

# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii  
*The Diocesan Paper*

VOL. XIII.

HONOLULU, T. H., MAY, 1921

No. 12

## THE BISHOP-ELECT.

It is most unfortunate that seven days after the Rev. J. D. La Mothe, D. D., the Bishop-elect of Honolulu, had notified the Presiding Bishop of his acceptance of his election, that his daughter was taken ill.

The family physician and a specialist pronounced the case one of serious tuberculosis. The day appointed for consecration had to be cancelled and there has never been a time since that the Bishop-elect has felt that he ought to be consecrated.

The illness of Dr. La Mothe's daughter was of a pronounced and rapid type and it was supposed by her physician that she could not live long, but she has grown slightly better in the sanatorium in the Blue Ridge mountains where she was at once sent.

Frequent letters have been received from Dr. La Mothe by Bishop Restarick in which he has asked him to carry on until something definite was determined. The Presiding Bishop, the Rt. Rev. Daniel S. Tuttle, D. D., has also asked Bishop Restarick to stay on and keep things as far as possible in order. He has stated that the only reason for placing the Bishop of California in charge was because he understood that Bishop Restarick was to take a long trip at once. Bishop Nichols of California has asked Bishop Restarick to act for him in every capacity as if he himself were on the spot, except in a few things which require Canonical action, such as passing on ordinations.

Bishop Restarick had planned his journey but of course the welfare of the Church superseded his personal plans and wishes. It is true that he is stronger than he was after the attack of influenza last year but he feels that he cannot do the full work of this missionary district. Yet there has been no Sunday in which he has not had two or three services and he has taken daily services at the Cathedral on those days which the Rev. Mr. Kroll used to officiate.

The Council of Advice asked him to take charge of the Hawaiian Congregation, but after the Rev. C. S. Long left St. Clement's the people there asked the Bishop to officiate for them. Bishop Restarick then provided a substitute for the Hawaiian Congregation in the person of the Rev. Donald R. Ottmann, who not only holds service on Sunday but on Wednesday nights holds cottage meetings for instruction on the Christian Religion, at which the attendance has been remarkably good. These cottage meetings are held in

houses from Kaimuki to Kalihi, as the people may select.

The result of this has been that Bishop Restarick has had to do more work than he felt he ought to do. Unfortunately about a month ago Canon Ault was taken down with the gripe and Bishop Restarick assumed the daily celebrations at the oratory at the Priory and took the daily services at the Cathedral, except on Monday mornings, when Mr. Ottmann officiates.

He has gone to St. Clement's for the 7 o'clock celebration and then has returned home going again for the 11 o'clock service at which he has preached. This being short of three clergy has made it hard all around but Mr. Tracy and Mr. Ottmann have been very good in supplying where they could.

The Rev. Kong Yin Tet, who will be home in a month probably, has had the Rev. Ernest Kau, Deacon, take his services and the Rev. D. R. Ottmann has celebrated the Holy Communion at St. Peter's Church twice a month.

Of parochial work, such as visiting the people, little has been done at the Cathedral or St. Clement's of late.

The Vestry of St. Clement's through its Senior Warden has requested Bishop Restarick to recommend some man for the position as Rector to the Parish and he is already in communication with three men.

We mention the above so that the people can be informed of the present condition of affairs, and we may add that Dr. J. D. La Mothe has decided to give a definite answer by July 1st, which, if in the affirmative, would bring him here some months later.

L. H. T.

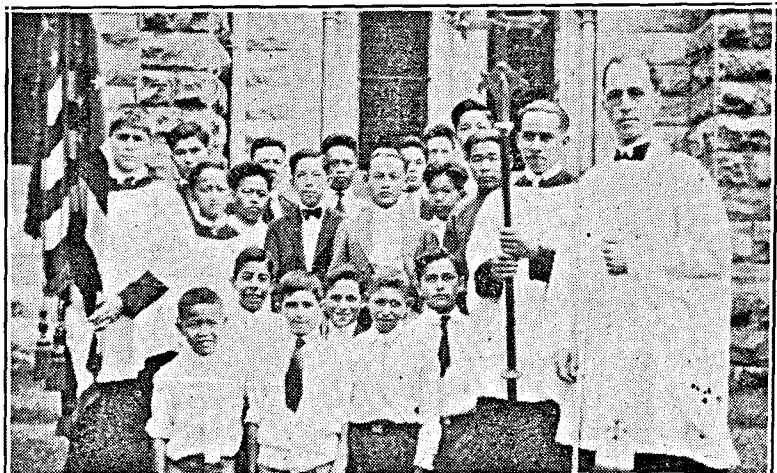
## GO FORWARD CHRISTIAN SOLDIERS!

This was the order issued by the Bishop and Rector of Iolani School for Boys to those whose photo accompanies this notice.

Again we see fruits peculiar to a Church school, fruits worthy to be numbered among God's choicest gifts vouchsafed to those who labor for and believe in The Master of all men.

In these times of unrest and faithlessness, of gibbering exponents of shallow philosophy, and of spineless religious and moral platitudes, it is encouraging and joyful to find, here and there a school which, in its curriculum, fails not to provide for the development and training of faith in, respect and love for Him, Who alone can aright the wrongs of individuals and society at large; for He is The Light of The World, and in Him shall all men find peace for their souls.

Iolani School for Boys labors to this end. Interwoven with the arts and sciences, the lessons of Christianity are taught by precept and example. On the 18th of April, the Principal, the Rev. D. R. Ottmann, presented a class of 16 for Confirmation, and one or two more are to be presented. The class represents for Japan, 6; for China, 4; for Hawaii, in particular, 5, who are Part Hawaiian, and the Anglo-Saxon is represented by 1. The ages vary from 10 to 24; and the majority of the class are High School students; students who, heretofore, professed to be believers of ancient Oriental religions; or of no faith at all. These students have been taught daily, and through the Grace of God have been brought face to face with Christ; and having



Iolani Baptismal and Confirmation Class, 1920-1921.

found Him, have consented to follow Him. Over two-thirds of them were also baptized this year. The three in vestments, had previously been baptized and Confirmed, and acted in the capacity of Crucifer, Flag-Bearer and Server, respectively. Immediately following the Confirmation, the Principal celebrated The Holy Communion ( a beautiful choral service was rendered, with the help of the Choir of St. Andrew's Priory). God be praised that they have been called to this state of salvation; and grant them grace and power to live according to their Christian heritage.



#### SUGGESTIONS OF PRAYER FOR UNITY ISSUED BY THE WORLD'S CON- FERENCE ON FAITH AND DUTY.

The Unity of Christendom can be accomplished only by the Church on her knees. Unity in prayer necessitates as well as precedes unity of action. Prayer without action is barren pietism.

It must be the united prayer of all who believe and confess that our Lord Jesus Christ is God and Man—our Saviour and Redeemer. Individual prayer often seems futile. The consciousness of being one of an "innumerable company," praying for the same object at the same time, strengthens one's purpose in prayer. Prayer means immediate and close friendship with Jesus Christ Who is the Great Intercessor, so that we cease to be lonely the moment we begin to pray. Moreover, when we pray for Unity, we pray for that which He purposes and our prayer is certain of answer.

Never in our lifetime has there been such a striving of mankind toward Unity as now. Men are making bold to take definite steps in the direction of Unity. Therefore our prayer must not be for a vague something which we hope may encompass us without any special plan and effort on our part. We must pray for the prospering of those ventures which the Spirit of God has put into our hearts to undertake, and then we can launch out upon them with wisdom and power. "He that hath an ear, let him hear what the Spirit saith unto the Churches."

The Seven Churches of the Apocalypse represent all the Churches in Christendom. Each has its own merits and demerits. But the condition on which it can retain its privileges and rejoice in its glories, is repentance for, which involves abandonment of, its sins and deficiencies. It is Churches that are called to repentance for their corporate faults as well as individuals for their own shortcomings. No Church can rest in the bland contemplation of its special blessings without jeopardizing its very existence. It can hope to retain its place in God's favor only so far as it recognizes its failures and limitations. Each must set its own house in order for the sake of the well-being of all. And each mem-

ber of the Church must confess the sins of his own Church as his very own.

Let us then fall to prayer with these principles to guide us:

1. That we may come to know the meaning of the Church in its visible organic unity as Christ knows it in its perfection and beauty and power.

2. That our fellowship with God, individually and corporately, may become increasingly and consciously the dominating interest and force in our lives.

3. That both rightness of thought and rightness of character may be our aim in our Fellowship with God.

4. That our fellowship with the brethren may be truly Christian, even to the extreme degree of love required as a matter of course by St. John. Just as our Lord laid down His life for the brethren, so should we be willing to lay down our lives for one another.

5. That our love may reach out far beyond home and country. That we may not stop short with patriotism but relate ourselves to all men everywhere in sympathy and brotherliness of thought and intention.

6. That we may be content only with our Lord's interpretation of unity and seek to cover what, according to His mind, is the meaning of a united Church.

7. That we may keep true proportion in our life in the Church, exhibiting passionate loyalty to those things which are obviously of God and sitting lightly to the lesser and variable features of Christian fellowship.

8. That we may work wisely as well as pray without ceasing for the removal of misunderstanding and the obliteration of prejudice throughout Christendom.



#### PAAUILO MARRIAGE.

On February the 4th Miss Elsie Lidgate was married to Mr. James Corstorphine of Kauai. It was one of the most charming ceremonies witnessed in Paauiilo. The bride entered the Church leaning on her father's arm, while the organ pealed out the soulful melody of "Lohengrin's Wedding March." Miss Dorothy Lidgate, the bride's sister, was bridesmaid and Mr. Adam Scott supported the groom. The color scheme throughout the beautiful decorations was in white and green.

There were 60 in the Church to witness the ceremony. After the Church service the bride and groom and a host of her friends returned to the beautiful home of the bride's father, Mr. Anthony Lidgate, where refreshments were served and the young people danced till midnight.

Mr. and Mrs. Corstorphine left the Island for their home on the following Sunday's steamer.



#### PAAUILO.

Easter morning opened with drenching showers and the weather was certainly most unpromising. Regardless, however, of such a telling handicap, there was a splendid congregation present. The day before, the Church had received its Easter day touches at the hands of our young ladies and looked quite pretty. Nine came to Holy Communion. Music and services were thoroughly enjoyed.



#### SAINT PETER'S CHURCH.

A pantomime entitled "A Doctor's Marriage" was tendered by the St. Peter's Woman's Auxiliary in Davis Memorial Hall, on the 15th of April. Every seat in the hall was occupied and many more were obliged to stand.

It was during the Manchu regime that in the conferring of a doctor's degree to any student, the examination must be taken in the capital of China and the announcement was to be made by the Emperor from the throne.

In China the greatest event in the life of a man is marriage, and the pantomime began with a young man who, after having been pronounced a doctor by the Emperor proceeded home, and due to his success, the village was put to prominence and he himself was highly praised, honored and greeted by all and everywhere. Friends and relatives poured into the doctor's home to congratulate him, and besides bringing him many kinds of gifts.

The guests took great interest in the young doctor and so began to talk to the parents the next big event, and that is to get him matrimonized. The proud parents consented and the doctor agreed; as a go-between or match-maker was called for.

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The match-maker, with affection and eloquence, then proceeded to make arrangements with the parents of the girl, and when this is accomplished, both parties agreeing and are satisfied, arrangements for the sending of gifts were made. When this is done, the next procedure was to have the wedding gifts presented, but the gifts are of greater value and with much more elaborateness than the engagement gifts.

On the wedding day, feast was served to all those invited, Chinese band rendering the music and fire works displayed. Generally monks are asked to chant the prayers and perform the ceremony, but because of the difficulty in getting a girl to shave the precious hair to baldness, the women were contented to have a clergyman performing the ceremony.

No admission was charged, but an offering was taken, and the total receipts for the evening was \$305, which was cabled to New York by Bishop Restarick, from there it will be cabled to China.



On the night of Ascension Day at 7 p. m. Bishop Restarick was at St. Peter's Church confirming a class of three, after the historic rite, the laying on of hands, the Bishop gave them and the Congregation in general some valuable instructions, which is worth the while to travel a long distance to listen to. In brief he said, that today being Ascension day, we should all think of Heavenly things rather than earthly things, for this reason God after a certain period takes away our lives, furthermore, he said that our lives are taken away, because it is dangerous to men, just as a mother taking away a razor or any other harmful instrument from a child, which is dangerous to the life of the child.



St. Peter's Church is greatly in need of a Parish House, estimated at \$25,000, and because of this urgent need Mr. Harry H. Kong, president of the musical club, will soon begin getting the members together for rehearsals for an opera entitled Pinafore entitled His Majesty's Ship, the proceeds will all go towards the Parish House fund. The Senior and Junior Woman's Auxiliary during the summer is contemplating a fair with the same purpose.



#### SOME THOUGHTS ON AMERICANIZATION.

Americanization seems a word to conjure with of late, a word found on the lips of the educated and uneducated, the thinker and the verbose speaker of wondrous nothings, a word ever flowing from the vituperous pen of the so-called critic and the ready writer. It carries a vast amount of meanings, and, in fact, one is oft at sea to learn just what the author does mean. A hazy thing is almost valueless; a clear note is generally heeded.

I take Americanization to mean the process by which those anti-Americans and nondescripts, who can become Americans, are changed into loyal, whole-hearted American

citizens. Such an one, I believe, is he who is loyal to the ideals and the laws of the United States of America. For the American to reach the class in question, I find two main avenues of approach; first, sympathy; second, an understanding of the problem. For those to be Americanized I find also two means of power; imitation, first; second, study and assimilation.

Well and good, then look to ourselves—Americans!

We were born in the cradle of misunderstanding, bigotry and criticism. Struggles and strife surrounded our early years. Experience then behooves us to try, first of all, to be sympathetic with those whom we would win. Further, we must study carefully our problem. What are the main difficulties to be overcome by those whom we wish to transform into American citizens—and, mark you, satisfied and whole-hearted American citizens? Be sure that we who are to win have the qualifications necessary to lead and admonish. This leads to the part of those who are looking toward a possible American citizenship. They will imitate first. It is so in all life. The child imitates the parent, the scholar follows the movement of the teacher. Ah, there is something to think of. Are we worth imitating? Is our example one of a true, loyal American, upholding the laws, opposed to vice, intelligent and careful? If not, what a reward is to be reaped by imitating you and me! Then, the possible-American is to study and learn of America, her heritage, her just pride, and her right demands.

What better instrument than a true, consecrated American Church School. Here, first and foremost, Christianity, the religion of Him whose teachings form the ideals of true Americanism, is in the forefront, not the background. Here, by Christian and consecrated mentality, the youth—the coming citizen—receives a well-rounded instruction, a deep sympathy, an understanding heart, and ear ready to listen to his problems and an earnest desire to help solve them. Kneeling

together before the same altar, he learns of Him who knows neither, Greek nor Jew, bond or free—but calls them all His own. In the class room by example, precept and doctrine the fundamentals of American Democracy are taught. Religion and daily life form one beautiful harmony.

How does it work here in our own islands. Taking Iolani School as an example, for I know of it first-hand, the principles of devotion, loyalty and sympathy as found in Christ and His following, ever and anon comes to the front. When the war god shook his gory locks and threatened humanity, out of a possible one hundred and twenty-five, sixty-six gave of their services, four giving their all—life itself. Two graduates, out of about ten, personally told me their ambition was to perfect themselves (and they are now studying in universities, one making a remarkable record) and return to their own country, there to carry the message of Christ and the principles of American Democracy. Read of the lives and ideals of the fathers of our country and we soon find Christianity as the Great Ideal and Common Law of America. Iolani endeavors and, in a measure, surely succeeds in giving the true tone of progress—not Americanized Christianity, but Christianized Americanism. Dr. Sun Yat Sen, the first President of the Chinese Republic, a former student at Iolani, in addressing a body of students, said, "Brothers, applied Christianity is our true need." True for the world. Christian Americanization is the need of America. Yes, the Church School, loyal to its God and its Country, has a powerful and enviable position in the problem of Americanization. May God bless it in its efforts. May you serve it with your support.

D. R. OTTMANN,  
Principal, Iolani School for Boys.



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# Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.  
Entered at the Post Office at Honolulu, Hawaii, as  
Second-class Matter.

MAY : : : 1921

LELAND H. TRACY, - - - - Acting Editor  
E. W. JORDAN, - - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

## CATHEDRAL REGISTER. BAPTISMS.

- March 2.—Leonard Jarrett Visser,  
by Canon Ault.  
“ 6.—Brandt Kalanikahuli Hughes,  
by Canon Ault.  
“ 9.—Nora Kahakulani Wright,  
by Canon Ault.  
“ 9.—Charles Andrew McWayne,  
by Canon Ault.  
“ 20.—Walter Woo Chu,  
by Canon Ault.  
“ 26.—Albert Edward Lloyd,  
by Canon Ault.  
“ 2.—Jean Black,  
by Bishop Restarick.  
April 3.—Barbara Louise Wall,  
by Canon Ault.  
“ 10.—Edmund Hedemann,  
by the Rev. D. R. Ottmann.  
“ 11.—George Haruto Kodama,  
by Rev. D. R. Ottmann.  
“ 11.—James Anipero Arashiro,  
by Rev. D. R. Ottmann.  
“ 11.—James Lum Choy,  
by Rev. D. R. Ottmann.  
“ 11.—Frank Fu Lin,  
by Rev. D. R. Ottmann.  
“ 11.—David Sanford Hooper,  
by Rev. D. R. Ottmann.  
“ 11.—Edward Wat Wing,  
by Rev. D. R. Ottmann.  
“ 11.—Timothy Takeo Inouye,  
by Rev. D. R. Ottmann.  
“ 11.—Matthew Katsuo Hayashi,  
by Rev. D. R. Ottmann.  
“ 11.—Paul Tsutomi Nishi,  
by Rev. D. R. Ottmann.  
“ 11.—Clarence Satori Ishii,  
by Rev. D. R. Ottmann.  
“ 11.—Thomas Sadaichi Kataoka,  
by Rev. D. R. Ottmann.



## MARRIAGES.

- March 10.—John Perry, Ludvina Luando,  
by Canon Ault.  
“ 11.—Alton Tyler, Beatrice Koalimoku Carter,  
by Bishop Restarick.  
“ 8.—William Jesserel Mason, Thelma Gertrude Abernethy,  
by Chaplain Bodel.

- “ 26.—Ernest Earl Robert, Vergie Violet Mossman.  
by Bishop Restarick.  
April 6.—Leo A. J. Do Roo, Emma Elaine K. Harrison,  
by Rev. D. R. Ottmann.  
“ 9.—James Fenton Fenwick, Violet Atkinson Searby,  
by Canon Ault.  
“ 16.—Robert William Mairs, Harriette Barker Carter,  
by Bishop Restarick.  
“ 28.—Justin Porter Smith, Mary Waters,  
by Canon Ault.  
BURIALS.  
March 9.—Robert Fountain,  
by Rev. D. R. Ottmann.  
“ 9.—Joseph Morse,  
by Rev. D. R. Ottmann.  
“ 6.—Ida Hastings Morton,  
by Chaplain Bodel.  
“ 20.—Marjory Leimomi Taylor,  
by Canon Ault.  
“ 30.—William Sheppard,  
by Bishop Restarick.  
April 29.—Anthony Richley,  
by Canon Ault.  
General Offerings .....\$1,001.79  
Hawaiian Congregation ..... 96.80  
Communion Alms ..... 19.71  
Specials ..... 231.15

Total .....\$1,349.45  
Number of Communion made during  
April ..... 482

## CHURCH CALENDAR.

- May 1.—SS. Philip and James. (Red.)  
“ 2.—Rogation Day. (Violet.)  
“ 3.—Rogation Day. (Violet.)  
“ 4.—Rogation Day. (Violet.)  
“ 5. Ascension Day. (White.)  
“ 8.—Sunday after Ascension. (White.)  
“ 15.—Whitsunday. (Red.)  
“ 16.—Whitsun Monday. (Red.)  
“ 17.—Whitsun Tuesday. (Red.)  
“ 18.—Ember Day.  
“ 20.—Ember Day.  
“ 22.—Trinity Sunday. (White.)  
“ 29.—First Sunday after Trinity. (Green.)  
June 5.—Second Sunday after Trinity. (Green.)  
“ 11.—S. Barnabas. (Red.)  
“ 12.—Third Sunday after Trinity. (Green.)



## CONFIRMATIONS.

Bishop Restarick confirmed thirteen boys from Iolani on Monday, April 18, when the Church was filled with the children from the schools.

On the Sunday after Ascension he confirmed a number of girls from St. Andrew's Priory, presented by the Rev. D. R. Ottmann after

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they had been carefully prepared by Sister Olivia and examined by Mr. Ottmann as to their knowledge of the Christian religion.

From the first day of his arrival Bishop Restarick has tried to insist that the clergy instruct the candidates for confirmation thoroughly and there was never a time when they were so thoroughly instructed as now.

◆◆◆◆◆◆◆◆◆◆  
**ASCENSION DAY.**

The commemoration of the founding of St. Andrew's Priory was observed as usual by all the boarders attending the 7 o'clock services and all the communicants making their communions. Immediately after the service the procession was formed and proceeded to the Priory Cross where two hymns were sung, prayers said and a very brief address delivered by Bishop Restarick, a special reference being made to the fact that since his arrival this is the first time that the "English Sisters" were not present in a body. Mention was made of Sister Beatrice and reference to Sister Albertina who is not as strong as she was a year ago.

At 9 o'clock on Ascension Day Bishop Restarick celebrated the Holy Communion at St. Clement's, a goodly number being present. On the evening of Ascension Day, at 7:30 o'clock, he confirmed three candidates, two young men and one young woman presented by the Rev. Ernest Kau, who not only had thoroughly prepared them but had given them a written examination as to their knowledge of the Christian religion.

The Rev. D. R. Ottmann took the 10 o'clock service at the Cathedral on Ascension Day, which shows how the few clergy here are trying to keep up the work as far as possible.

◆◆◆◆◆◆◆◆◆◆  
**LAHAINA.**

The Rev. F. N. Cockcroft has a class awaiting confirmation and Bishop Restarick expects to go there shortly.

◆◆◆◆◆◆◆◆◆◆  
**WAILUKU.**

The Rev. J. Charles Villiers has written that he has a class awaiting confirmation which he desires to present at an early date before the young people are scattered. Wailuku took up an offering for the Chinese Famine Fund which resulted in the sending of \$50 to those in charge.

Every Parish or Mission in the Islands has either given to the Chinese Famine Fund by means of an offeratory or has sold stamps which have been sent to us from the Church Mission's House. Besides a generous offering at St. Peter's Church a large number of stamps have been sold by the young people.

These stamps come in sheets of 50 and a whole sheet sells for \$1.50. Of course some take less.

This Church has done its share in contributing to the relief of the famine in China.

**AN APPEAL TO THE WOMEN IN THE CHURCH.**

(Issued by the Executive Board of the Woman's Auxiliary to the Presiding Bishop and Council.)

"Show me your women and I will tell you what you are," said a wise man in judging a nation—a remark which recognizes the fact that the standards and habits of women largely shape the destiny of mankind.

We believe that the position and character of American women has been a great asset in the life of this nation and that through increasing opportunities to express her ideals the American woman has a still greater contribution to make.

At this moment of our history, however, partly as a result of the world upheaval, we are facing a condition which is not only deplorable, but one which reflects unpleasantly on the general character of our womanhood and calls for heart-searching by all right-thinking women.

Reality, we are told, is the note of this postwar period, and it would seem that the emphasis is on the reality of all the forces conducive to the breakdown of high moral standards.

This is manifested in every circle of society and in every phase of life, but particularly in the habits of our women, young and older, as shown in "the decline of reticence," profane language, indecent dress, improper dancing, gambling and a general indifference to reasonable safeguards of proper conduct.

Reports, which are principally hysterical gossip, should be ignored, but accurate testimony from all over the country makes an unpleasing picture, some portion of which at least has a counterpart in every community.

To these distressing conditions the serious attention of every woman in the Church is called, for certainly there never was a time when Christian women were more needed to help emphasize Christian standards.

The most effective thing we can do now is to take concerted action to prove that, as Christians, we "hate the evil and love the good," and believe that life should be a clean and joyous thing, reflecting our recognition

of God our Father and the loving leadership of Christ our Saviour.

Then we ought to recognize that it is a waste of time to shift responsibility for the present state of affairs. As women we are all in a measure to blame, either through ignorance, indifference, or silent acquiescence, if not by actual positive count.

Moreover, as American Christian women, we are responsible for certain ideals and conduct making for "the righteousness that exalteth a nation."

There is no virtue in prudery, and the surest way to dispose of insidious evil is to counteract it with "whatsoever is true, honest, just, pure, lovely and of good report."

For this task, the Executive Board of the Woman's Auxiliary, representing the oldest and largest body of women organized for service in the Church, seeks the cooperation of all our women, and suggests that the Christian women of this nation join in an endeavor definitely to express the standards of Christian womanhood through what they say and do and the things they countenance. Surely the religion we profess makes each of us peculiarly responsible to act as "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

This Board further recommends to all the women's organizations in the Church that they take immediate action to help place the social side of our life on a saner basis.

For which the following suggestions are made:

First: That the approval of bishops and other clergy be sought in our attempt to bring this whole subject before our people.

Second: The formation of committees in every community to arrange:

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society with a view to eliminating the obnoxious features, such as indecent dress, the painting of faces, improper dancing, joy-riding, vulgar conversation, swearing, etc., etc.

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(c) For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form—for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement.

(e) For the formation of influential groups of women and girls in every community who refuse to sanction those things which, according to Christian teaching, lower the standards of life and thought.

Finally, we recommend that wherever there are organizations already considering this matter, the above committees act as far as possible in co-operation with them.



**STATEMENT BY ROBERT E. SPEER,  
PRESIDENT OF THE FEDERAL COUNCIL  
OF THE CHURCHES OF CHRIST  
IN AMERICA.**

Despite the generous response of the Churches to the appeal in behalf of the starving famine victims in China, the supplies of grains and other food stuffs made available by the funds raised in this country are woefully insufficient. Large numbers in the five vast provinces where famine reigns will surely starve to death between now and the harvest time in June unless we in America greatly increase the number and the amount of our contributions.

Fortunately, through the efforts of the American Committee for China Famine Fund, with which the Churches are cooperating, and aided by the missionaries, by the Chinese government, the commercial guilds and the students, an efficient and satisfactory organization for swift and economical distribution is operating now in the stricken area. The crying need is for increased funds with which to purchase greater and still greater quantities of grain. The prayers of our missionaries among the starving are for more food for distribution; and they place their reliance on the Churches in this country.

Heavy as the death rate may have been, the worst weeks still lie ahead, those terrible weeks between now and the coming of the first life-giving crops of spring.

The emergency is one that calls for sustained effort in the raising of the famine relief fund, but especially for an intensified effort now. The Foreign mission boards and the Federal Council of the Churches of Christ in America join in this renewed appeal to the Churches to help carry the starving through the remaining weeks of the famine period.

There are approximately 10,000,000 people now dependent on foreign assistance if they are to survive. Careful surveys have shown

that the relief agencies now in the field can administer effectively \$25,000,000. Some \$7,500,000 has been supplied by the Chinese Government, private charities in China, and relief agencies in Japan, Australia, Canada, England, and other interested countries. China is looking to us for the remainder.

Contributions may be sent to any foreign missionary board, or directly to Vernon Munroe, Treasurer, the American Committee for China Famine Fund, Bible House, New York City.



**STATEMENT BY BISHOP GAILOR.**

China's distress makes necessary at this time a special appeal to the Churches and to compassionate Americans everywhere for still more generous aid for the starving in the famine regions.

The passing of the winter has reduced the suffering, but not the need. The need for food is greater than before. Whole provinces, with their numberless impoverished villages, are more than ever dependent on the relief that is reaching them from this country. And

that relief is sufficient for only a few of the unfortunate in peril of starvation. Its volume must be very greatly increased, and at once.

The problem of buying, transporting and distributing relief supplies has been fully solved; the important thing is to get funds for the purchase of food in sufficient quantities to supply the needs of the hungry until the June harvest which will bring permanent relief to the stricken provinces.

The tragic situation of the famine victims is especially appealing to the Churches of America whose missionaries, for a century, have been spreading in the now stricken land the message of Him who was all compassion. The death toll from starvation will depend on the response of the Churches. By prompt, generous and sustained giving they can very greatly lessen it. If the prayers of the relief workers, our missionaries most of them are to be answered, our churches will set a new example of generous giving.

THOS. F. GAILOR,  
President of the Presiding Bishop and Council of the Episcopal Church.  
March 22, 1921.

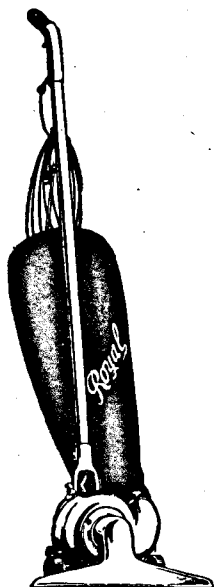
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**'PRINCESS CHRYSANTHEMUM' PRESENTED BY THE CHOIR OF ST. ELIZABETH'S CHURCH.**

(From the Review by Walter J. Adams.)

There were a lot of things we liked about the operetta, "Princess Chrysanthemum," last night, but chiefly we liked "Saucer Eyes," the Bandit Cat, and his, or her gang of trusty varlets.

We liked the Bandit Cat because he, or her, openly and avowedly declared himself, or herself, as a bad cat, and then proceeded to dispute this statement by wearing a most amiable smile during the encore.

Now nobody can convince us that this was really a bad cat. Perhaps it was a cat embittered by a shattered romance or two, but not by any means a vicious cat. And the band of varlets, in the Cave of Inky Night, might declare all night long that they were vicious, savage, mean and terrifying, but no power on

earth can convince us that they were anything but seven deliciously, daintily, delectably, lovely little villains who sang of crimes and misdemeanors in a way that made us want to applaud louder than any one else in the audience.

The operetta was a great, and agreeable, surprise to us, who had gone over with the expectation of seeing grownup amateurs waste a lot of time that would have been better spent in working on their I. C. S. courses at home. We found, instead, a dainty, tuneful, restful performance put on by young Oriental-Americans all of whom are members of St. Elizabeth's Mission. The choruses, as in the case in nearly all presentations that take place in, and under the auspices of, St. Andrew's Cathedral, were excellent and showed evidences of good coaching. The costuming was remarkable and worthy of a more elaborate stage setting (which, by the way, was impossible.) The work of principals and

chorus alike was far better than is usually found in a juvenile performance.

We left early, having to return to the office, and so we do not know whether Princess Chrysanthemum finally was married to Prince So-Tru or not, but we hope she was. Prince So-tru, by the way, waves a wicked sabre. And we will state that the Emperor was the kind of an Emperor we like. He was chummy with his subjects to say the least, and did not show the signs of hauteur that one usually associates with emperors, even though he possessed the first moustache that we have ever seen upon a Chinese. But of course we have never seen a Chinese emperor and so do not know how they wear hair upon their faces, if any. The Court Chamberlain is just what a chamberlain should be in operetta. He was continually in bad with the emperor, and . . . oh, well, you know how it goes.

The affair was Mikadoish but upon a less involved scale. If we are not mistaken we heard reference to a "Waterbury" purchased for two and sixpence. But it might have been "two six bits."

Shortly after the second act commenced we had to return to the office.

But we would like to know if the tuneful story of Princess Chrysanthemum is to be presented again for we imagine that the Bandit Cat, who was holding the Princess Chrysanthemum captive, was overcome by the good prince, and we have a sneaking feeling that the bandit cat was well worth watching even though defeated. And if it is presented again we would like to sit through it all just to watch the beautiful picture made by the principals and chorus in their Chinese garments. Also because while we have vast admiration for the emperor, chamberlain, princess, princes, and all, we are vitally interested in the wicked cat and the equally wicked and desperate band of varlets in the Cave of Inky Night.

And since the purpose of this is really to tell what sort of a performance it was we will unhesitatingly state that it was great. It was not the most finished affair in the world, but we would rather see one of its kind than a thousand of the usual type. Because it is different, in that it was essentially a simple, beautiful affair that pleased we older children as well as the young ones.

Those who, as principals, took part in the operetta, are as follows:

Princess Chrysanthemum .....Helen Tyau  
Emperor What-For-Whi .....Harry Kong  
Court Chamberlain, Top Knot..Wai On Shim  
Prince So-True .....Daniel Ching  
Prince So-Sli .....Moses Tyau  
Saucer Eyes .....Theodore Ho  
Fairy Moonbeam .....Lydia Tyau  
Tu-Lip .....Daisy Kong

Scene 1: The royal garden.

Scene 2: The cave of Inky Night.

Scene 3: The royal garden.

The operetta was given for the benefit of

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the Famine Sufferers of Northern China, and also for the support of St. Elizabeth's Choir. Two hundred dollars, proceeds from this operetta, have already been sent to China, where we trust it will be the means of saving many of those unfortunate peoples.

◆◆◆◆◆  
**CHURCH NOTES.**

The recently established theological school in Porto Algere, Brazil, has received an anonymous gift of \$20,000 for the necessary land and buildings. The young men of the seminary have heretofore been housed at the school of the Southern Cross, which is doing a splendid work with the boys.

St. Paul's School (colored) Lawrenceville, Va., turned away nearly 300 students this year. It has 577 enrolled. They need money for new buildings.

At St. Paul's Church, Des Moines, each organization gives one-tenth of its income to missions.

The Rev. Archibald R. Mansfield, superintendent of the Church Institute for Seamen, New York City, described in a recent speech their new wireless equipment, installed on the roof of the Institute for the purpose of receiving and sending messages regarding medical treatment for sick sailors at sea. They also have an agency for locating missing men.

We have eight schools for Negroes including the Bishop Payne Divinity School in Petersburg, Va. The southern dioceses gave

this year \$22,500 toward their support. We now lead in this work.

The work of Bishop Rowe and the late Archdeacon Stuck on the fisheries question, has borne fruit. Canneries on the Yukon, Copper and Kuskokwin rivers will be forced to close September 1, 1921.

The United States authorities in the Canal Zone have shown their confidence in the Church by offering us the use of a splendid piece of property in Ancon on condition that we erect upon it buildings worth \$1000,000. The National Council has authorized Bishop Morris to accept. The late General Gorgas, who did so much for the Canal Zone, was senior warden and lay-reader at St. Luke's, Ancon.

St. Paul's Cathedral, Hankow, China, with 355 communicants, has become self-supporting. They have three women on the vestry.

When 300 children, in a school for the deaf, in New York City, heard of the Chinese famine sufferers, they gave from their meager lunch allowances nearly two hundred dollars.

The diocese of Pennsylvania has arranged to take over the Americanization work among Poles, Italians and Hebrews in Philadelphia.

The Department of Religious Education had nearly thirty summer schools last year helping to train a total of five thousand teachers and parish workers for their winter's work.

There is one center of our Church work in China where no modern church or school buildings have been provided. Special ef-

forts are now being made to equip this work properly and free it from the dilapidated old Chinese building which it has outgrown. The place is Nanchang, a city of more than half a million, in Central China, in the district of Anking. It is the capital of a fertile province, the center of education and trade for twenty-six million people, and the most recently opened center of our work in China.

Classes for foreign-born mothers of school children are conducted as a part of the public-school system of Los Angeles.

In an effort to bring future Chinese students into quicker and closer contact with the Church upon their arrival in the United States, an ex-student in Shanghai who was a member of the Chinese Episcopal Club in Columbia University, New York, is going to Hankow to address the next meeting of the Synod of the Chinese Church, to tell them of the work of Chinese Episcopal Clubs in the United States, urging that future students be informed, before their arrival, of the welcome offered them.

◆◆◆◆◆  
**ST. ELIZABETH'S SALVAGE ROOM.**

It has proved itself to be a very profitable plan, to have a room arranged to show what there is on hand to sell, in the Salvage Room at St. Elizabeth's. Already there is on hand quite a sum on the second hundred dollars to be paid on the mortgage; it is too much to expect probably, that so large a sum can be

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paid often, but even a little sometimes will in time clear it off.

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#### PERSONALS.

The Rev. Lewis Ernest Durr, Rector of St. Mary's Church, Hillsboro, Ohio, and a classmate of Guy Buttolph of this city, has resigned his parish to dedicate his life to service in the leper colony which for thirty years Mrs. Riddell, an English woman, has conducted in Japan.

Many Church people will remember that the Rev. Mr. Durr was some time in Honolulu during the latter part of 1920 and preached on two occasions at the Cathedral.

Mr. Durr intended to take a trip around the world but finding that it was not possible to get passports through India he returned sometime ago and went to Ohio.

It was announced in Mainland papers that he had resigned his parish to dedicate his life to service in the leper colony at Molokai, in the Hawaiian Islands, which of course was absurd but many people have no idea of any other leper settlement except at Molokai.

The Rev. Mr. Durr went west on a recent mail steamer to Japan and calling on Bishop Restarick told him briefly that he intended to do what he could for the sufferers in the colony which has been presided over by Miss Riddell.

The Church of England has several leper colonies in various parts of the world, but this Church does not usually advertise what it is doing. Sometimes we think that this is a mistake and that people should be informed of such devoted enterprises as this.

The Japan Advertiser in a recent issue had quite a long account of the work of Miss Riddell. One passage we may well quote: "This Hospital, which in Japanese, has the beautiful name of the Resurrection of Hope, has with it brotherly and sisterly kindness, which leads them to belief in God."

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**PROPOSED CONTINUANCE OF NATION-WIDE CAMPAIGN WORK.**

The cardinal features of the extended programme of work of the Nation-Wide Campaign for 1921, as adopted by the Presiding Bishop and Council, were set forth by the executive secretary of the Nation-Wide Campaign Department in his report to the February meeting of the Council, as follows:

"It should be noted that from this time on the policy of the Department must of necessity be more largely educational than has been possible during the first period of the Campaign. If the prime object of the Campaign, on its financial side at least, is, as has so frequently been stated, to raise the whole standard of giving to a higher plane rather than to obtain a definite sum of money for the support of the Church's present work, then the policy of the Department, which is responsible for such an objective, must be that of a progressive education and training of the whole Church to meet fully all of her obligations as they arise.

"With a view of carrying out this policy, the Department has planned for the present year:

"First: A series of follow-up educational conferences in several dioceses in the East. The first of this series of conferences will be held in Rhode Island from February 20th to March 4th. Arrangements are being sought with two other dioceses, Delaware having already given the tentative consent of its bishop. Into these dioceses will be thrown, for the period of two weeks each, the Department's secretarial staff, aided by the secretaries of the other Departments of the Presiding Bishop and Council, and certain bishops and clergy who have had marked success in applying the methods of the Campaign in their own field. These conferences will be largely of the nature of earlier campaigns conducted before the Nation-Wide Campaign in such centers as Baltimore, Chicago and St. Louis. Their immediate effect should be a concrete illustration of the maximum results possible where the work of preparation is thoroughly done in every parish and mission in a diocese, by leaders thoroughly informed and trained for such service.

In other words a convincing demonstration will be given to the whole Church.

"Secondly: The Department is endeavoring to secure a place on the programme of each of the larger Summer Schools for a five-hour course on the general subject of 'Parish Organization and Administration in Line With the New Order Recommended by the Presiding Bishop and Council,' and in force already in many parishes and dioceses of the Church. These courses of practical instruction will be conducted by the secretaries of the Department. Effort will be made to secure attendance upon these courses by as many as possible of representative clergy and lay workers from the district or province in which each of these schools is located.

"Thirdly: In the months of April, May, June and September, it is planned, with the cooperation of diocesan authorities, to hold three-day training conferences for selected leaders in at least forty dioceses of the Church. These conferences will be held at some convenient point within each diocese, their function being to train a sufficient number of leaders, clerical and lay, in each diocese to make it possible for them to hold parish conferences in every parish and mission within their own diocese before the period of the next canvass. In this way it is hoped in a short time to equip each diocese to do its own work of education and training without the use of the secretaries of this Department.

"Fourthly: During the year a beginning will be made by the Department in the holding of institutes, in parishes strategically located, for the training of leaders of discussion groups and of workers in the various departments of parish activity. In the conduct of these institutes the secretaries of the other Departments of the Presiding Bishop and Council and of the Woman's Auxiliary will be called upon as leaders and instructors.

"Fifthly: A definite programme for the education of the Church in the principles and methods of Christian Stewardship is being planned and will be vigorously pushed during the year, especially in connection with the proposed Centennial Celebration of the Domestic and Foreign Missionary Society."

**Steps Taken.**

Referring to the first point, attention is

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called to Bishop Perry's article in the April issue of "The Spirit of Missions" and of "The Church at Work." Following immediately upon the Rhode Island engagement similar conferences were held in the Diocese of Albany, covering a period of one week.

Referring to the second point, the Department is glad to report that place has been given on the programmes of the Summer Schools at Wellesley, Geneva, Princeton, Racine, Sewance, Charlottesvillle and Raleigh. Each diocese in the vicinity of any of these Summer Schools is urged to secure the attendance of as many as possible of the clergy and laity whom the diocese looks to for leadership in carrying forward the work of the Nation-Wide Campaign. The Central Office will be pleased to be informed as to the probable number of leaders from each diocese who are expecting to take this course, and what school they expect to attend.

Referring to the fifth point, the Department is offering to the clergy, for selected distribution, copies of booklets on "Stewardship," by Bishop Johnson of Colorado (dealing with the stewardship of money), and "If I Were a Layman," by Bishop Fiske of Central New York (dealing with the stewardship of service); and there will shortly be ready a tract on "Proportionate Giving." Details concerning the distribution of these tracts will be communicated in due course.

**This Year a Supreme Opportunity.**

While still stressing the importance of a continuance of the programme of the Campaign, especially as a preparation for the annual canvass, the Department feels that an essential part of its work this year is to help convey to our Church people the significance of the Centennial Celebration of the Domestic and Foreign Missionary Society, to be observed some time in the fall. An intelligent participation in this celebration on the part of Church people will be a most effective educational factor in rallying the Church to the fullest support of her Mission, and will thereby carry forward all that the Nation-Wide Campaign stands for. As the Centennial year, as well as the last year of the Triennium, the Church is now facing her supreme opportunity to realize the objectives which she set for herself at the last General Convention. To lose such an opportunity to rally the whole strength of the Church would be almost irreparable.

Further information about the Centennial will be forthcoming from time to time from the Department of Missions through a special committee, appointed by the Presiding Bishop and Council, charged particularly with this work.

The Department recommends as the date for the annual financial canvass this year the Sunday next before Advent, being November 20, 1921.

As a result of last year's work the Department feels that the 1920 Handbook is ade-

quate for the guidance of the parishes in 1921 without any supplementary edition. The diocesan campaign committees are requested to regard this present communication as embodying all the additions to the normal methods of the Campaign which the Department feels are needful this year.

The Department would urge particularly the completion of the group organization in all the parishes, as outlined in the 1920 Handbook and for the purposes stressed above in point four.

### Pledges for 1921.

The Nation-Wide Campaign Department desires to let the Church know what it knows concerning the pledges for 1921 in the annual canvass of last November. No announcement has been made heretofore for the reason that it was hoped that a fairly complete report covering all of the dioceses might be available. Up to the present time, however, reports have been received from only 35 dioceses and these reports are so fragmentary as to give no sure indication of what the total receipts in any diocese for 1921 may be.

Kansas, South Dakota, Vermont, Washington, Erie, North Carolina, Marquette, South Carolina, Virginia, Kentucky, Lexington, Florida, and Georgia—or a little over one-third of those making reports—have filed practically complete returns. Of these, the Diocese of Virginia alone has the honor of having recorded more than 100 per cent of the total quota. Without doubt, Maryland, West Virginia, and East Carolina (from which no detailed reports have come) will likewise again be found in the 100 per cent column when the year ends.

In addition to these notes of encouragement, it should not be forgotten that about ten dioceses, among them the strong dioceses of Massachusetts, Michigan, and Western New York, did not come in on the basis of increased contributions until Easter, 1920, and will, therefore, have the advantage of largely increased offerings during the present year.

As showing that there have been good gains in many quarters, it is to be noted that the congregations in Connecticut which have reported show a 29 per cent advance over their pledges of a year ago; Vermont pledges an increase of nearly 50 per cent as compared with her gifts last year; New York feels confident of a gain of 10 per cent; New Jersey reports that 37 congregations have subscribed 40 per cent of their quotas this year as compared with 25 per cent last year; Florida shows an advance of approximately 50 per cent over last year's pledges; Southern Florida likewise has gone forward a bit; Southern Ohio shows a bulk increase of \$5,000; Los Angeles marks perhaps the most notable advance in the Church, the report being that 65 of the 85 congregations have made an increase of 52 per cent over their pledges for last year; Utah has moved forward substantially and expects to reach 75 per cent of her quota.

There are some dioceses in which the pledges for this year do not compare so favorably with the amounts paid last year. These, however, are more than outweighed by the advances noted above. The advances have come in the stronger centers where, for the most part, the Campaign did not achieve as much comparatively as it did in other parts of the Church. In other words, the line is being moved up and consolidated.

When one considers the business depression which has swept the country and then realizes that the Church has moved forward, in some measure at least, in its financial expression, there is much in the situation to give encouragement and confidence for the future.



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Christ Church W. A., Kealahakua, Hawaii, tablecloths .....	20.00
St. Augustine's W. A., Kohala, Ha- wail, tablecloths .....	7.00
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many boys of school age in the Islands, and

although business and professional men there  
have offered financial and personal aid, the  
school has been closed for lack of teachers.



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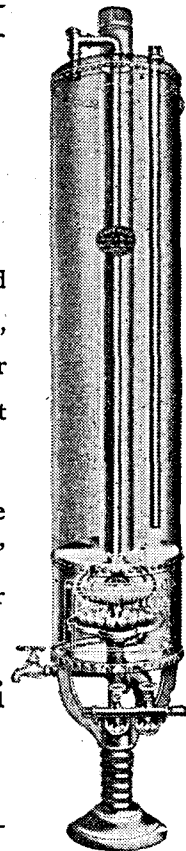
What is a "good Churchman?" There are  
many ideas prevalent. There is that large  
class who have been born in the Church,  
brought up in her "ways," who have never  
been attracted by any other phase of Chris-  
tian thought, who have steered clear of all  
entanglements with other communions, who  
have "gone to" the Church, "paid to" the

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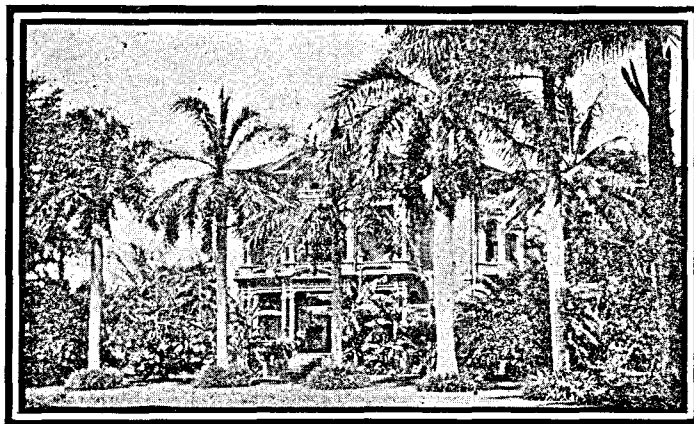
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Church all their lives. These people have a strong attachment to the Anglican Church, they appreciate her services in a dutiful way, they honor her traditions, they admire her dignity, and they "could not think of belonging to any other." They are often generous with their money. Nevertheless they are "Wooden Anglicans," as an honored friend of mine used to call them. Jesus is an honored Name to them, but He is not a Living Personality who as Lord and Master commands their whole lives. These "good Churchmen" act in the affairs of every-day life just like any cultured heathen might act. The great principles of Christ are not seen in their every-day lives; Christ has not the devotion of their hearts and lives. Many of them are "blasphemers"; others are "sharp" business men; others are "foul mouthed," "filthy" in their conversation. There is little sign of the Christ in their daily lives and conversations, yet they would be indignant if any one were to say that they were not "good Churchmen."

There is another class of "good Churchmen" who attach the word "good" to the observance of certain customs and practices. They always insist on "fasting" communion (an excellent custom in itself); they insist on the Eastward Position and the six points of ritual—the six points have now grown to more like sixty points—the mixed chalice, the wafer bread, vestments, lights, etc. The one who observes these points of "Catholic practice" is a "good Churchman"; the man who does not is a mere Protestant—no Churchman. These judge the "goodness" of Churchmanship by the observances of these various practices. But Christ Jesus does not influence their lives any more than He does the lives of the other class I have referred to. They are worldly minded, proud, self-righteous; just as loose in their business and personal habits—they do not live as Jesus did, in harmony with the Father's will. These people are not necessarily "good Churchmen" at all.

Let us get back to the foundation. What is the Church? "The Body of Christ." The Body of Christ must show Christ's Life through its members. The member of His Body, the Church, who is living the Life, and showing in his every-day life the very Spirit of Jesus Christ, he is the good Churchman—the living epistle of Christ, known and read of all men. The "good Churchman" is the man who is living the Christ Life every day, in the home, in the social circle, in business, in politics. He lives the life because his heart loves Jesus, and he shows his love by his works. This living Christian will hold the faith of Christ in its entirety; he will follow regular customs and practices of the Church; but he will put the spirit before the letter, and he will not judge his brother in these externals, because Christ fills his heart, and he knows that life may be expressed in different ways. The man who loves Christ will be ever

ready to express his love and devotion; and will be quick to detect love's expression that differs from his own. Love will be ready, too, to suppress its own inclinations, and to conform to the customs, and practices of others. Rigidity is not the ideal of healthy life.

Let Churchmen then "hold the faith," as the Church has preserved it for us; but let them live the faith which the Church has preserved. A faith which is merely theoretical, which does not inspire to works, is indeed dead.—The Bishop of Montreal.

**EACH IN HIS OWN TONGUE.**

In connection with its work among the foreign-born, the City Mission of New York reports that last year its hospital chaplains received from the Bible Society Bibles and Gospels in Greek, Spanish, Norwegian, Swedish, Dutch, Russian, German, French, Arabic, Finnish, Chinese, Hungarian, Italian, Roumanian,—and Braille for the blind.

**PAPAALOA.**

Throughout the day the weather continued most unpropitious, yet in spite of this fact Papaaloe Church had the largest congregation at Easter in all the 10 years of my incumbency here. Forty-two were present, while 16 partook of the Holy Communion. The decorations and music were pleasing and inspiring. Miss Pepin sang as a voluntary, "Hold Thou My Hand Dear Lord," and her sweet voice lent a rarer charm to the beautiful song.

**PAPAALOA WEDDING.**

A charming wedding was solemnized at Papaaloe Church (St. James) when Miss May Watt and Mr. James Beatty were united in the holy bonds of matrimony. The ceremony took place on Saturday, April the 9th, before a host of friends who filled the Church to overflowing. There were 80 present.

The Church was very prettily decorated in green and white. The bride, gowned in white satin and leaning on her father's arm, entered the Church at 8:15 p. m. Wm. Brown, who officiated at the organ, played Mendelssohn's wedding march, and Miss Pepin sang "Oh Perfect Love" at the close of the ceremony. After the Church service, a sumptuous banquet was partaken of. Many toasts proposed and many crisp and witty speeches interlarded the courses served. After the feast the young people danced till midnight. Miss May Watt is the only daughter of Mr. Hugh Watt, the head luna of Papaaloe Plantation.



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