Maas. A glance at a map of Liberia will show that the borders of Sierra Leone and French Guinea are not far from this location. Last December, the first month after the doctor's return from furlough, they had in the out-patient department 482 from Liberia, 417 from Sierra Leone, and 927 from French Guinea; 1091 men and boys, 735 women and girls. This included people from ten tribes. The actual number of treatments lacked just four of 10,000, including 2198 dressings, and 6961 injections. There were 29 in-patients in the hospital, and the doctor had 29 major operations and

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11 minor operations in the month. The charge of a major operation is two kerosene tins full of rice. Vegetables supplied from the hospital farm.

In spite of the depression and discouragement in Porto Rico last year, following the hurricane, the local campaign for funds towards rebuilding St. Luke's Hospital, Ponce, exceeded the hoped-for goal of \$10,000. The total amount needed, \$100,000, was received, a large part coming from the Hurricane Relief Fund given by people throughout the Church. Bishop Colmore hopes the hospital may be built before the end of 1930. The present much patched building, with seventy beds, had 1,160 in-patients during the year.

The world is not so small. In Kansu, China's westernmost province at the China Inland Mission at Sining, for over six months they had no news of what might be happening in the rest of China. A letter mailed in Sining on February 20, reached New York on May 15.

A thing that has long been waiting for somebody to do is to compile information showing how many Negro congregations there are in the Episcopal Church. It is one of the few ecclesiastical facts which cannot be learned by a glance, or at least by a searching glance, in *The Living Church Annual*. The Colored Churchman has now done this, publishing in Vol. I, No. 5, the number of congregations, priests and members in dioceses having 500 or more Negro Churchmen. For various reasons, the figures cannot be exact but are certainly substantially correct. To quote only the totals, there are in 57 dioceses and districts, over 40,000 colored Churchmen in 310 congregations, with 158 colored priests. This does not include colored people who are members of ordinary parishes.

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bi-monthly by Bishop Demby. The editor is the Rev. George G. Walker, 923 Gaines St., Little Rock, Arkansas. Fifty cents a year.

An Ex-President on Religion

The tremendous importance of religion in our daily life is attested by ex-President Coolidge in a special message to *The Christian Herald* on the occasion of the 1900th anniversary of Pentecost, June 8.

The whole fabric of society rests upon religion, he writes, and continues:

"I do not see any method of improving our social and economic relations except through the teachings of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of religion. If these are permitted to slip away from us the progress and reform which we have already accomplished will vanish with them. It is for these reasons that I hope your efforts will meet with success."

Sir Walter Raleigh did several notable things besides casting his cloak in a mud-puddle to save Queen Elizabeth's shoes from becoming soiled. One of these was to attempt the establishment of an English colony on Roanoke Island, North Carolina, in 1584, thirty-six years before the Pilgrim Fathers set foot on Plymouth Rock. Here Virginia Dare, the first white child to be born in North America, saw the light. The two events are to be celebrated by the placing of memorial tablets upon two pillars on the site of Fort Raleigh, Congress having voted \$2,500 for the purpose. This early and romantic venture, though it failed, was not without consequence. The gallant gentleman who made it was to lose his head after a long stay in the Tower of London, during which he wrote a notable history of the world, while his relationship to the virgin queen was to give rise to many pretty tales. Virginia Dare has become a trade-mark. The South played a greater part in our colonial religious and revolutionary history than it gets credit for. Such memorials as the one about to come into being are therefore welcome.

In these days of tremendous importance in the history of the world, when civilization needs the guiding and steady impulse of the great, eternal, central principles of the Christian religion to purify family life, humanize industry, pacify the pugnacious, animal instincts in man and universalize the outlook of nations, we look to the Church of Jesus Christ to be our guide and trusted leader. Without a united spirit and a united body preaching the Gospel of the Kingdom of God, the Church is impotent as

such a leader. The greatest need of all today is, therefore, men of the spiritual vision, the moral insight, the intellectual clearness, the prophetic courage and boldness and the passionate piety of Frederick W. Robertson. May his spiritual successors arise in the day of need and unite the Church of the living Christ for the spiritual conquest of the world of the new day!—B. D. W.

Brighter than the most glorious dawn that ever lit the expectant hills there grows before the eyes that gaze on Him the light that changes all things.—*Francis Paget, Bishop of Oxford.*

BISHOP FREEMAN SPEAKS

London, England, July 6.—The Rt. Rev. James E. Freeman, Bishop of the Diocese of Washington, who is attending the Lambeth Conference, broadcast a message to the peoples of Great Britain and the United States today through a large radio hook-up and short-wave transmission. He declared that the two Great English-speaking nations were bound together by ties that ought to be indissoluble.

San Francisco, Cal.—Noel E. Porter, eldest son of Archdeacon Porter, won the state Edison scholarship test for high-school pupils and will leave soon for the East to compete with representatives from other states for the national scholarship. Should Noel win the national test it will bring the scholarship to the Pacific Coast and to an Episcopal family the second time in succession. The son of Bishop Huston of Washington won the national test last year.

One of the outstanding articles in the issue of the *Graphic* for April, 1930, is entitled, *Ivorydale: A Pay Roll that Floats*. In it we are told by Miss Beulah Ammidon how Col. William Cooper Proctor, the head of Proctor & Gamble, seems to have solved the unemployment problem. As one of its employes recently said, "We have forgotten what it feels like to be afraid." This statement was made in January when so many hundreds of thousands of other industrial workers were living under the poisoned knife of unemployment. Miss Ammidon tells the story of Ivorydale and how really happy are the more than 10,000 wage earners in this great soap factory.

Col. Proctor is the son of W. A. Proctor to whose generosity St. Elizabeth's, Honolulu, is the outgrowth, and

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in which his family still maintain a generous interest. Sister Olivia Mary is a niece of Col. Proctor. He was one of the first who inaugurated the selling of stock in the company to employees, so that now many of them own a considerable quantity. Col. Proctor is well known in the Church and has been a deputy to the General Convention several times. He has recently built, at a large cost, a hospital for children in Cincinnati.

ANNIVERSARY SERVICE AT JAMESTOWN FOR FIRST COMMUNION IN 1607

Norfolk, Va.—Near the spot where the early English settlers celebrated the first Holy Communion service on that third Sunday after Trinity in the memorable year of 1607, a commemorative and symbolic service was held Sunday afternoon, July 6, at Jamestown with the Rt. Rev. Arthur C. Thomson, D.D., Bishop of the Diocese of Southern Virginia, the celebrant.

The occasion was the 323rd anniversary of the first known celebration which is observed each year by pilgrims from the Order of Jamestown at the Robert Hunt Shrine. The program included an historical address by the Rev. B. D. Tucker, D.D., of St. Paul's Church, Richmond, and music by the choir of the same church under the direction of F. Flaxington Harker.

The Rev. Robert Hunt, who had come from England as spiritual advisor to the colonists, celebrated the first communion in 1607.

ARCHBISHOP OF CANTERBURY WELCOMES DELEGATES TO LAMBETH—310 ATTEND FIRST CONFERENCE

The Seventh Decennial gathering of the Lambeth Conference of bishops of the Anglican communion began on Monday last in the library of Lambeth Palace, under the presidency of the Archbishop of Canterbury (Dr. Lang).

The conference will sit in full sessions from July 7th to 18th, and again from July 28th to August 9th, and in the interval from July 14th to 26th there will be meetings of committees.

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