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THE COMING OF BISHOP LAMOTHE.

On Tuesday evening, August 9, Bishop J. D. LaMothe, D. D., recently consecrated Bishop of Honolulu, reached this city. He was accompanied by Mrs. LaMothe and family. Already Bishop LaMothe has struck strongly into the life of the Church and of the community. His splendid presence, his kindly, genial bearing, and his wholehearted devotion to the work of the Church have inspired all who have met him, and the Church counts itself most fortunate in having one as Bishop LaMothe to take up and carry on the work here in these Islands.

Though the hour was late when the boat reached the wharf,

many Church people were there to welcome the Bishop. On Saturday afternoon at Kaaławai, at the beach home of Mr. John Guild, men and women of all nationalities and creeds gathered to meet and welcome Bishop LaMothe and his family. Among those who were presented to the Bishop at this time were the Bishop of the Roman Catholic Diocese of Honolulu, the pastors of the Central Union, the Christian and the Methodist Churches, besides leaders in the Salvation Army and the welfare work of the city. At this gathering Bishop LaMothe had an opportunity of observing the truly cosmopolitan work of the Episcopal Church here in the Hawaiian Islands, for there were representatives of the Chinese, Japanese, Korean, Hawaiian, as well as the English and the American peoples there, all communicants in the Church, all meeting on an equality, all representing definite places in the social and the religious life of this community.

A large congregation gathered in St. Andrew's Cathedral on Sunday morning for Bishop LaMothe's first message on "The Place of the Church in Life." In the evening a united service of all the Episcopal Churches in Honolulu was held in St. Andrew's Cathedral, the choir for the evening service being composed of members of the following choirs: St. Andrew's Cathedral, St. Andrew's Hawaiian Congregation, Epiphany, St. Peter's Chinese, St. Elizabeth's Chinese, St. Luke's Korean. In his sermon Bishop LaMothe spoke of the great appeal this service made to him, especially the thought that all these different peoples and nationalities could, in a common tongue, worship a common God and Saviour, Jesus Christ.

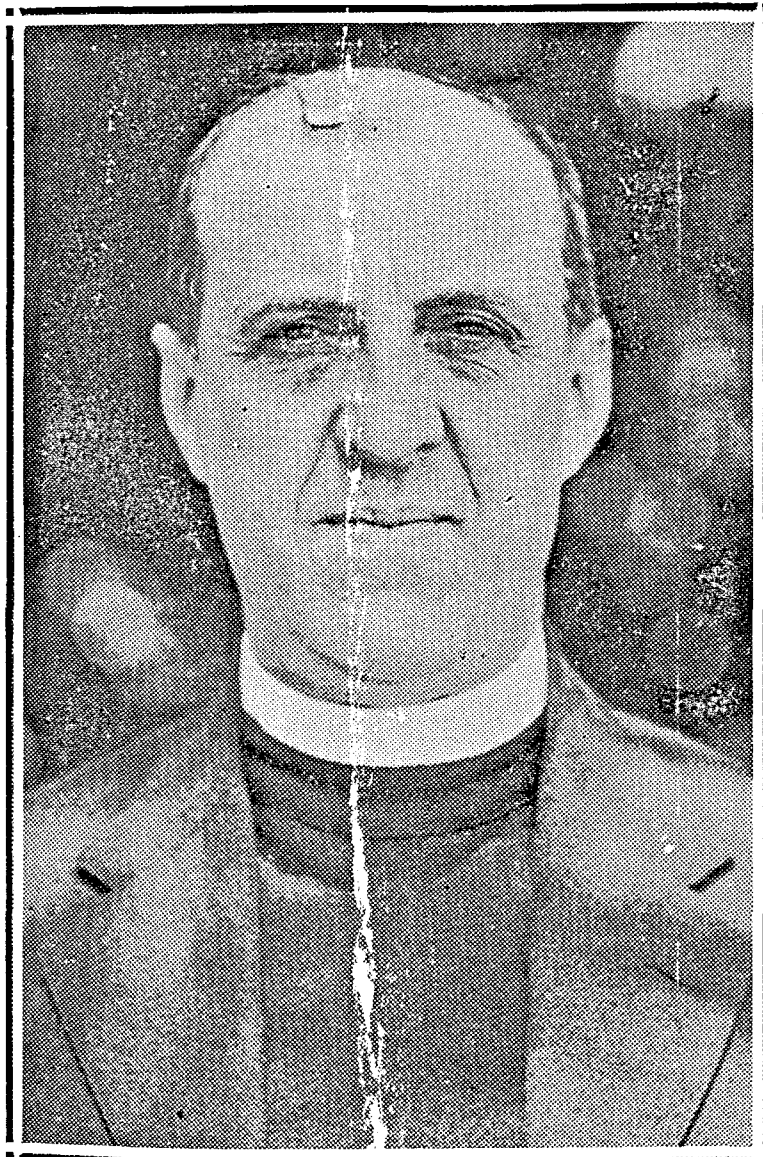
As a word of greeting, Bishop LaMothe gives the following message to the Churches in the Hawaiian Islands:

A MESSAGE FROM THE BISHOP.

I take the opportunity afforded me by the Chronicle to send out to all the Clergy and people of the Missionary District a word of greeting as I come among you to assume the duties and relations of a Chief Pastor with his people—a relationship and work which is a many-sided one, filled with privilege and at the same time with great responsibilities, which, as I told the congregation at the Cathedral in my first sermon to them, I cannot hope to meet and bear successfully without the help of God, which I know I have, and without the sympathy, support and loyalty of all, Clergy and laity. And this I believe from my heart you will accord me. It is only thus I dare undertake this important work.

I come among you without any preferences or prejudices, and with the sole and single-minded purpose of doing what is in my power to help forward the cause of Christ and His Church—as a Priest who ministers the offices of the Church, as a Pastor who shepherds and guides the flock committed to his care, as a leader endeavoring to direct your Christian energies.

But above all I come as an Ambassador of Christ, as a preacher of the Gospel. Our Lord commissioned His disciples and said: "Go ye into all the world and make disciples of all the nations—teaching them to do all those things which I have commanded you." This must ever



BISHOP JOHN D. LAMOTHE, D.D.

be the great work—to tell to suffering, struggling and sinning humanity the “old, old story of Jesus and His love”—a love which found its ultimate expression on the cross, that He might draw all men to himself.

It is only as the Crucified Christ is lifted up before the eyes of men and men are drawn to Him that the problems of life can be solved and hearts made strong with encouragement and hope.

Apart from the revelation made by God to men in the incarnation, no one can explain the mystery of life—whence we came—why we are here, where pleasure and pain are so oddly blended—whither we are going. These are the questions to which through all the ages thinking men have given the profoundest thought, and these are the questions to which the glorious Gospel of Jesus Christ alone gives an all-sufficient answer.

The world is very full at the present time of “ists” and “isms,” and men and women everywhere are turning away, like the Athenians of old, “to any new thing,” all of them derogating from the simplicity of the Gospel and the glory and majesty of Christ.

I do not believe that this is altogether due to curiosity and fickleness, but rather do I see in it the hungry heart of man seeking for truth and God. May it not be that the Church of God is largely responsible for all this—first because of our unhappy divisions and our lack of unity in purpose, but most of all because of a lack of loyalty to our Lord.

Far too many Christian people are careless, indifferent, worldly minded; like Demas, they forsake Christ because they love “this pleasant world.” Would that they might answer Jesus’ question, “Will ye also go away?” as Peter did: “Lord, to whom shall we go? Thou hast the words of eternal life.” This is our work: To make men see and believe, by our lives and our lips, that He, and He alone, has the words of eternal life. I realize well the slackness and indifference that is all too easily bred in a tropic climate, but nowhere do I believe the responsibility of a Christian to be a Christian is greater than in these Islands, which are not only Cross-roads of the Pacific, with an influence reaching in every direction, but a gathering place of the nations, presenting an opportunity for sending out “His Light and His Truth” which is quite unique.

The great need at the present time, not only that we may hold what we have, but may lay hold of opportunities as they present themselves, is money and men. It is my hope and prayer that the more important vacancies may soon be filled, and I believe that with loyal cooperation the money will be found to carry forward this splendid work for Christ.

I have no radical changes to suggest or make, but believe the wise course to be to try to carry on the work so admirably laid out and pursued by Bishop Restarick.

It is my purpose, just as soon as it is possible, to visit all the centers of work in the Islands. I trust that you will bear with me as I slowly acquaint myself with a somewhat complex situation—that you will believe that my single-minded purpose is the Glory of God and the welfare of the people over whom He has made me a shepherd and a watchman, and that without criticism you will give to me and all the Clergy your heartfelt cooperation. That God’s blessing may be upon each one of you is the earnest prayer of your friend and Bishop.

JOHN D. LAMOTHE.



“GOD GIVETH THE INCREASE.”

“Never omit a service on account of the fewness of numbers present,” says “The Presbyterian.” “The late Bishop Randall was announced to preach in an Eastern church in behalf of his missionary work in Colorado. Only six persons appeared. For a moment the good bishop hesitated. Finally he concluded that it was his duty to carry out his appointment. The question of congregation was none of his business. Accordingly the service

went on, and he preached his sermon to the six people. In the collection which followed was an offering alone of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The bishop responded. ‘I am the one,’ said the gentleman, ‘who gave you the \$200 last night. But after getting home I did not feel quite satisfied with doing that. I propose to make up the sum to \$1000, and here is my check for the balance.’”

CHURCH CALENDAR.

September 18—17th Sunday after Trinity. (Green.)
“ 21—S. Matthew, Evangelist. (Red.)
“ 23—Ember Day. (Violet.)
“ 24—Ember Day. (Violet.)
“ 25—18th Sunday after Trinity.
“ 29—S. Michael and All Angels. (White.)
October 2—19th Sunday after Trinity. (Green.)
“ 9—20th Sunday after Trinity. (Green.)
“ 16—21st Sunday after Trinity. (Green.)

CATHEDRAL REGISTER.

Baptisms.

June 6—Barbara Vinton Carden, by Canon Ault
“ 14—Sherman Nott Dowsett, by Canon Ault
“ 19—Donald Kealiimaikai Smythe, by Canon Ault
July 1—Albert Bradley Carter, by Canon Ault
“ 1—Beatrix Kealahinoopuna Carter, by Canon Ault
“ 6—Mary Edith Frank, by Bishop H. B. Restarick
“ 10—Kathleen Alice Kelley, by Canon Ault
“ 17—Lydia Namahanaikaleokalani, by Bishop Restarick
“ 31—Patrick Wester Wheeler, by Canon Ault
August 14—Victor Kealiimaikai Boyd, by Canon Ault
“ 14—Henry Bertleman Manuailehua Rose, by Canon Ault
“ 28—Edwin Hubert Kilsby, Jr., by Marcos E. Carver
“ 28—Robert Harvey Kilsby, by Marcos E. Carver

Marriages.

June 8—Lewis Churchill King, Besse Lenore Jones, by Canon Ault
“ 8—David William Anderson, Victoria Roberta Jordan, by Canon Ault
“ 14—Oscar Daniel Jordan, Helen Regena Radford, by Canon Ault
“ 16—James Edwards, Jessie Emma Maxwell, by Canon Ault
“ 25—Ululani Francis Lemon, Eva Vivienne Alana, by Canon Ault
“ 25—Gilbert Wilson Summers, Elise Eva Helene Foeke, by Canon Ault
“ 25—Charles Henry Hose, Hannah Maluwaikoo Lifftee, by Canon Ault
“ 25—Alexander Gordon Gibb, Blossom Adele Ward, by Canon Ault
“ 25—Paul Josiah Thurston, Jane Fenlee Holt, by Bishop Restarick
“ 28—Charles Walter Scribner, Jr., Sybil Crehore, by Canon Ault
July 2—Robert Lee Clarke, Edith Margaret Cottrell, by Canon Ault
“ 9—Charles K. Baker, Margaret Mary Rowe, by Canon Ault
“ 13—Edward Herbert Jewell, Norma Loretta Van Meter, by Canon Ault
“ 20—Herman Edward Cooper, Victoria Welolani Violet Tinker, by Canon Ault

- “ 27—Clarence Notley Hughes,
Amelia Albertina Holt, by Rev. Leland H. Tracy.
- August 17—Charles Henry Moore, Jr.,
Cora Floyd Keeler, by Canon Ault.
- “ 20—Ralph de Paix Terrell,
Helen Stehm, by Rev. Marcos E. Carver.
- “ 27—Gustave Clinton Ballentyne,
Hazel Louise Sherman, by Canon Ault.
- Burials.**
- June 13—Christen Christoffersen, by Canon Ault.
- “ 14—Hugh Ross Blanding, by Canon Ault.
- “ 20—Llewellyn George Bertleman, by Canon Ault.
- “ 29—Aage Bull, by Canon Ault.
- July 6—Allen Herbert, by Canon Ault.
- “ 8—Edward Frederick Browere, by Canon Ault.
- “ 15—Sheldon Harley Wheeler, by Bishop Restarick
and Canon Ault.
- “ 18—Alice Brown, by Bishop Restarick and Canon Ault.
- “ 30—Edith Welbourne, by Canon Ault.
- August 13—Robert B. Melvin, by Canon Ault.

THE PRIVATE USE OF THE CHURCH.

Much has been said and written concerning the use of the Church for private devotions. The practice is coming to be more and more universal. But much might be done further to promote the custom, especially at this season of the year when a fire in the furnace is unnecessary. Rectors might well, by public announcement and private suggestion, make it known that the Church is open daily for this commendable purpose. The habit of dropping into the open Church for a few moments of prayer should become far more universal than it is.

But to promote the custom, in addition to efforts definitely made to introduce it, there are certain hindrances that might well be cleared away. For people have to be lured to new religious experiences. They generally do not reach them at a bound and without the friendly offices of others.

And one hindrance occasionally met with—though we are glad to say not often—is the thoughtlessness and irreverence of others in the Church building. Sometimes one finds that it is not the place of repose and quiet that it should be. The seeker after a few quiet moments with God enters hopefully only to find the house of prayer filled with voices and even laughter, as a group of the thoughtless ones in some far corner engage in idle gossip. Conversation regarding certain things is sometimes necessary in the Church building, but it should be carried on in subdued voices even though the shadowed reaches of the Church reveal no kneeling figure. At such times irreverence is heightened in its iniquity.

Many who enter for a period of spiritual refreshment are bowed with grief; others are fighting temptation; some are discouraged by business troubles; while not a few no doubt are setting themselves right with their brethren before “offering their gifts” at the altar on the approaching day of the Lord. All these should be accorded the finest consideration and privacy. And it is well to reflect that doubtless no person enters the Church for prayer except he who feels the supreme need of being alone with God. Let us make it possible for him to enter unobserved and to be in private with the Supreme Presence once he is there.—Ex.

RELIGIOUS BELIEF.

What difference does it make what you believe? A great deal. In Harper's Magazine, Norman Duncan, writing of Labrador and its people, gives an incident in point:

“Withal, there is everywhere a persistent spirit of religious

fanaticism—a fear of presumptuous interference with the decrees of God.

“ ‘Tis a wonderful sore hand, zur,’ said a ‘liveyere’ (nickname for natives) to the mission doctor. ‘Sure, ’tis hurtin’ so bad I can hardly bear it any longer.’

“No doubt; there was an abscess in the palm; the man was in agony—for seven days he had had no rest from pain.

“ ‘I’ll lance it,’ said the doctor. ‘It will ease you at once.’

“The patient drew his hand away. ‘No, zur, no!’ said he. ‘I’ve no wish for the knife.’ ‘But, man,’ cried the doctor, ‘I must.’ ‘No, no!’ doggedly. ‘I’ll not stand in the Lard’s way. I’ll not have the knife. If ’tis His will for me t’ get better,’ he continued reverently, ‘I’ll get better; an’ if ’tis His blessed will for me t’ die, I’ll die.’ ‘I give you my word,’ said the doctor impatiently, ‘that if that hand is not lanced you’ll be dead in three days!’

“And he was dead—within three days, even as the good doctor had said.”

And yet there are people who think that the kind of religious belief one has is a matter of no practical importance.—Ex.

NOTES ON THE EPISCOPAL CHURCH IN THE HAWAIIAN ISLANDS.

After repeated requests made by several kings, in 1862, at the request of Kamehameha IV, Robert C. Wylie, Justice Robertson and others, Bishop Staley was sent out. At first it was intended to be a joint mission of the American and English Episcopal Churches, but the war prevented that. The death of Kamehameha IV was a blow to the Church, and it struggled along under difficulties. Bishop Staley resigned in 1870. In 1872 Bishop Willis was sent here. The Church remained under English control until 1902, but was weak and in disfavor, for the Bishop was naturally a Royalist.

Bishop Willis in a table prepared by him in 1901 gave the value of Church property at \$101,000 and endowments at \$7,000. The communicants were given as 412, and the amount raised locally for clerical support in 1900 was \$4,866.

Bishop Henry Bond Restarick was consecrated on July 2, 1902, at San Diego. He found on the Islands seven clergy at work. When he was asked what his policy was on landing in Honolulu he said: “To get people to pray and to worship.” This he has persistently tried to do.

He at once made friends with the descendants of the old Missionary families, and they have always been of great help to him in their sympathy and gifts since that time.

St. Andrew's Cathedral, when the Bishop came, had only two bays of the nave built and badly needed repair.

St. Andrew's Priory School, adjoining the Cathedral, had wooden buildings which were falling to pieces. Both of these buildings the Bishop put in decent order with money which he brought with him.

Finding that estates held property leading to Beretania Street, he early conceived the idea of making Emma Square the Church center, and at the present time the three sides are all held by the Church Corporation.

The buildings which have been erected since 1902 around the Cathedral are the Davies Memorial Hall and Parish House, the Mackintosh Memorial Tower, the extension of the Cathedral, the Bishop's House, St. Andrew's Priory, and St. Peter's Church. There have been acquired also around the Cathedral, the old Punahou preparatory school, which is used for Iolani; the Cluett House, a home for girls, in addition to numerous smaller buildings, some used by the Cluett House and others for teachers and Church workers.

Great improvements have been made in the interior of the Cathedral, which has many memorial gifts.

There have been founded in Honolulu since 1902, St. Elizabeth's Mission, which was the first to build houses to get people from the tenements; St. Mary's Mission, with its Church, settlement house and school, Moiliili; the Church of the Epiphany, Kaimuki, with its parish house and parsonage; St. Mark's Mission, Kapahulu, with its school, residence and Church.

There are now ten congregations of the Episcopal Church in Honolulu; in several Churches two congregations worship at different hours. The Missions do a general settlement work in caring for the people in their vicinity, especially the women and children.

There are eight schools of the Episcopal Church in Honolulu.

On the other islands the work has progressed quite as rapidly as in Honolulu, and new Churches have been built at various places.

At Hilo there was no work at all by the Episcopal Church, and there is now a self-supporting parish with its Church, rectory and parish house.

The Episcopal Church has work on the four larger islands of the group. The aim of the Bishop for years has been to reach the English-speaking young people, knowing that it is very difficult to make Christian Americans of the older people. To this end he has established day and night schools and services partly in English and partly in the language of the older worshippers.

The Prayer Book service is bound to be of great help in teaching the people to read, and understand English.

Since 1902 eight young Orientals have gone from our schools to study for the ministry, and some sixty have gone to the States for further study and are now leaders in the Orient.

We have sent eight girls to be trained as nurses, and they have done excellent work. One is now in charge of a hospital on Hawaii, and another a district nurse. Some have remained on the Coast.

If figures tell anything, we may say that while the population has grown 40%, the members of the Church have increased 400%. The clergy now number 22 as against 7. The property has increased sevenfold.

The future of this Church lies in its policy of doing its work in its own way and interfering with no one. Bishop Restarick has tried to place men in districts not occupied, also to minister to our own people wherever found. One of our clergy is a minister of the Union Church at Waimea, Kauai, but in addition he holds services of the Episcopal Church at four other places, this being the agreement with the trustees, that after morning service at Waimea, he could hold service at any place where our people are found.

Amicable and cordial relations have been maintained with the Hawaiian Board, and conferences have been held when any question has arisen.

Bishop Restarick was asked by the Cousins Society to preach the sermon on the one hundredth birthday of the late Mother Parker and the centennial sermon celebrating the anniversary of the landing of the first missionaries. In both cases he was urged by the descendants of the Missionaries to comply with these requests. He has called conferences on Christian unity and has maintained cordial relations with other Christian bodies, at the same time being staunch in his convictions as to principles, but putting little stress upon opinions which have divided Christians. The plan for the future is to make Christian American citizens, and it has its chief hope in the young. It has seen so many of the young people trained under its influence become useful and good men and women that it is hopeful of the future.

It believes also that Christians are drawing nearer together and are putting away narrowness and bigotry.

It wants to do its share in this until all may be one, not in opinions held, but in the eternal principles of our Holy religion.

On June 29, 1921, the Rev. Dr. J. D. LaMothe was consecrated Bishop of Honolulu, and reached Honolulu August 17, and as-

sumed immediate charge of the Missionary District. On his coming the property of the Missionary District as given in the Journal of the Missionary District was \$609,380, distributed on the three islands of Oahu, Maui and Hawaii. There are now 19 schools with an enrollment last year of 1045, and 22 Sunday Schools with a total enrollment of 1732.

THE CALL FOR THE PRIVATE SCHOOL.

When the editor of Harper's Magazine, writing on the subject of "The Multiplication of Private Schools of a High Order," said: "This movement is not accounted for by an undemocratic reluctance to submit children to the association of the popular (public) schools, but by the failure of those methods to give the sort of intellectual and moral training desired—that is, the sort of training that raises the ideal of life," he gave, in the words I emphasize, what should be the chief aim of the training in our private schools. He gave also their right to command the confidence of those parents who seek for their children the highest powers, in the best environment, along the noblest lines.

In a nation destined, as is ours, to work out problems in the daily life of man not yet solved—indeed, in some directions not yet thought of except by altruistic thinkers—we need surely an education that shall prepare a class of men and women to lead the masses of our people. This shall be done, not by wealth—nor by aristocratic birth, but by force of intelligence, by enlightened conscience and by fearless expression, creating higher and higher ideals of living. A nation with our problems needs not only a manhood, but a womanhood, able to see human needs, to feel human aspirations even in humble beginnings, to do human deeds for human kind. This education, fitting a boy or a girl to go out in life able to see, to feel, to act for his own life and for others', is to be found only in the private school. The public school cannot give it, because there is not time, and because the individual child is lost in the mass. To be explicit, such training is to be found, generally, only in such private schools as make ideals, and not financial success, the chief end.

And, let it be remembered, the private school must teach power for the boys, not imitative of the feminine, and power for the girls, not an imitation of masculine power, if our boys and girls are to develop into men and women to elevate national ideals. The school must minister to growth in life—mental, physical and spiritual; but always along lines that help manly and womanly growth, or they will fail in some degree of their power.

Given the proper environment, it is due the students to say that they will generally respond, unconsciously it may be to themselves, as the plant with the proper environment will grow.

The first duty, then, of the school to the student is to create in advance of his coming such an atmosphere as will impress him from the day of his entrance with the thought that here his life is to be lived earnestly, and that his life is better worth earnestness than he ever thought it before. This can be done only in the private school of the best rank. A father in most communities may obtain for his child good instruction, but only in the few private schools can he have his child's whole being touched and elevated. The greatest fact in life IS life; the greatest teaching is that which makes all things minister, not only to this or that art, but to life itself as a fine art, to life as it should be lived.

What an incentive to the study of history is the thought that the student is studying here human life, the struggle of human beings like himself, for truth and liberty and law. From this standpoint it ceases to be a disconnected maze of dates and facts, separate in Rome or Greece or England, or in her own land. The good school will teach him that "grappling with history is grappling with life." He will see in the story of Greece the task of today first worked out; there direction was first given to our efforts of today. He will be shown in Roman history the cen-

tral current of the world's movement, carrying Greek ideals down the ages, and evolving law and order for the world of today. In English history he will follow the working out of problems that Greece attempted but could not solve—local authority organized as successfully as was the Empire of Rome. And in the pages of American history he will read the working out of Anglo-Saxon ideals; the flower of human effort in all the other nations. In this way it is easy to give, through history, great human interest, great breadth of mind, and faith in God's directing power back of man's effort to achieve his noblest destiny.

Literature also may minister to the student's reverence for life. He may be taught to regard the poet, not merely as a man about whom he is to learn so many pages, but one who, in his writings, shows himself a seer who has voiced what humanity longed to say for itself; and could not. He becomes a prophet who foresees what the race is struggling for, and voices the aspirations of his own higher life. Hence he learns that in this day it is books that have led men to beauty in nature, just as it was nature that led men to write books. With these interests the student will browse delightedly through fields of fancy and of fact, gathering sweet thoughts of the power and love of God revealed in nature and in man.

How much of human interest may be given through the study of language—preferably modern. An intelligent teacher, while not neglecting grammar and conversation, should send the pupil out equipped with a fair knowledge of the race whose tongue he has studied and of the genius of that race as revealed in their language.

Again in science: It is a poor teacher who cannot impress the student, note-book in hand, not only with the delight of original work, of keen observation and accurate statement, but also with a reverent sense of God's creative power, and all nature's harmony with His laws. The pupil will gradually see that man alone is out of harmony, and this one thought may be an incentive to a wilful student in his efforts at self-control.

Mathematics may be made a living subject if rightly used. I do not wonder that a student rebels at the aimless, useless subject as generally presented. His interest is usually killed early in the work by too much arithmetic and by introducing problems hopeless to the mind; whereas, in algebra, these same problems could be made delightful, and could be solved with ease. Hopeless work is treadmill work; give the student what he can solve himself with a fair effort—not what he tries to do without sufficient knowledge—and, if helped to solve, he does not understand. I insist that much of our modern arithmetic is matter that the student's father, accustomed to calculations, would not be willing to try to solve, or would abandon in despair.

But make it a living subject, and he will bring to it a living interest. Give the student the necessary facts in arithmetic needed by father and brothers in their daily life—let him master them; and then for problems properly and quickly solved by algebra, let him have algebra, and after this as much more mathematics as he will take with interest—to do more is to waste effort. The time had better be given to what he does with enthusiasm, since he will not retain beyond the daily lesson what he so heartily dislikes. He will acquire more power through what he does enthusiastically than by the little higher mathematics he takes because some one else demands it of him. I am writing now of the average student and his needs. I do not, for one instant, lay an obstacle in the way, if a student will study earnestly the higher branches of mathematics. But I insist that what an average student is forced to study he will at once forget.

The American student of today is not brought up in the background. He is intelligent, wide-awake, very much alive. He therefore enjoys live subjects, presented in a living form—he prefers other subjects to dead languages. Life interests him—to his credit be it said. He is ready to be taught any subject that touches life, particularly the life of today. He is eager to grasp

facts not only about his own life, but the lives of those about him; and if only he be led to the subjects intelligently, will let his sympathy go beyond these, "to all who are desolate and oppressed."

It is the function, then, of the private school of the highest order, to give the student the highest ideals, by which to measure his own life; the broadest view by which to value kindly all life; and the deepest sympathy, by which to view his life and all life with reverence. Hence it is the function of the best school to give the student not only ideals, but power—mental, physical, and social; and to lead him to find power spiritual.

From "The State," Columbia, S. C., we clip the following, which will interest many readers of the Chronicle, who know Miss Helen L. Emerson through her years of faithful work at St. Andrew's Priory and later at Iolani School. Also it will be of interest to those who knew the superintendent, Mrs. E. C. Perry, at one time connected with St. Elizabeth's Mission, Palama:

The state industrial school for white girls gave its first annual exhibition of academic work Tuesday night. The academic department is under the direction of Miss Helen L. Emerson, who has brought to this work a fine technique of instruction, together with originality in method. The school was decorated with boughs from the surrounding woods and with pieces of handiwork made by the girls. Among the exhibits were pressed flowers tastily mounted in passepartout, maps, charts, mathematical and other exercises, pictures of birds and many other objects that go into the practical education of a girl. It is the object of the school to fit its inmates for useful and happy lives. Hence, great emphasis is laid on the things that will enter into every-day life later on. The exercises Tuesday evening consisted of a description by different girls of the several parts of the human body and their functions; the readings from press accounts of current events, and a recital of Lamb's story of "As You Like It." An address to the girls was made by G. Croft Williams, secretary of the state board of public welfare. Mr. Williams congratulated the girls and the school on the splendid work that has been done during the last year. He said that if all of the people of South Carolina could see this work that it would fill them with pride. A number of Columbians attended these exercises.

The state industrial school for girls was founded in 1918. It has two beautifully-built and well-equipped cottages and is possessed of a home atmosphere. Girls who were problems have been sent there from all parts of the state, and many of them are making fine progress both physically and mentally. The superintendent of this school is Mrs. Ella C. Perry. The churches of Columbia have cooperated with Mrs. Perry in giving religious services and in helping to entertain the girls and to bring their fine influence to bear upon them.

TWO TEACHERS IN FIFTY YEARS.

A Bible Class in Trinity Church, Boston, observes its semi-centennial next fall. In all those fifty years there have been but two teachers, Miss Lucy Woods and the present leader, Miss Heloise Hersey.

Among the many small missionary societies already existing in 1821, when the general Society was formed, a favorite title for the women's groups was "Auxiliary Female Missionary Association."

GOOD COMPANY.

There is a "Merchandising Association" which is compiling a list of the "favorite magazines" of women. One woman in Albany has sent in the first three which she reads regularly: World's Work, Atlantic Monthly, Spirit of Missions!

ST. ANDREW'S PRIORY.

On Monday, September 12th, the Priory will enter upon its fifty-fourth year of service with a staff of fourteen workers and a full enrollment of pupils. No radical changes in policy or scope of work are contemplated, though the hope is entertained that this year will be marked by a further advance in efficiency and a nearer approach to our aim. It is not necessary in this place to re-state this aim, since it is well known to the readers of the Chronicle what the Priory is and stands for.

Perhaps it is not so well known what the Priory has to offer in the way of courses and practical instruction. We have the full eight grades of the Elementary School, with a course of instruction running parallel to that of the government schools. This year we are introducing the Young and Field Series of Readers, recently adopted by the Board of Education, and a series of textbooks on Health and Hygiene which bring our book list almost exactly in line with the public school list. Daily religious instruction is given in every grade, the Christian Nurture Series of lessons being used; although intended for Sunday Schools, these excellent lessons are very adaptable, each lesson providing enough material for a week's intensive work. Sewing also is taught in every grade, a period daily being devoted to this indispensable art. In the grades a solid foundation is laid under the systematic and able teaching of Miss Jensen, whose High School students do her so much credit by the work in dressmaking and millinery which they have for exhibition at the close of each school year. Equally efficient in her line is Miss Eunice Carter, like Miss Jensen, a former Priory girl, whose services as physical director have been again secured for one afternoon of each week. Another member of the faculty will work with her and take charge of the exercise hours on the other afternoons.

In the report of the Federal Survey (which took place early in 1920), the following recommendation is made for the Priory: "The kind of curriculum which would seem to be demanded to fit the needs of the girls in this school is one in which the home interests and the interests of women citizens should form the core." It is in line with this suggestion that this year it is planned to add a course in Civics and Current Events and cooking lessons to our High School curriculum. For this end a trained teacher has been secured: Miss Mary Janet Ruley, a graduate of the Oxford College for Women, Oxford, Ohio, where she took a four-year course in Domestic Science, especially emphasizing Foods, Nutrition, and Dietetics. The school has a classroom especially designed for cooking lessons, which used to be included in the course, but were dropped during war time. As this room will have to be equipped and other arrangements made after Miss Ruley's arrival, actual laboratory work in cooking will probably not be started until the second term.

We have pupils enrolled for all four years of the High School, in which we will offer our usual academic course, in addition to the Domestic Science work already described. In the High School, as in the grades, daily instruction in religion is a re-

quired subject; typewriting and bookkeeping are offered as electives in the Junior and Senior years. Two other High School teachers are expected from the Coast, one a sister of Miss Mary Janet Ruley, Miss Elizabeth Ruley, also a graduate of Oxford, who is to be instructor in Mathematics; and Miss Edith Fitch, B.A., of Martha Washington College, Abingdon, Va., who is to take classes in English and History. A fourth addition to the staff is a new Music teacher, Miss Dorothy Bacon, a graduate of Oberlin Conservatory of Music, Oberlin, Ohio.

Two other workers, a matron, and a caretaker for the little children, Miss Ethel Knepper of Boise, Idaho, are expected in September. With these additions to our present staff of trained and devoted teachers it is felt that the prospect bids fair for a year of unusual accomplishment.

CHINESE DINNER TO MR. AND MRS. MATTHEWS.

On Friday evening, the fifth of August, the communicants of St. Elizabeth's Church gave a Chinese dinner in honor of Mr. and Mrs. Mortimer Matthews, who were spending a brief vacation in Honolulu. Covers were laid for seventy. In the course of the evening the following brief history of St. Elizabeth's Mission was read by Mr. Clement Pang:

"This is, indeed, a very happy gathering here this evening, especially happy, because we have the honor to meet Mr. and Mrs. Matthew. I was asked to give a short history of St. Elizabeth's. I suppose you all know why this place is called St. Elizabeth's. It is in loving remembrance of the wife of Mr. Wm. A. Proctor of Cincinnati.

"In 1902 Deaconess Drant, who had come to the district with Bishop Restarick and party to work as missionary for Mr. Proctor, found a small cottage in Robello Lane and secured volunteers to assist in the work. These volunteers gave their services without charge. Every night the little house was filled with young Chinese men, all eager to learn English. In the course of a few months a larger place, a cottage, was rented, to meet the needs. In this place were gathered nightly from 40 to 50 men, attending the night school. Each night's session was closed with a short religious service, consisting of a hymn and a few prayers held in one room reserved for a chapel. A mission Sunday School was attempted, and the boys and girls of the neighborhood, as well as the members of the night school, were invited to attend, and services were held each Sunday evening.

"Other agencies were made to interest and help the people of the neighborhood, for whom little or nothing was then being done to better their lives. So, with the help of God, the efficient and resourceful Deaconess Drant, with her interest and devotion soon made a deep impression upon all.

"In April, 1904, Rev. W. E. Potwine had come and was attached to the staff as priest-in-charge. As the work increased the gifts of Mr. Proctor grew larger. In the summer of the same year one-half of the whole block was purchased; the church and this settlement house were being erected with the fund pro-

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vided by him. The Church was opened on Christmas Day of the same year.

"In February Deaconess Drant resigned, on account of impaired health, and returned to the mainland. Deaconess Sands was then assigned to the mission, continuing her connection with it for four and a half years. Within the next year 24 young men were baptized and confirmed, forming the nucleus of a congregation. They were all from the night school. Under Deaconess Sands, a day school for girls (Chinese) was opened and organized, where not only classes in English were taught, but where classes in sewing, cooking, etc., were successfully conducted.

"From the time the mission was first properly housed, plans were made by the priest-in-charge, Rev. Potwine, to provide decent and comfortable quarters for the members of the congregation. So a lot of land and the old California Hotel were purchased and presented by Mr. Proctor. After the building was put up it was named Proctor Lodge. I am glad to tell you all, I was one of the first occupants in that airy, neat and sanitary building for about six or seven years. When the building was completed, Mr. Proctor sent some money to Rev. Potwine to buy furniture for the different rooms. Instead of buying furniture, Mr. Potwine consulted with us boys and used that money and added a little more to build a kitchen and dining room for all the boys of the Lodge. So you can readily see that Rev. Potwine had utilized the money in the very best way one can think of.

"With the marriage of some of our lodgers, separate homes became necessary, and it was decided to lease the lot adjoining that on which the lodge house stood. On this (with borrowed money) two double cottages for our newly-married couples were erected. Some time after the erection of these homes, Mr. Potwine learned that a company wanted to purchase the other half block adjoining the mission. Rev. Potwine was distressed at the idea of that company getting possession of this land, for it was seen at once this would mean the erection of tenement houses in the territory

which the mission decided to preserve for model dwellings. On presentation being made to the members of the Proctor family, they decided to purchase this half block of land, on which were erected single and double-houses.

"In 1911 two gentlemen had come with letters of introduction from an Eastern Bishop. These gentlemen expressed themselves greatly impressed with the practical side of the work of St. Elizabeth's. One of these gentlemen was a well-known business man of New York of great wealth, who said to our Bishop: 'This is a practical business proposition; I am pleased with it.' Before leaving the Islands he informed the Bishop that he had decided to purchase the land which had been leased and the adjoining lots, and gave it to St. Elizabeth's for erection of new cottages. Thus it was recognized by people of wide experience in practical business ideas that the work that was being done at St. Elizabeth's was both beneficial and reasonable.

"In the same year a committee of three was appointed for St. Elizabeth's, consisting of Mr. Peck, Mr. Buttolph and Mr. Lee, to carry out the purposes for which the vacant portions of the mission property had been given to St. Elizabeth's. This committee authorized the borrowing of money, to be secured by mortgage of the property to be improved. In the course of the year eight sanitary cottages were being built.

"During the short history of the mission, which began without a single baptized person connected with it, some 200 or 300 Chinese have been baptized and also a large number of Koreans. Of its young men who have become candidates for the ministry, one is the Rev. Daniel Ng Ping. He was a member of the first class of young men to be baptized and confirmed at St. Elizabeth's. Mr. Ng Ping has been placed in full charge of the Chinese work carried on in San Francisco by the American Church. Samuel K. Y. Lee is another of the earlier members of the night school who was led on until he became a catechist. He was a faithful devout and earnest Christian. He is now ordained and in full

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charge of two congregations in Canton, China. One of our young men from St. Elizabeth's who went to study for holy orders in Hongkong was with the Bishop on an evangelizing journey, when a storm overtook them and they both were drowned. Another young man is spreading the kingdom of God somewhere in the States. This mission has sent out, as far as I know, four candidates for the ministry, all of whom were led to Christ by the work of St. Elizabeth's.

"In this connection it may be of interest to note that out of St. Elizabeth's congregation about twelve young men have been graduated from different universities, and a number of our young men have gone out to different places in business and other professions and are making good. St. Elizabeth's is greatly indebted to the kindness and generosity of the Proctor people, who provide practically all the needs of St. Elizabeth's. The devotion and keen interest of the previous workers of St. Elizabeth's have been engraved in the hearts of the people here and those who have gone away from here, and our appreciation and thankfulness for all the Proctor people and all the good workers can hardly be expressed in words. I thank you all."

IOLANI SCHOOL FOR BOYS.

Iolani School will open on September 12, 1921. During the summer months plans have been made which will lead to a complete reorganization of the school and the curriculum. The first great change is the introduction of the Junior High School department, thus enabling the student to elect the courses he wishes at an earlier age and also allowing him much more time in the study of those branches in which he has an especial interest. Four courses of study are offered this year, beginning with the Eighth Grade or the Second Year of the Junior High School. These courses are the Latin-Scientific, which will prepare the student for the Arts and Sciences Courses of the University; the Modern Language Course, in which emphasis is placed on French and Spanish; the English Course, in which the emphasis is placed on English, and considerable more work in that department is offered than the student could obtain in the regular course, and the fourth course is termed the High School of Commerce. Stu-

dents in this department will begin their commercial studies in the Second Year of the Junior High School and will continue them throughout the remaining years of the Junior High School and also throughout the Senior High School. In other words, we hope in this manner, with the additional time devoted to special studies, to prepare the student, not only for life work, but also to give him the firm and sure foundation of learning which will be an asset to him, no matter what course of labor he may undertake.

Not only have the courses of study been revised, but also this revision has been carried into each course of study offered. The endeavor has been to procure the best text books offered, and to bring the standard of each course and each study up to the highest point. The most modern text books have been obtained, new equipment has been introduced in the Commercial and Scientific departments, and all departments have been modernized.

The purpose of Iolani is to offer the boy a complete education from his earliest years to University, and above all to surround him with healthy, home-like influences, and give him the highest ideals of life.

As a Church School we seek to give the best instruction possible, but we also feel that character is the prime requisite, first, last, and always. It therefore remains the controlling purpose of those in authority to so inform and develop the moral life of the boys as to render them fit and efficient citizens in the service of God and men. Mention might be made of the religious life of the students. For all students, day and those in residence, there is the daily chapel service in the morning. This is followed by regular religious instruction, to be given in classes, so that all will come to learn of the meaning and the ideals of the Christian life, the boy in the First Grade receiving instruction as well as the Senior in the High School. For the students in residence there is also evening chapel service in the Cathedral, and attendance at the regular services in St. Andrew's Cathedral on Sunday. In this way the students will have a complete knowledge, at the time of graduation, of what we stand for and what the ideals of Christianity really are.

There are eleven instructors, all competent, all devoted to the purposes of the School, and all willing and able to give to the

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students every help in course. All instructors are experienced, all highly educated. All will be in residence at the opening. The aim of the School is to reach the boy on the personal as well as on the intellectual side, and to bring out the best traits in him.

There are many advantages which the School may offer. It is situated near the Cathedral, where the student comes under the influence of the Church at its best and learns to love and reverence that for which Iolani and the Church stand, that is, the Christian religion. Again, religious instruction and moral training, as has been mentioned, are a regular part of the course of study. The Boarding Department offers a safe, pleasant home in Honolulu for boys from the outlying districts and gives them the opportunity of touching the larger life of the city at the time when it means most to them in an educational way. In charge of this department is an experienced matron, who cares for the boys, and gives oversight to them.

SCHOOLS WITH "TRADITIONS."

Consider how long some of our Church secondary schools have been established, and then think how many pupils have been graduated from them, and how far-reaching the influence of such schools must be. The Harvard School for Boys, in Los Angeles, is already in its eleventh year under the Church, and was first opened in 1900. Rowland Hall, in Salt Lake, is in its forty-second year. Shattuck, Faribault, Minnesota, was opened in 1866; St. Paul's, Concord, N. H., in 1856. St. Mary's School for Girls, Raleigh, N. C., dates from 1842. A complete list of the older schools would be interesting. Trinity School, New York, was founded in 1709.

In Mexico are now 739 private schools in the federal district in accord with plans of the national university to do away with illiteracy. In small towns the principal families have given several hours a day without remuneration to teaching children and workmen. Schools of this kind are often held in the houses of the workmen themselves.

Mexico is to send official delegates to the international child welfare congress in Brussels in July.

Fifty airplanes are under construction in Mexico. Air mail service is to be started over five routes in the country.

In Havana a Russian steamer recently landed seven hundred Chinese immigrants from Hongkong, for labor in the sugar plantations.

Among the natural resources of the Dominican Republic are mines of gold, copper, iron and amber. It has also oil deposits and a large area of sugar land and tobacco land; and its coffee, cocoa and vanilla products are very valuable.



TO MOTHERS AND FATHERS.

A campaign must be made not only to educate the child in its responsibilities, but what is equally if not more important, to educate the parents in responsibilities to their child. I know several instances where young children come to school Sunday mornings, arising to dress themselves and coming without breakfast, while their parents loll in bed. When there is the slightest excuse the children are whirled away on automobile trips, which if delayed generally one hour, would keep the child in the habit of Churchgoing—by allowing it to go to its Church School.

Upon my word it seems in about half the instances that I meet parents on this subject they take the attitude they are doing the Church some favor to allow their children to come under its teaching and influence! The reason we do not have as many children in the Church Schools as we should will be found in the selfish indifference of the parent and not in the lack of inclination on the part of the child.—Bishop Sumner in "The Oregon Churchman."

SECOND NATIONAL CHINESE UNIVERSITY.

The National University in Peking is so far away from the southern provinces of China that a second university is planned, to be established in Nanking. Leading men of the southern provinces are interested, and hope to open the university next fall. With the already existing Nanking Teachers' College as a foundation, there will be included a college of liberal arts and sciences, and schools of agriculture, engineering, commerce and education.

"The hour is coming when men's holy church
 Shall melt away in ever-widening walls; and be for all mankind.
 And in its place a mightier church shall come,
 Whose cov'nant word shall be the deeds of love.
 Not "Credo" then; "Amo" shall be the password thro' its gates.
 Man shall not ask his brother any more,
 "Believest thou?" Till all the world
 Shall answer at God's altar, "Lord, I love";
 For Hope may anchor, Faith may steer; but Love—
 Great Love alone is captain of the soul.

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SECOND GENERATION IN HANKOW DISTRICT.

Through an old choir school boy, a gift of more than three thousand dollars was received by the Hankow mission last year, for the erection of a building for the Hanyang English School. The boy was the pupil of the Rev. Y. K. Liao, who is now the rector of the Church in Hanyang. Mr. Liao was one of the three first pupils to enter Boone. His daughter has been studying at St. Faith's School, New York City.

ONE HUNDRED YEARS AGO.

From the report of the committee appointed to consider founding the Missionary Society, in 1820:

"While Christians of every name are already marshalled for the conflict under their respective leaders, and prepared to engage with the powers of darkness, we cannot see the American Episcopal Church indifferent in this great enterprise, without painful and boding regret."

The fact that millions are ignorant of the gospel "conveys a powerful summons, addressed to all who call themselves Christians, to be up and doing, to devote their time, their talents and the means with which God has prospered them, in making known His ways unto men."

TO EVERY MEMBER OF THE SOCIETY.

Article XII of the Constitution of the Domestic and Foreign Missionary Society.

"It is recommended to every member of this Society, to pray to Almighty God, for His blessing upon its designs, under the full conviction that unless He directs us in all our doings with His most gracious favor, and further us with His continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavors will be successful."

BAIRD MEMORIAL TRUST.

In August, 1920, legal steps were taken for the creation of a Trust Fund, the income of which is to be used for the education of deserving children of living or deceased Clergymen of the

Episcopal Church, preference to be given to children living in Hawaii. This fund now consists of the sum of \$100.00, and is called the "Baird Memorial Trust," the name having been selected by the Trustees.

This is to be a perpetual trust. The two corporate trustees are the Germantown Trust Company of Philadelphia and the Hawaiian Trust Company, Ltd., of Honolulu. The individual trustee at present is Arthur G. Smith of Honolulu.

Subscriptions and donations may be made to this fund at any time. Arrangements have been made by the donors whereby upon their death this Trust Fund will receive a very substantial sum, sufficient to enable the trustees to commence operations under the Trust Deed.

Mr. Smith will be glad to furnish full information concerning this trust to any one who is interested therein.



Dr. Sturgis and his party sailed for the Coast on the Maui on June 15th, and all were sorry that they could not stay longer.

On June 21st the Matsonia brought home the Rev. Canon Kong Yin Tet, Priest of St. Peter's congregation, after a two year's absence at the General Theological Seminary in New York. His return was an occasion of great rejoicing at St. Peter's.

**ST. PETER'S PARISH HOUSE.**

Honolulu, T. H., May 23, 1921.

Mrs. Arthur G. Smith,

President of the Honolulu Branch
of the Woman's Auxiliary.

Dear Madam:—The Congregation of St. Peter's Chinese Church has decided and is now planning to raise a fund for the construction of a new Parish House on the present location. In order to carry out some of the activities in connection with the Church, such as Sunday School classes, socials, meetings of various organizations, it has been found that the present building is very inadequate. In appropriating funds for the work of various organizations in the Territory at your annual meeting to be held during Convocation week, we respectfully solicit your aid in any amount you deem fit to give toward this fund. The Rev. Ernest Kau has been elected Chairman of the Committee for the Building Fund, and any further information you wish to have in regard to the above subject he will be very pleased to furnish you.

Respectfully yours,

J. Y. T. ZANE,

Secretary New Parish House Committee.

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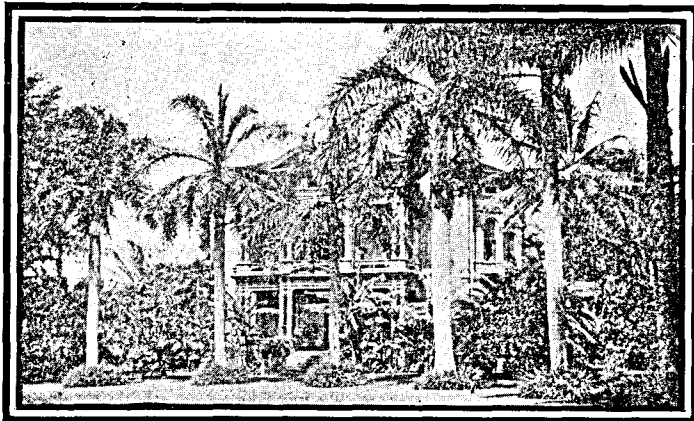
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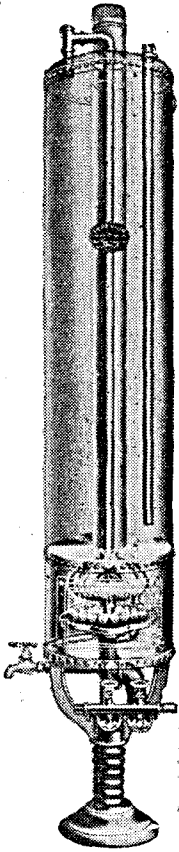
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