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Nos. 5

MISSIONARY DISTRICT OF HONOLULU.

DIOCESAN DIRECTORY.

The Rt. Rev. John D. La Mothe, D.D., Bishop.

CHURCHES.

HONOLULU.

- St. Andrew's Cathedral**, Emma Street.
Rt. Rev. John D. La Mothe, D.D., Rector, Bishop's House, Emma Square; Phone 3869.
Rev. Canon Wm. Ault, Vicar, St. Andrew's Cathedral, Emma St.; Phone 1908.
Rev. Canon Y. T. Kong, St. Peter's Rectory, Emma Street; Phone 4817.
- St. Andrew's Hawaiian Congregation.**
Priest-in-Charge: Emma Street.
- St. Peter's Chinese**, Emma Street.
Priest-in-Charge, Rev. Y. T. Kong, St. Peter's Rectory, Emma Street; Phone 4817.
- Holy Trinity, Japanese**, Emma Street.
Priest-in-Charge, Rev. P. T. Fukao, P. O. Box 796; Phone 6521.
- St. Elizabeth's, Chinese**, N. King Street, Palama.
Priest-in-Charge, Rev. James F. Kieb, 1040 Pua Lane, P. O. Box 657; Phone 8745.
- St. Luke's, Korean**—Worshipping at St. Elizabeth's.
Priest-in-Charge of St. Elizabeth's.
Mr. P. Y. Cho, Lay Reader, P. O. Box 743; Phone 8210.
- St. Mary's Church, Moiliili**, 2108 S. King Street; Phone 2031.
Priest-in-Charge of Epiphany, Kaimuki.
- St. Clement's Church**, Wilder Avenue and Makiki Street.
Rector:
- St. Mark's, Kapahulu**, 547 Kapahulu Road; Phone 7527.
Priest-in-Charge of Hawaiian Congregation.
- Epiphany Church, Kaimuki**, 10th Avenue and Palolo Avenue.
Priest-in-Charge:

MAUI.

- Church of the Good Shepherd**, Wailuku.
Priest-in-Charge, Rev. J. Charles Villiers, Wailuku.
- Holy Innocents, Lahaina.**
Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.
- St. John's, Kula.**
Priest-in-Charge Good Shepherd.

HAWAII.

- Holy Apostles, Hilo.**
Rector, J. Lamb Doty, Hilo.
- Holy Apostles, Japanese, Hilo.**
Priest-in-Charge, Rev. J. Lamb Doty, Hilo.
- Paauiilo, Kukaiaiu, Papaaloa, Ookala.**
Priest-in-Charge, Rev. Francis N. Cullen, Paauiilo.
- Christ Church and St. John's Chapel, Kona.**
Priest-in-Charge, Rev. D. Douglas Wallace, Kealakekua, Kona.
- St. Augustine's, Kohala;**
St. Augustine's, Korean, Kohala;
St. Paul's, Makapala;
St. James, Waimea;
- } Priest-in-Charge,
Rev. James Walker, Kohala.

KAUAI.

Episcopal Missions on Kauai.

Priest-in-Charge, Rev. Marcos E. Carver, Waimea.

SCHOOLS.

- St. Andrew's Priory**, Emma Square, Honolulu; Phone 1309.
A Boarding and Day School for Girls.
Faculty:—Sister Olivia Mary, Principal; Sister Caroline Mary, Treasurer; Miss Margaret Jensen, Miss Frances Hamlin, Miss Geneva Berry, Miss Jeannette Barnett, Miss Elizabeth Ruley, Miss Edith Fitch, Miss Eunice Carter, Mrs. Bernice Steven, Mrs. Will King, Miss Ethel Knepper, Miss Dorothy Bacon, Mrs. C. N. Wilson, Miss Mary Janet Ruley.
- Iolani School**, S. Beretania Street, Honolulu; Phone 3980.
A Boarding and Day School for Boys.
Faculty:—Mr. John Bush, Mr. Robert R. Spencer, Miss Roberta S. Caldwell, Miss Minerva Lovell, Mrs. Marguerite Black, Mr. Nichols, Mr. Kenneth Burnyeat, Mr. Thomas Jessett, Mr. Leland P. Miller, Mrs. Elva K. Oakes, Miss Helen Richardson, Mrs. Celia Searle, Mrs. Kathleen Richardson.
- Trinity School**, Beretania Street, Honolulu; Phone 3045.
A Day School for Japanese Boys and Men.
Rev. P. T. Fukao, Superintendent. Faculty:—Miss Delia Woods, Principal; Mrs. Clara Maile, Mrs. Mary Ann Williams, Mrs. Vergie Robert.
- St. Peter's Chinese School**, Emma Street—St. Peter's Rectory.
Rev. Y. T. Kong, Superintendent; assisted by Mrs. S. W. Chang.
- St. Elizabeth's School**, N. King Street, Honolulu; Phone 8738.
Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau.
- St. Luke's Korean School**, N. King Street, Honolulu.
P. Y. Cho, Superintendent.
- St. Mary's, Moiliili**, 2108 S. King Street; Phone 2031.
Day School—Kindergarten through Third Grade.
Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sara Chung, Miss Margaret Van Deerlin, Mrs. Victoria.
- St. Mark's, Kapahulu**, 547 Kapahulu Road; Phone 7527.
Day School—First, Second and Third Grades.
Mrs. C. C. Black, Superintendent; assisted by Mrs. Esther Kaleikini.

MAUI.

- St. Cross, Lahaina, Maui.**
Rev. F. N. Cockcroft, Superintendent; assisted by Miss Isabelle Namaau.

CHURCH CALENDAR.

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| October | 9—20th Sunday after Trinity. (Green.) |
| " | 16—21st Sunday after Trinity. (Green.) |
| " | 18—S. Luke, Evangelist. (Red.) |
| " | 23—22nd Sunday after Trinity. (Green.) |
| " | 28—SS. Simon and Jude. (Red.) |
| " | 30—23rd Sunday after Trinity. |
| November | 1—All Saints' Day. (White.) |
| " | 6—24th Sunday after Trinity. (Green.) |
| " | 13—25th Sunday after Trinity. (Green.) |

ARMISTICE DAY.

Armistice Day is one of the great days in the World's History, for it marks the coming of peace after the World's most awful war.

It is a day which belongs to no nation, not even to the Allied Nations. It is international in the truest sense, for it brought relief and joy to the heart of the whole world.

It is most fitting, therefore, that it should be properly observed. The President has asked that everyone shall bow his head in silent prayer at 12 o'clock noon on that day as the body of "The Unknown Soldier" is lowered into the grave at Arlington Cemetery, near Washington, D. C.—a mark of reverence for all those who made the supreme sacrifice in the Great War.

It is fitting also that it be observed locally, and at a meeting held in the Chamber of Commerce rooms, under the call of the American Legion, arrangements for its suitable observance were put into the hands of the Legion, with unanimous promise of support from all the organizations represented at the meeting. We trust that our people will cooperate fully and loyally. It is peculiarly fitting this year, for it marks the meeting of the great conference in Washington on the limitation of armaments. Let us all pray God's Holy Spirit may guide them into a spirit of international unselfishness—that their action may be a first step to that longed-for time when war, the most foolish and destructive thing on earth, shall be no more.

DIOCESAN REGISTER.

BAPTISMS.

"A Member of Christ."

St. Andrew's Cathedral.

- September 6—Helen Elizabeth Dyer, by Canon Ault.
 " 10—Genevieve Grace Janssen, by Rev. Marcos E. Carver.
 " 11—John Bernard Nash, by Canon Ault.
 " 15—Mildred Kemble Wood, by Canon Ault.
 " 23—Mary Louise Cookson, by Canon Ault.

St. Luke's, Honolulu.

- September 25—Henry C. Chung,
 John C. Kim,
 Chun Eunchun,
 Kim Oksoon,
 Mary Kim,
 Martha Kim,
 by Rev. L. H. Tracy.

CONFIRMATIONS.

"Sealed Unto the Day of Redemption."

Church of the Good Shepherd, Wailuku, Maui.

- September 25—Archibald Freeman Hardy,
 Louise Victoria Hardy,
 Hallie Kaleikalani Hardy,
 Margaret Puamohala Nape.

Holy Innocents', Lahaina, Maui.

- September 25—Maria Silva,
 Martha Hauki,
 Maud Farden,
 Joseph Hauki,
 Charles Mookini,
 William Frederick Kane.

MARRIAGES.

"Those Whom God Hath Joined Together."

St. Andrew's Cathedral.

- September 3—Jan Fobes Mowat,
 Olive Margaret Day, by Canon Ault.
 " 24—William Martin Lee,
 Gertrude Cobb-Adams, by Canon Ault.

St. Luke's, Honolulu.

- Septembed 8—Lee Kyung You,
 Lim Ki Moon.
 " 9—Youn Bong Soo,
 Kim Tuk Kum.
 " 24—Kim Sung Kun,
 Lee Pil Tuk.
 " 25—Lee Yang Shin,
 Choi Yong Ki;
 by Rev. L. H. Tracy.

BURIALS.

"Some Are Fallen Asleep."

St. Andrew's Cathedral.

- September 8—Clarence Harmon Olson, by Canon Ault.
 " 26—Margaret Johnston Blake, by Canon Ault.
 " 26—Charles Kakae, by Canon Ault.

THE CENTENNIAL OF THE MISSIONARY SOCIETY.

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America was organized in the fall of 1821. It was the proclamation of a fact, namely, that every Christian is by the obligation which he takes, primarily and essentially a Missionary. Further, that the supreme purpose of the Church, in its corporate capacity, is not to maintain itself for the spiritual ease and comfort of its members, but to be a mighty power-house to send out, into the uttermost parts of the earth, the knowledge of Him Who is the Light of the World—that men, everywhere, may find their way out of sin, ignorance, error and superstition, back to their Father.

The Church, with grateful heart for all that God hath wrought, in this hundred years, will celebrate this fall the Centennial of the Society. The special week is October 30th to November 6th.

The following suggestions are made for the observance of this week: First, that all the clergy preach on these dates on the splendid work that has been done by the Society in the past, and presenting the Mission of the Church as its great and fundamental work, may stir up all our people to a higher sense of privilege and responsibility so that we may go on to bigger and better things in the future. This is a responsibility on the clergy—what can the people do to cooperate in this respect? They can determine to let nothing prevent them from being present at the services of the Church on those two Sundays and, further, to inform themselves in every way in their power of all that the Church through the Society has been able to do, especially in its fostering care of the work in these Islands.

Miss Julia C. Emery has been devoting her time to preparing a history of the first hundred years of the Church's Missionary organization and work. The book is entitled "A Century of Endeavor." It will be published very shortly, and it is hoped that it will be widely read by our people. In it she has brought together a great mass of interesting information.

Then special lessons have been prepared for use in the Sunday School for those two Sundays. The lessons will be supplied to all those schools using the Christian Nurture Series. Where the school does not use this series and the special lessons have not

been obtained, it is hoped that the teachers will bring the thought of the Centennial to the attention of the children.

"It is hoped that there will be a celebration of the Holy Communion in every church at the main service, and that a Centennial Offering will be made to help complete a number of large and important building projects now under way, or planned for, both at home and abroad, but delayed because of lack of funds.

"Each building erected with the aid of the Centennial Offering will bear a tablet citing the fact that it was so built.

"The Centennial Offering will count on the Nation-Wide Campaign quota, but will be paid direct to the Missionary Society without affecting the division of funds with the several Dioceses."

Most of all, our people, using the Centennial as an inspiration and starting point, are earnestly asked to cooperate in helping to realize the three great objectives of the Board:

"(a) To secure by Easter, 1922, at least 100 qualified missionaries, both men and women, to meet some of the calls for reinforcements at home and abroad.

"(b) To complete the enrollment of the first 100,000 proportionate givers by Easter, 1922.

"This Centennial year is a most appropriate time to re-emphasize the subject of stewardship. Not only the support of the 100 new missionaries, but all the pressing needs of the field could be taken care of adequately if all the members of the Church would adopt the system of proportionate giving. A proportionate giver is one who at the beginning of the year determines that he will give to Church and charity at least a certain percentage of his income during the year.

"(c) To complete the enrollment of the first 100,000 intercessors by Easter, 1922.

"A missionary intercessor is one who regularly and definitely remembers the Church's Mission in his prayers and who prays for particular missionaries and for particular missionary effort. While there are doubtless hundreds of thousands who have been praying for the Church's Mission, it is desired to make an enrollment of those who will engage to pray regularly and definitely. Objects for prayers will be suggested. Literature on this subject and enrollment cards will be issued later."

DISARMAMENT.

The Bishop authorizes the following Prayer and commends it to the use of all the people in view of the forthcoming conference in Washington over disarmament. The author of the Prayer is the Rev. Enoch N. Thompson of the Chapel of the Nativity, Washington, D. C.:

"Blessed Saviour, who didst hang upon the cross, stretching forth Thy loving arms in prayer and sacrifice for the world: Grant that all mankind may look upon Thee and be saved. Send Thy blessing upon our nation and upon all the nations of the earth in this era of reconstruction and peace, and endow the peoples with patience, self-control and kindness.

"Bless the conference for disarmament about to assemble, and so guide the deliberations and conclusions of its members that the safety, honor and welfare of all righteous governments may be secured against treachery, hasty violence and warfare: and that peace and happiness, truth and justice, religion and piety, may be promoted and established everywhere for all generations.

"Finally, we beseech Thee, forgive our sins and forgive the sins of our enemies, and turn their hearts, and grant to us and to the whole world salvation and peace, through Thy mercies and merits, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen."

A CHINESE FEAST.

The Chinese of St. Elizabeth's Mission entertained on Thursday evening, October 6th, in a most delightful manner, Bishop and Mrs. La Mothe, the Rev. and Mrs. L. H. Tracy and the Rev. James F. Kieb. It was a welcome to the new Bishop and his wife—a farewell and Godspeed to Mr. and Mrs. Tracy, who are so soon to leave St. Elizabeth's to go to Manila—and a welcome to the Rev. Mr. Kieb, who comes to St. Elizabeth's to take Mr. Tracy's place.

The feast was held in the restaurant of Sun Yau Wo on Smith Street, where a bountiful and delightful repast was served and heartily partaken of by all. The Bishop and his wife were very proud of the fact that, though with kindly concession to their Occidental training, knives and forks were provided, they managed the whole meal of eleven courses with chopsticks. It was a most delightful experience and was enjoyed by all. After the dinner everyone adjourned to St. Elizabeth's House, where an enjoyable evening was spent with music and speeches. The meeting was presided over by the Rev. Woo Yee Bew, who addressed the audience in Chinese, after which Canon Kong translated for the benefit of the Haoles. Mr. Woo then called on Mr. Wong Chee, one of the vestrymen of St. Elizabeth's, who spoke in a most earnest manner, although the Haoles present could not understand a word, but when Canon Kong interpreted, our opinion was justified, for he had made an earnest appeal to the congregation to give their loyal cooperation to their new Bishop and Minister and to appreciate and make use of the twofold privilege accorded to them in St. Elizabeth's. The opportunity to get an education and come to that which their people in China lacked—the knowledge of the One True God, Who is the Father of us all.

Addresses were made by the Bishop, the Rev. L. H. Tracy and by the Rev. James F. Kieb, after which we broke up into an informal gathering, when ice cream and cake were served.

THE REV. L. H. TRACY.

After six years of faithful service in the Missionary District of Honolulu, the Rev. L. H. Tracy has resigned as Priest-in-Charge of St. Elizabeth's Mission, also as Acting Principal of Iolani School, to accept a call to become Dean of the Cathedral of St. Mary and St. John, Manila, Philippine Islands, and lecturer in the University of Manila.

His resignation took effect on October 16th, when he left on the transport "Sherman" for Manila.

His departure leaves two of the most important undertakings in the District vacant and he will be very much missed. Since taking charge of Iolani School, he has worked hard in its reorganization, and has opened the school with an enrollment of 350 boys, the largest enrollment in the history of the school. On all sides we hear of his good and faithful work there and how well he is liked by both teachers and pupils. It is going to be no easy matter to fill his place.

We can but feel, however, that this call that has come to him is not only an honor, but a real advancement, and we wish him Godspeed and every success in his new work.

THE REV. JAMES F. KIEB.

The Rev. James F. Kieb having resigned as Priest-in-Charge of Epiphany Church, Kaimuki, the Bishop has appointed him to the charge of St. Elizabeth's Mission, which includes both a Chinese congregation and St. Luke's Korean congregation. It is of especial interest to note that the Chinese made a special request for his appointment. He takes charge on the departure of the Rev. L. H. Tracy. We wish him every success in his new work.

THE OPENING OF ST. ANDREW'S PRIORY.

When the bell rang for Morning Prayer on September 12th, the opening day of school, more boys and girls and teachers responded to the call than could be seated in the Cathedral; to those of us who stood in the vestibule it was a goodly sight to see so many crowding the pews—giving such promise for the year as could not but inspire me. It was Bishop La Mothe's first service with the united schools, and his words of welcome and blessing were an added inspiration.

This service was attended by four new members of the Priory staff who had arrived from the Coast only that morning. These were: Mrs. C. N. Wilson, our new housekeeper, and three High School teachers, the two Misses Ruley, and Miss Edith Fitch. Another worker, Miss Ethel Knepper, did not arrive until the next day; but we were fortunate in having the assistance for a week of a former worker and friend of many years' standing, Mrs. Woolaway. Miss Knepper has charge of the twenty children in the Baby Dormitory, a position of trust and responsibility. Yet another teacher from the States, Miss Dorothy Bacon, had arrived the week before school opened and is taking charge of the music instruction in a way which promises satisfactory results in this department.

The arrangement by which Miss Elizabeth Ruley plays at the daily evening service has most happily solved a difficulty of past years. Miss Ruley is an experienced organist and a devoted Churchwoman, and her presence at the organ at these services is much appreciated.

Although every place in the Priory had been reserved, we did not start with a full school owing to several expected pupils failing to arrive. Most of these places have since been filled, and we now have a complete enrollment of 167, of which number 82 are boarders.

One would like to mention by name each of our teachers to whose devotion and efficiency as a whole praise is due for the fact that no time was lost in taking up the work of the school.

By Wednesday the schedule was in working order and all classes meeting regularly. Especial thanks are due to Mrs. Harold Podmore, who, in addition to keeping the school accounts until Sister Caroline's return from the Coast on the 21st, handled the text-books and supplies, all of which were in the pupils' hands by the close of the second day of school. Mrs. Podmore will be greatly missed at the Priory, which she has so faithfully served for the last three years.

Time and space do not permit the mention of all our projects for the year; only one new study has been introduced, or, perhaps I should say, revived—namely, definite instruction in Domestic Science, with two laboratory periods a week in our newly-equipped cooking schoolroom. This year we are offering this course only to the Junior and Senior classes, but we hope eventually to give to all the High School the benefit of Miss Mary Janet Ruley's training and experience and the use of the laboratory furnished by the efforts of a friend in the East who has undertaken to raise the sum necessary to give us an up-to-date equipment. The running expenses of the cooking class will be covered by a moderate laboratory fee.

IOLANI SCHOOL.

Iolani School opened September 21st, with the largest enrollment in its history. There are now on the roll in the vicinity of 360 boys. Every department is crowded and overflowing. The Primary Department has been moved to St. Peter's to make room for the larger boys. Mrs. Black's classes meet in the Parish House, and the Commercial Department is quartered in two bedrooms in the teachers' cottage.

While this crowded condition is most unfortunate and uncom-

fortable for those concerned, it does not hinder the real mental and spiritual development of the boys. The outgoing principal, Rev. L. H. Tracy, worked steadily throughout the summer vacation planning a course of study which, if carried out, will give the boys an education equal to that given by any secondary schools in the States.

The Boarding Department is full. There are as many boys in residence as the dormitories can accommodate. This department, as well as the day school, is on as sound a financial basis as any mission school could or should be.

If we had a proper building, properly furnished, Iolani could easily draw from 500 to 700 boys, thus increasing its Christian influence. Because Christ is, Iolani exists. If it were not for Him there would be no call to support this school. If we believe in Him, we must believe in Iolani. The reason is obvious.

TRINITY MISSION SCHOOL.

On Monday, the 12th of September, Holy Trinity Mission School reopened after the long summer vacation. As usual, the Japanese proved eager to avail themselves of an education in a Christian Mission School, and it is no exaggeration to say that the first batch of prospective pupils arrived almost simultaneously with the dawn!

The first day, Monday, was given up entirely to the registering of pupils, and, thanks to the card system, it was possible with very few exceptions to place the boys in their proper grades almost immediately and with little or no trouble, as according to this system each card states what the boy's capabilities are in each subject, what grade he was in last term, and whether or not he is recommended to a higher grade.

The regular school program of lessons was started right in from the second day. The boys are proving most willing and apt pupils, and though they are eager and conscientious at their lessons, one realizes that they are just the same "proverbial small boys" as our own little brothers!

Owing to a greater number of pupils enrolling than was at first expected, it was necessary to engage an extra teacher early in the first week. This brings the teaching staff to a total of four. The Primary grades, under Mrs. Clara Maile and Mrs. Mary Ann Williams, occupy the whole of the left side of the building. As a matter of fact, we are very cramped for room. Mrs. Robert has her very large class of the II A and III B Grades in the basement of the Parish Hall, and the more advanced boys up to Grade IV are under Miss Woods and occupy the right side of the school building. In order to accommodate this last class it was necessary to make some alteration in the building. A wholly unnecessary partition has been removed, and what were once two inconveniently small and very hot classrooms have been turned into one large and airy room that will comfortably accommodate 36 boys.

The front of the building has also had some new timber and paint, a very necessary improvement too, thanks to the activities of the wood borer, who appears to be a most energetic insect.

In so far as it is possible, the school curriculum follows that of the other Church schools connected with St. Andrew's Cathedral; but when one has to deal with boys whose knowledge of English is in most cases nil—or, at the most, sketchy—it will be seen that the progress must be slow in order to be sure. The majority of the boys have first to master the rudiments of the language.

The Rev. Fukao is in charge of the boys' religious instruction, but every morning at 9:15 the school joins the united service in the Cathedral, which is attended by all the Church schools.

Up to the moment of writing there are 125 boys in the Trinity Mission School.

DELIA WOODS.

NOTES ON ST. PETER'S CHURCH.

On his return, Canon Kong found St. Peter's congregation in a healthy condition. This gratifying state is due to the energetic management of Rev. Ernest Kau, assisted by faithful vestrymen, the Woman's and Young Ladies' Guilds, and the diligent Bible woman, Mrs. F. T. Kong.

A hearty reception was given to him by the congregation, and the expression of love and esteem was manifested in a feast in which ten courses of tasty Chinese dishes were spread on eleven tables. More than 120 active members participated in the wholesome enjoyment.

On September 8th a reception was given for Bishop La Mothe and his family by the members of St. Peter's congregation. The occasion was marked by a short service at which Evening Prayer was said, and when Bishop La Mothe preached to the people an instructive sermon entitled "What Manner of Saviour Have We?" The Church was well filled and the choir was present. The people greeted the Bishop and his family at the rectory after the service. The Woman's Guild, headed by Mrs. Mary Leong, provided light refreshments for more than 200 people. The Bishop and Mrs. La Mothe were very much pleased with the entertainment, and assured them of his help and interested leadership.

ST. MARY'S MISSION.

St. Mary's day school opened with an enrollment of 110, the night school with a class of 17, and the Sunday school has 125 children in attendance.

During the summer the kindergarten lanai was enlarged and two large folding doors were made opening from the lanai into the schoolroom, thus forming a large and airy room, which not only accommodates the kindergarten, but is also used by the young people of the Mission for their social gatherings.

Through the kindness of friends a sleeping porch is being built at the back of the house, which will make it possible to give a home to several more children. St. Mary's provides a Church home for dependent little ones and asks for the prayers and interest of Church people. * * *

ST. MARK'S, KAPAHULU.

The school year opened September 12th with forty pupils enrolled. It has been thought advisable to discontinue the higher grades and provide only a primary department for those children of Churchpeople and others who are interested in the Sunday school. The continuance of the higher grades was thought unnecessary because all the children for whom the school was desired have finished the fourth grade and entered either St. Andrew's Priory or Iolani or are attending the lower grades in the Normal School, from which they hope to graduate as teachers.

Three of the girls who were in the Sunday School, and who were among the first in attendance at St. Mark's, are now teaching in various Mission schools in the city.

It is indeed a pleasure to be able to write this. Undoubtedly these girls would not be doing so had it not been for the planting of the seed of service, by the founders of St. Mark's. They have come forward with a readiness that only "the love of the working" can inspire.

And may I mention in passing one other Hawaiian woman, instrumental in the founding of St. Mark's, who is doing a loving and nobly sacrificial work at the Kalihi Orphanage. The little and nobly babies under her charge know her and her assistant as their only mothers. Modest and unassuming, always ready and glad to help when her Church calls, may she have the interest and prayers of all!

Christmas is coming! And with it responsibility for the little

ones under our charge. It has always been customary for the Hawaiian congregation and the boys of the Kalihi Orphanage to assemble at Kapahulu with St. Mark's to witness and take part in a Christmas cantata and to greet Santa Claus and receive his gifts.

It is the wish of St. Mark's this year to repeat with renewed spirit the Christmas play which Mr. Kroll conceived, as a testimonial to him. Although he is many miles away, in heart we feel he is very near in the spirit of aloha he bears us. Anyone interested in this Christmas festival, either desiring further information or wishing to "kokua," may correspond with Mrs. Black. St. Mark's has many generous friends in Honolulu for whom we are very thankful.

The writer is taking this means to announce to others who may care to partake in a Christmas festival most unique and to have their Christmas joy increased many fold by bringing joy to little boys and girls. (More especially I want to speak for the little boy orphans, made so through the unfortunate condition of their parents, who are inmates of Kalaupapa, the leper settlement).

St. Mark's is the center of a growing district—there is a field for community work which can only be attempted when we have a priest-in-charge and funds with which to work.

The Girl Scouts are active and a factor for good. There is in them material for good active Christian workers.

The Sunday School, lacking a priest, needs new life. It is very difficult to keep children interested Sunday after Sunday with no priest to guide.

The writer wishes to extend greetings from St. Mark's to all its friends.

SCHOLARSHIP.

St. Mark's has been given a scholarship sanctioned by the Bishop and Woman's Auxiliary. The boy who is at present receiving its benefit is at Iolani. This scholarship is for Hawaiian children of Church people. It is to be permanent, and may be subscribed to by anyone interested in the education of deserving Hawaiian children.

M. B.

ST. LUKE'S MISSION.

In September we opened Sunday School, which had been closed for vacation. Fifty children are attending Sunday School, with one woman and two men teachers.

Sixty-six children are attending Korean school in the afternoon. The children learn to use both languages.

Especially do we thank Miss Lucy Seong, who has been teaching the choir faithfully for three years; also Miss Soonye Choi, who plays the organ, is very helpful to Sunday School and evening service.

Many times our Mission has tried to organize a Woman's Auxiliary, but has failed. We are not discouraged, however, as we are organizing the young women. There are fifteen organized.

We hope all the other Missions will pray for our success.

In September four men were married in the church and six children baptized by the Rev. L. H. Tracy.

P. Y. CHO.

BISHOP LA MOTHE'S FIRST EPISCOPAL VISITATION TO MAUI.

"Bishop La Mothe is much pleased with Maui and her people, and Maui-ites are quite as well pleased with the new Episcopal Bishop of the Diocese of Hawaii. First impressions appear to have been alike favorable." These words are quoted from the editorial pen of the Semi-Weekly Maui News. They are an excellent pen picture of the happy relations established between Bishop La Mothe and the people of Maui on the occasion of the Bishop's

first visit to Maui. It was a case of mutual attraction, and it is hoped that the acquaintance made shall often be renewed.

Bishop La Mothe arrived on Maui on Friday morning, September 23, and in the evening went, with his host, to a community reception to the more than 100 new teachers on Maui from the Mainland. Though the Bishop sought shade at the reception, the people sought him out and warmly welcomed him to Maui. On Saturday evening, September 24th, the Woman's Guild of the Church of the Good Shepherd gave a reception for him at the rectory—a largely attended, delightful and happy affair, to the pleasure of which Mrs. Mae Drew Clark and Mr. H. W. Baldwin added, by their charming musical numbers.

Greetings were brought from the Vestry and congregation of the Church of the Good Shepherd by the senior warden, Mr. C. D. Lufkin, and by the Rev. Messrs. Pleasant, Jones and De Kay, who welcomed the Bishop to Maui in the name of the community, as well as of the Christian fellowship which they represented, in brief speeches marked by felicity of expression and cordiality of spirit.

The Wailuku Times reports the Sunday services thus:

"The Church of the Good Shepherd was filled to overflowing on Sunday morning. People from all parts of Maui had come to the beautiful little house of God to greet the new Bishop of Honolulu, the Right Rev. John La Mothe, who was a visitor in Wailuku for the first time since his arrival from the mainland.

"Not since Easter morn has such a large congregation been seen in the church, and the welcome thus tendered the new head of the Episcopal Church of Hawaii no doubt pleased Bishop La Mothe. But if the Bishop was pleased to see the congregation, the congregation was no less pleased to see and hear him. He has a fine appearance, tall, erect, a commanding figure, full of grace and dignity. His sermon was excellent, couched in a simple language that anyone could understand. His powerful voice carried to the furthest end of the church. He has a fine delivery and his enunciation was faultless.

"Though simple in its rhetoric, his discourse was full of eloquence and pregnant with thoughts.

"The Bishop confirmed a class of young people, three girls and a boy. The message he gave them to carry with them on their road through life was as beautiful as it was solemn and impressive."

The names of the young people confirmed are Louise Victoria Hardy, Hallie K. Hardy, Margaret P. Nape, Archie Freeman Hardy.

The class as originally prepared numbered eight, but three members of the class are attending school in Honolulu.

On Monday, the 26th, the Bishop visited at the Kula Sanitarium, and in the afternoon held service at St. John's Church, Kula, so long the scene of the labors of that priest, beloved of his people, Rev. Shim Yin Chin. There was a good congregation who listened with both interest and profit to the Bishop's message to them. Tuesday was given to visitation by the Bishop to several of the older people in Makawao, all of whom were glad to meet and greet him.

We were all glad to welcome Bishop La Mothe to Maui. His visit has done us good, and his ministry to us, we feel sure, will be as bread cast upon the waters, to be found after many days. The welcome Maui gives to the Bishop is sincere and hearty, a welcome in which not only members of his own faith, but those of other faiths unite.

J. CHARLES VILLIERS.

LAHAINA.

We had the great pleasure of welcoming Bishop La Mothe at Holy Innocents' Mission on Sunday afternoon, September 25th, at 4 o'clock, the Rev. J. Charles Villiers having brought him over from Wailuku, where he had preached and confirmed in the morning.

There was a good attendance, and Evening Prayer was said, during which six candidates were presented for confirmation.

The Bishop returned Wednesday afternoon on his way to Honolulu, and service was again held at the Church in the evening, when the Bishop preached, and was met by the congregation in the Parish Hall at the close of the service.

We are glad to announce the appointment of Miss Isabelle Namaan as a teacher to assist in St. Cross School. She is doing good work, and is of great assistance.

KEALAKEKUA, KONA.

Paris — Hind.

The Puuwaawaa Ranch, North Kona, Hawaii, was the scene of a very interesting event on the evening of Saturday, September 10th, when the wedding of Mr. and Mrs. Robert Hind's daughter, Margaret Martha Hind, to William Johnson Paris was solemnized. The house had been beautifully decorated for the occasion, and a large number of the relatives and friends of the prospective bride and groom assembled to witness the happy event, coming from all over the Island of Hawaii and from Honolulu.

At 5:30 the Rev. D. Douglas Wallace took his position on the lanai facing the reception rooms, where he was joined by Mr. Paris and his attendant, Mr. R. Leighton Hind. The bride, on her father's arm, followed, attended by her sister, Mrs. M. H. Lucas, who acted as matron of honor, with Miss Erma Hind as bridesmaid and Masters Robson Hind and Charley Lucas as train-bearers. A Hawaiian orchestra played the wedding march.

After the wedding the newly-married couple received the congratulations of their friends in the reception room, under a beautiful bell of white flowers and ferns.

A very delightful supper was served, after which the young people present had an informal dance, and about 9 p. m. Mr. and Mrs. W. J. Paris started for their honeymoon, followed by the good wishes of their friends.

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WITH THE BOY SCOUTS IN KOHALA, HAWAII.

"I can't get them up!
I can't get them up!
I can't get them up in the morning!"

That is what the Scouts sang out as the bugles sounded, calling them up.

Now the camp is over and we are back once more to our respective homes.

Camp to the scoutmasters may be recreation, but it is certainly not rest. But who amongst us, having tasted the pleasures of being instrumental in giving a score or two of boys a jolly, healthy, and instructive holiday, would deny himself further indulgence as year succeeds year?

The scoutmaster when in camp is to the boy—father, mother, elder brother, and everything else combined. He must be prepared to administer remedies for minor ailments, and sympathise with boyish troubles.

Contrary to the general opinion, Scouts in camp do not live on preserved meats, but meals of fresh meat and vegetables are usually served. The cooking, excellent; the food, plentiful; the appetites, good. If you ever want to know how much a boy can eat, go to camp. Three splendid meals are provided each day. Hikes, excursions, games and scouting stunts take up the major portion of the day. Then the campfire at night, the Scout yells, the songs, the recitations and the court-martials—the stern judge and sterner sentences. What a happy time!

The spiritual side is an important one, for while no scoutmaster would be so foolish as to constantly pump religion into his boys, he will fail if he allows matters material to monopolize the boys' thoughts. But nothing can be more impressive than the final devotions each day led by the camp chaplain.

The Scouts will often think of 1921 and the camp at Waimea,

and the kindness of Mr. Carter, who made it possible and added to their enjoyment in so many different ways.

Do the boys appreciate our work? Yes, though but few parade the fact. What does that matter, any way? You watch their cheeks grow rosier, their eyes brighter and their characters more unselfish as the camp proceeds.

J. WALKER.

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.

Since this trust fund cannot receive a substantial working sum during the lifetime of the donors unless other legacies are entrusted to it, the trustees have arranged that this trust be published in each diocese and district in the Church, believing that this object will make a strong appeal to all Church people and that many small or large bequests will be made each year which will enable the trustees to commence operations under this trust deed and thus lighten the burden carried by so many of our clergy.

The Board of Missions, either of the trust companies, or the individual trustee will be very glad to furnish information concerning this trust, and it is their hope that no prospective donor will consider his or her legacy too small to be gratefully received by the trustees.

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MEN'S CORPORATE COMMUNION.

The First Sunday in Advent comes this year November 27th, and following its custom for several years, the Brotherhood of St. Andrew is suggesting the holding on that morning of a Corporate Communion of the confirmed men and boys of all of the parishes and Missions of the Church.

The First Sunday in Advent marks the beginning of a new Church year, and it seems a most appropriate time for an effort to be made to reach the laymen especially. Last year the Brotherhood Office disposed of over 66,000 cards announcing the service, and cards for this year will soon be ready, and can be secured from the National Office, Church House, 202 S. 19th Street, Philadelphia, at \$1 per hundred, post-paid.

NOTES OF THE CHURCH.**Liberia and the State Department.**

That the United States is under moral obligation to extend a desired loan of five million dollars to Liberia, is the substance of a long statement from Secretary Hughes to the President, published in the papers early in August. The loan has been under consideration since 1918. Secretary Hughes calls attention to the fact that the need for the loan resulted largely from the fact that when the United States entered the war Liberia decided to enter it also, making common cause against the enemies of this country. He also says, "Our people have always been especially interested in the welfare of Liberia because of the close relations which its prosperity may be deemed to have to all that pertains to the advancement of the negro race."

In a speech just made after his consecration Bishop Gardiner said: "If the State (Liberia) develops, the Church will surely be benefited by that; and we are hoping great things of the present administration under the leadership of the Hon. C. D. B. King, himself a staunch Churchman."

Before Bishop Seabury.

A writer in "The East and the West" thinks that we should write John Taibot down as first Bishop in America, and do some-

thing publicly to perpetuate his memory. This is for historians and theologians to settle, but it would be well if the rest of us considered a little more how difficult was the Church's life in these long years before Bishop Seabury's consecration in 1784.

Since 1638, at least, the necessity of a bishopric in America had been recognized. Archbishop Laud then intended to send a Bishop, but political troubles prevented this, and from that time forward there were repeated efforts on the part of one or another of the friends and friendly agents of the little colonial Church to secure a Bishop for its work and its protection, all repeatedly thwarted by political or religious hostility. The appointment of Dean Swift as first Bishop of Virginia was contemplated, which would have made some interesting history!

Meanwhile, the fiery and indomitable John Talbot was going his troubled way as a missionary in America. Something of the troubles and difficulties of the same time may be imagined from letters he and others wrote back to England.

"I don't doubt that some good man with one hundred pounds a year would do a Church more service than with a coach-and-six hundred years hence.

"The poor Church has nobody on the spot to comfort or confirm her children; nobody to ordain several who are willing to serve, were they authorized, for the work of the ministry."

The Society for the Propagation of the Gospel in 1710 represented to the Queen "the earnest and repeated desires, not only of the missionaries, but of divers other considerable persons that are in communion with our excellent Church, to have a Bishop settled in your American plantations."

And John Talbot again,—“We have been here these twenty years calling till our hearts ache. * * * Poor America * * * shall have her Gospel-day even as others.”

From Iceland.

Word has been received at Hobart College that a son of Benediktson, Iceland's greatest poet, will enter Hobart College in September at the opening of Hobart's Centennial Year. Mr. Benediktson is now on his way to America. Students in the English department at Hobart are brushing up their Icelandic poetry!

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We are advertised, to the extent of a full three-column page with two illustrations, in a recent issue of Henry Ford's paper, "The Dearborn Independent." The subject of the article is Bishop Wise of Kansas and his camp and convention for the boys of his diocese, a long story, intelligently and sympathetically told in this purely secular paper.

Also, a recent issue of "Forest and Stream" has a page in praise of St. Andrew's Brotherhood, urging that their individual and personal method of work be employed in other matters.

Still more interesting are two pages from an article by A. Edward Newton in "The Atlantic Monthly" for August, containing picturesque description of the three oldest churches in Philadelphia, Gloria Dei, St. Peter's, and Christ Church. Of the last he observes, "When Philadelphia was the national capital, Washington attended it, as did John Adams, and Benjamin Franklin, occasionally—perhaps not often enough."

We notice that Scribner's Sons have found it necessary to issue a new printing of Archdeacon Stuck's book, "The Ascent of Denali." The paper jacket of the new edition shows one of the fine photographs with which the book is illustrated.

The Parish Bones.

A paper recently read before a chapter of the Daughters of the King is reported in "The Royal Cross" as describing three kinds of bones to be found in parishes: wish-bones and jaw-bones, who spend too much time "wishing" the Church would grow, wishing this or that would happen, or merely talking. Also, however, there are back-bones.

Peace in the Centennial Year?

The summoning of the great nations, England, France, Italy and Japan, to a disarmament congress by the President of the United States recalls the interesting fact that it was an American warship, commanded by a communicant of the Episcopal Church, Commodore Perry, which carried Christianity to Japan. The first Christian service in Japanese waters was celebrated on Perry's flagship; and five years later, 1858, in the home of Townsend Harris, first American Minister to Japan—a house which had formerly been a Buddhist Temple—the first Christian service was celebrated on the mainland by Rev. Harry Wood, chaplain of the warship Powhattan, of Commodore Perry's fleet. Within a year from that time the Rev. J. Liggins and the Rev. C. Williams, later Bishop of Yedo, arrived to represent in Japan the Missionary Society of the Protestant Episcopal Church in the United States. They were the first Christian missionaries to enter Japan following the opening of the kingdom to the world. Since then sixty-three years have elapsed. Will it not be a glorious working out of destiny if, in this Centennial Year of the Missionary Society, the nations shall agree on a basis of lasting peace?

"Johnnie" Returns to Alaska.

Johnnie Fred, the little Alaskan Indian boy, who was with Archdeacon Stuck on his climb to the summit of Mt. McKinley in 1913, now grown to man's estate, has entered the service of the Church. It will be recalled that Johnnie, born north of the Arctic Circle, was left behind at the base camp by Archdeacon Stuck while he and the others struggled to the summit; and the Archdeacon in his book makes special mention of the fact that during his long vigil Johnnie Fred carefully preserved the supply of sugar which had been left with him, which was heroic self-denial on the part of any small boy! Having graduated from Mt. Hermon and now bound for Alaska, Johnnie aims to study medicine and will devote his life to the work of a medical missionary, among his people of the Far North. Which is one more achievement to add to the record of the Missionary Society as it rounds out its first hundred years of usefulness.

The One Hundred Per Cent Use of a Fund.

About the first of July, the American Church Building Fund Commission reached a turning point in its history. For many years it has been able to supply the Church's demand for loans from its permanent fund. This fund, now totalling \$672,707.41, has been paid out or pledged in loans to the Church, which potentially, therefore, has a one hundred per cent use of the same. In the future loans can, therefore, be promised only as payments are received from outstanding loans, and the fund will thus become purely a revolving fund limited to actual receipts. While the Church was attaining the full use of this fund a larger number of loans could yearly be granted than will again be possible until the permanent fund is enlarged by gifts, offerings, and legacies of the Church. The demand for assistance in Church building has never heretofore exceeded the commission's ability to help, but the time has now arrived when it might be well to recall that the original plan contemplated a fund of \$1,000,000—a goal which the Church's multiplying needs in the erection of churches, rectories and parish houses render most desirable of realization. The commission is endeavoring to awaken interest in such an achievement by the wide distribution of an illustrated circular lately issued.

The last of the loans granted between the May meeting of the Board and July 1st, amounted to \$20,300. Grants and gifts made since the May meeting totalled \$13,050 given to sixteen dioceses.

The corresponding secretary, 281 Fourth Avenue, New York City, would be glad to supply literature to all who are interested in the increase of the commission's permanent fund.

The Missionary Bishops of this Church never had an increase of salary between the years 1830 and 1919.

Thomas Jefferson's Vestry.

The name of the distinguished statesman appears among the

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former vestrymen of Grace Church, Cismont, Virginia, a parish founded in 1745. The present church was built in 1850, and since then has had but five rectors.

Other Missionary Centennials.

A hundred years ago the London Misisonary Society began work in Madagascar. There has been a great celebration of this event, eleven thousand people gathering for one of the outdoor meetings.

The See of Tinnevelly, in Southern India, has also celebrated the hundredth anniversary of work there. Tinnevelly Christians are now to be found in government or missionary schools all over India, "from the Himalayas to Cape Comorin, and from Bombay to Mandalay."

For Bishop Brown.

After the service recently attended by President and Mrs. Harding at the historic church in Truro parish, Virginia, the rector's small son, greeting the presidential party, demanded, "But where is the Bishop?" Mrs. Harding assured him, "All we could do this time was to bring the President. Next time we'll bring the Bishop!"

Striking Coincidence in 1835.

The year 1835 is as important as 1821 in the annals of the Missionary Society, for in that year a fundamental change in the ideal and policy of the society's organization took place.

A remarkable coincidence in the thought of three of the men most concerned with the society at that time is related by Bishop Doane of New Jersey, and quoted in the memoir of him written by his son, the first Bishop of Albany ("Life and Writings of Bishop Doane," 1860, Vol. I).

Bishop Doane, the son, writing of his father's devotion to the Church mission, says: "His greatest work and service to this glorious cause was rendered late in life. He was one of a committee of the board of directors of the Missinary Society in 1835, to consider the organization of the society. It was the very opportunity of his life. He brought to it years of thought and prayer, and all the earnestness and energy of his nature, in its very prime."

From the original draft of his father's report, in his own writing, the younger Bishop Doane quotes the following story:

Three members of the above-mentioned committee, Bishop Doane, Bishop McIlvane and Dr. Milnor, came together casually before the meeting of the committee.

"What would you think," said Dr. Milnor, who had moved the resolution for the appointment of a committee, "what would you think of reporting that THE CHURCH IS THE MISSIONARY SOCIETY, and should carry on the work of the missions by a board appointed by the General Convention?"

"Why," replied Bishop Doane, "it is the very plan which I have long thought ought to have been adopted, and for the adoption of which I should thank God with my whole heart."

"How very strange is this," said Bishop McIlvane; "I surely knew nothing of the mind of either of you, and yet that is the very plan which I have introduced in the sermon which I am to preach before the society!"

When the committee met, the three members above named stated their views as above, and found them cordially reciprocated by all their associates. Thus, as to the principle of their report, the committee were, from the first, unanimous.

The Church Is the Missionary Society.

It cannot be too frequently or too insistently brought before our minds in this Centennial Year of the Missionary Society that the whole Church is the Missionary Society, and every man, woman and child associated in the communion is a responsible member thereof. At the General Convention of 1835, at which this doctrine was made a part of the Canons of the Church, Bishop McIlvane preached the Missionary sermon. This is the doctrine which he eloquently set forth:

"The Church is a great missionary association, divinely constituted for the special work of sending into all the world the ministers and missionaries of the Word. But if such be the cardinal object of the whole Church, it must be alike the cardinal object and the duty of every part of that Church, so that whether a section thereof be situated in America or in Europe, or in the remotest latitudes of Africa, it is alike required to attempt the enlightening of all the earth; and though it be the smallest of the local divisions of the Christian household, and though just on its own narrow boundaries there may be millions of neglected pagans swarming with the horrors of heathenism, still that little section of the Church is to embrace within the circle of its zeal, if not of its immediate labors, the destitute of all the earth."

This is the keystone of the Missionary Society. It is in the spirit of this declaration that the glorious record of the first hundred years has been achieved. Only by a hearty realization of the broad, individual message which it carries to every member of the Church can there be hope of greater glory in the second century upon which the society enters.

Parishes Recall Their Past.

Fifty-one years ago Bishop Tuttle held the first service in Missoula, Montana. A service in commemoration of that event has been held there, in the Church of the Holy Spirit. They sang the same hymns that were sung at the first service.

A similar service has been held in Jamestown, Virginia, commemorating the 314th anniversary of the first service there! Bishop Ticker reminded the congregation that the same Collect, Epistle and Gospel had been read by the Rev. Robert Hunt, more than three centuries ago.

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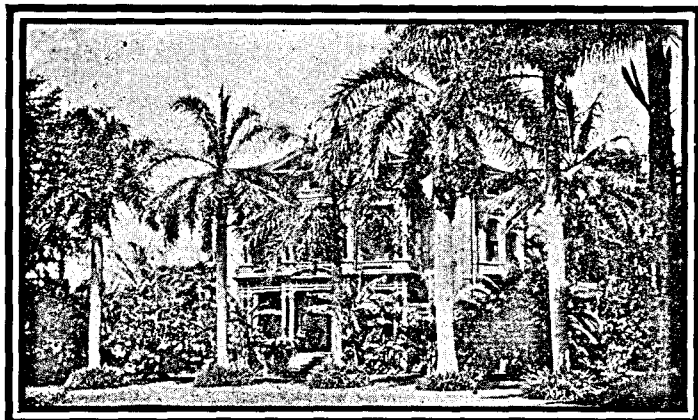
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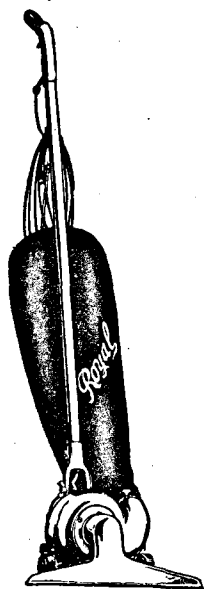
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