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Hawaiian Church Chronicle

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

VOL. XIV.

HONOLULU, T. H., APRIL, 1922

No. 11

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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The Rt. Rev. John D. La Mothe Editor-in-Chief
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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: Rev. Maitland Woods, M. A., Iolani School, S. Beretania Street; Phone 3980.
- St. Peter's Chinese, Emma Street.
Priest-in-Charge, Rev. Y. T. Kong, St. Peter's Parsonage, 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. Rev. Woo Yee Bew, Assistant Priest.
- 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: Rev. E. J. H. Van Deerlin, 1625 Beretania Street; Phone 6319.

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, Kukaiaui, Papaaloa, Oookala.
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;

Deacon-in-Charge,
Rev. James Walker, Kohala.

KAUAI.

- Episcopal Missions on Kauai.
Priest-in-Charge, Rev. Marcos E. Carver, Waimea.

SCHOOLS AND INSTITUTIONS.

- 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:—Principal, Rev. Maitland Woods, M. A.; Miss Roberta S. Caldwell, Mr. John Bush, Mr. Robert R. Spencer, Miss Minerva Lovell, Mr. Nichols, Mr. Thomas Jessett, Mr. Leland P. Miller, Mrs. Elva K. Oakes, Miss Helen Richardson, Mrs. Celia Searle, Mr. L. A. Fisher, Mrs. Mollie King.
- 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. Vergie Roberts.
- St. Peter's Chinese School, Emma Street—St. Peter's Parsonage.
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, Mrs. Bowl Young.
- 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.
- Cluett House—A home for young working women.
Miss Charlotte Teggart, Manager.

MAUI.

- St. Cross, Lahaina, Maui.
Rev. F. N. Cockcroft, Superintendent; assisted by Mrs. Isabelle Thompson.

HAWAII.

- Paauiilo Church School, Paauiilo.
Day School, Grade School and High School.
Rev. F. N. Cullen, Principal.
- Holy Apostles' Japanese School, Hilo.
Rev. J. Lamb Doty, Superintendent.
A night school for young men and women.

THE DIOCESAN REGISTER.

BAPTISMS.

"A Member of Christ."

St. Andrew's Cathedral.

March 5—Lillian Annabelle Mundon Smith, by Canon Ault.
 March 19—Muriel Blanche Richardson. March 26—Mary Robbins
 Anderson, by Bishop La Mothe.

Kohala, Hawaii.

March 19—Rosalino Cabanila, by the Rev. James Walker.

St. John's, Kula, Maui.

March ..—James Kamakelie; Rev. J. C. Villiers.

Paauilo.

January 8—Osopepe Totop, by the Rev. F. N. Cullen.

Good Shepherd, Wailuku.

February 12—Eloise Leimomi Lanham, by the Rev. J. Charles
Villiers.

MARRIAGES.

"Those Whom God Hath Joined."

St. Andrew's Cathedral.

March 4—Henry Emil Mielke, Elizabeth Eleanor Potter. March 12
 —Ray Albert Robinson, Nancy Erwin. March 15—Edward Walter
 Taylor Robertson, Elizabeth Lewis; by Canon Ault. March 16—
 James Tamotsu Ohtani, Mary Yoshi Fukao; by Bishop La Mothe
 and the Rev. P. T. Fukao.

Paauilo, Hawaii.

February 14—Alexander Fritschi, Margaret M. S. Pritchard.
 February 25—Dexter Fraser, Mary Forrest Flynn; by the Rev. F.
 N. Cullen.

Kohala, Hawaii.

March 18—Foo Yin Aki, Chau Fook Sing; by the Rev. James
Walker.

BURIALS.

"Some Are Fallen Asleep."

St. Andrew's Cathedral.

March 17—Charles Lee Butman, by Bishop La Mothe.

St. Peter's.

March 19—Apau Kau, by Bishop La Mothe and the Rev. Canon
Kong.

Waimea, Kauai.

February 28—Arthur Kealoha Hunt. March 20—Alice Okono,
by the Rev. Marcos E. Carver.

SOME OF THE PRINCIPLES OF THE CHURCH'S MISSION.

1. THE TASK OF THE CHURCH is to preach the Gospel to
 the whole world.

2. UNITY. The Church is one; the work is one. Every mem-
 ber is related to the whole Church, and to the whole task of the
 Church.

3. ANNUAL EVERY-MEMBER CANVASS. An annual roll
 call, in which every member is given opportunity to say: "I will
 do my part this year. I will not let anyone else do my work for
 me."

4. EDUCATION. People give to what they care for. People
 care for what they know about. Our job is to inform people of
 the needs of the Church.

5. TEAM WORK, as far as possible, of every agency and ac-
 tivity from the general Church to the parish.

6. SEEING NEEDS INSTEAD OF FIGURES. Appeals should
 be based upon the needs of people, rather than upon raising a fund.

7. THE SELECTIVE DRAFT applied to the call to service

as to the fulfillment of the baptismal vow, in place of the relief
 now put solely upon voluntary response without regard to per-
 sonal fitness.

8. THE CHALLENGE OF THE SEEMINGLY IMPOSSIBLE
 the means whereby the full strength and power of the individ-
 ual member can be rallied, and by which alone the whole Church
 can be thrown back upon God in prayer and intercession for
 the strength to do her work.

CHURCH CALENDAR.

April 14—Good Friday. (Black.)
 " 15—Saturday. Easter Even. (Violet. White for Eve.)
 " 16—Easter Day. (White.)
 " 17—Easter Monday.
 " 18—Easter Tuesday.
 " 23—1st Sunday after Easter. (White.)
 " 25—S. Mark, Evangelist. (Red.)
 " 30—2nd Sunday after Easter. (White.)
 May 1—SS. Philip and James.
 " 7—3rd Sunday after Easter.
 " 14—4th Sunday after Easter. (White.)

BUDGET OF ST. ANDREW'S CATHEDRAL PARISH.

We are printing below the budget adopted after careful con-
 sideration by the Vestry of the Cathedral Parish of St. Andrew.
 It should have been done last November, but many things have
 conspired to postpone it. Though late in the year, the Vestry is
 undertaking to ask for \$12,000.00 to run the Parish and \$4,000.00
 as St. Andrew's share of the Missionary Apportionment. The
 slogan—"Everybody Helping."

BUDGET FOR 1922.

Stipends:	
Bishop La Mothe	\$1,400.00
Canon Ault	3,000.00
Organist	1,500.00
Clerk	300.00
Collector	240.00
	\$ 6,440.00
Organ Repairs	600.00
Caretaking	1,100.00
Lighting and Lamps	150.00
Electric Power	150.00
Printing, Stationery and Supplies	250.00
Water Rates	75.00
Parish Auto Maintenance Fund	400.00
Convocation Expense	300.00
Telephones	100.00
Church Chronicle	100.00
Alterations, Repairs and Maintenance, Buildings and Grounds	500.00
Appropriation Sunday School	200.00
Vicar's House Rent	1,200.00
Clergy Pension Fund	252.00
Sundry Expenses	75.00
Total	\$11,892.00
Missionary Apportionment	4,000.00
Grand Total	\$15,892.00

APPORTIONMENT, 1922.

	Apportionment.	Received.
St. Andrew's Cathedral	\$4,000.00	\$283.72
St. Andrew's Hawaiian	250.00	
St. Clement's	300.00	
St. Peter's	500.00	
St. Elizabeth's	250.00	
Epiphany	150.00	
St. Mary's	150.00	
St. Mark's	50.00	
St. Luke's, Korean	150.00	
Holy Trinity	150.00	
Good Shepherd, Wailuku, Maui	200.00	
Holy Innocents', Lahaina, Maui	100.00	
St. John's, Kula, Maui	25.00	
Holy Apostles', Hilo, Hawaii	400.00	
Holy Apostles', Japanese, Hilo, Hawaii	25.00	
Christ Church, Kona, Hawaii	200.00	
St. Augustine's, Kohala, Hawaii	150.00	
St. Augustine's, Korean, Kohala, Hawaii	50.00	
St. Paul's, Makapala, Hawaii	150.00	
St. James', Waimea, Hawaii	50.00	
Paaulo Mission, Paaulo, Hawaii	25.00	
Paaulo Japanese, Paaulo, Hawaii	15.00	
St. James', Papaaloa	25.00	
Kauai Missions	75.00	

The above is the apportionment for Missions, for the year 1922, together with the payments made to March 31st. It will be observed that only one Parish has paid anything. We believe, however, that next month's report will tell a different story. We believe that it will be of interest to people to know what their Parish is asked to give and to observe what it has given. Is your Parish represented above among the Givers? If not, will you not try to find out why not? Perhaps you have not given anything.

DISBURSEMENT OF MISSIONARY FUNDS.

In another place we have printed the Missionary Apportionment or the amounts asked from each Parish or Mission as its share of our Missionary obligations. Perhaps one reason why many people are not interested, it because they are so seldom told what is being done with their money. When people give, they should know where their money goes. First, then, 50% of all Missionary contributions is sent to the Department of Missions in New York as our share in the general work of the Church. Here it is well to remember that for every dollar we have been sending to the Department of Missions, the Department has been sending us nine. Given the proportion of 1 to 9, how much do we get from the Department for our Missionary work in Honolulu? How much did we send them for 1921? Do you know? You ought to.

Secondly, the other 50% goes to the Treasurer of our District Board of Missions, Mr. Ralph N. Villiers. It is then appropriated by the Bishop with the Board of Missions according to their best judgment of the needs of the work. They have made the following appropriations for the year 1922, these amounts being practically a continuation of what was given under the old assessment for District Missions and the sums appropriated by the Nation-Wide Campaign, now combined in one and called the Missionary Apportionment.

To supplement clerical salaries at:

Kohala, Hawaii	\$40.00 a month
Lahaina, Maui	35.00 a month
Trinity Japanese Mission, Honolulu....	12.50 a month
Hawaiian Pastorate	25.00 a month
For work at St. Mary's	20.00 a month
For St. Andrew's Priory	25.00 a month
For Iolani	50.00 a month
For work among Koreans	30.00 a month

This makes a monthly total of \$237.50 or \$2,850.00 per year. It is very evident that we can't go on much longer paying out this monthly amount, unless the Parishes get busy and send in something on their apportionments. The only reason we have been able to continue for three months is because we have carried over a small balance from 1921. The amounts appropriated is not the full amount of what we hope to receive; it would not be wise to appropriate up to our full expectations. In addition to this the District Board of Missions is responsible for 7% of all appropriations for Clerical salaries to the General Church Pension Fund. The Pension Fund, however, in its relation to the clergy of this Diocese is in a very bad condition. As soon as we can get a definite statement from the Pension Fund and find out the standing of the different clergymen in their relation to the fund, the whole situation must be set straight. We shall have to depend on the District Missionary Board to do this.

IOLANI SCHOOL.

The principal suggested that the pupils should compete for a prize (which he would give) for the best design for the facade of the new building, which we hope to see in the near future, going up on the Beretania-street frontage. So far four sketches have been submitted. Hark Sum King is evidently of the opinion that each boarder should have a room with a window, so he has drawn a plan which includes one hundred windows. John Cummings and Louis Miranda have each expressed opinions from the Hawaiian viewpoint. Here the rooms for the faculty are not forgotten; they occupy an important space in the design. Bishop La Mothe has promised to judge in this competition. The real architects, however, for this building (Messrs. Emory & Webb) are now busy preparing plans for both lecture rooms and administration quarters.

Meanwhile all our classrooms are overcrowded, the days grow steadily hotter. We are glad to notice the great spirit of emulation among the classes in the matter of "Mite Boxes." We must not let the Priory School beat us again in this mere matter of dollars.

CHURCH PERIODICAL CLUB.

One of the most important educational influences of the Church's work is the Periodical Club. This club or committee arranges with friends and contributors to give to the clergy, and to students in our Church schools, subscriptions to the current magazines. The educational value of this work is most important, and the good reading for pleasure and recreation is no less important, as many of the clergy are in small places and their reading keeps them in touch with the world.

In order to renew subscriptions, the Periodical Club, under the auspices of the Woman's Auxiliary of St. Andrew's Cathedral, is to give an INTERNATIONAL ENTERTAINMENT on Friday, April 28th, at Charles R. Bishop Hall, Punahou. The tickets are one dollar. Reserves tickets, \$1.25, may be obtained at Bergstrom's Music Store.

Program for International Entertainment.

1. Hawaiian SongPriory Girls
2. One-Act Chinese Play—"A Singing Soul"
Mrs. Robert White, directing, assisted by members of
the "Footlights"
3. Solo Mr. Joseph Kamakau
4. Duet—"Kahana".....Mr. Joseph Kamakau and Miss Agnes Naiwi
5. One-Act Japanese Play—"A Dear Little Wife".....
..... Mrs. Andrew White

KOHALA, HAWAII.

Last month we looked in the Church Chronicle in vain for the Bishop's report of his visit to Kohala.

Not having a report from the Bishop, we cannot allow such an event to pass by without some record of it, even though it is belated.

On Wednesday, February 8th, we took charge of the Bishop, having met on the Kona side boundary of the Parish, the Bishop having spent the week-end with the Rev. and Mrs. Wallace.

After bidding the "Wallaces" good-bye, we drove to Waimea, where we were the guests of Mr. and Mrs. Bloomfield. We had a service that evening in S. James' Church, and a celebration the next morning.

Then we left for Kohala, calling on our way at the Korean Mission, where we had lunch, followed by a Confirmation service, when three were confirmed. We reached Kohala, Thursday, in time for dinner.

Friday, at 10 a. m., we were with the Koreans again for the Celebration of the Holy Communion. In the afternoon, St. Augustine's Woman's Guild arranged a reception for the Bishop at Greenbank.

We were sorry Mrs. Bryant was away, for we know how she appreciates seeing people enjoy that delightful place.

The day was perfect, and quite a large number of people were present. Saturday was spent as follows: Reception at Mrs. Rodenhurst's, Makapala, 3 p. m. Cold dinner at the Rectory, when about 40 people enjoyed meeting the Bishop.

Sunday—7 a. m., Holy Communion at Makapala, 11 a. m.; Holy Communion at St. Augustine's, 2:30 p. m.; Evensong and Sermon at St. Augustine's.

All the services were well attended and the Bishop's visit was greatly enjoyed by all.

Monday, 6:30 a. m., we left for Waimea, and placed the Bishop under the care of Mr. Alfred Carter, who had kindly promised to see that the Bishop caught the afternoon boat at Hilo.

The Bishop, during his five days with us, got a good insight into our work here, and he now understands what missionary work is like in the Kohala District.

JAMES WALKER.

SERGEANT APAU KAU.

The mortal remains of Sergeant Apau Kau, who was killed in the Argonne a few days before the signing of the Armistice, were brought back to Honolulu on a government transport on April 16th. Friends and relatives assembled at St. Peter's Church on Sunday afternoon, April 19th, to pay their respects to a brave man who gave his life in the cause of liberty and to assist in performing the last rites of the Church. St. Peter's was filled to its utmost capacity. Governor Farrington and General Summerall were among those present.

The Rev. Canon Kong, assisted by Bishop La Mothe, officiated. The choir was present and sang. After the lesson, Bishop La Mothe delivered a short address in which he paid tribute to the brave man. After the service at Church the body was taken to

Nuuanu Cemetery, escorted by a full army military band, a platoon of infantry, as a guard of honor, and a firing squad, the American Legion, Veterans of Foreign Wars, British War Veterans and baseball players, members of the All-Chinese Baseball Team, of which he was a member.

At the cemetery, the committal service of the Church was said. The American Legion read their service, the last salute was fired, Taps was sounded, and so ended a solemn and impressive ceremony.

Y. T. KONG.

BROTHERHOOD OF ST. ANDREW, ST. ANDREW'S CATHEDRAL.

The Chapter has held two meetings during the month, and the attendance has been good.

A communication has been received from the Headquarters of the Brotherhood, stating that the Chapter is now recognized officially, and sending good wishes for the success of the work.

Two committees are engaged in arranging for the formation of a Junior Chapter, and for work by the members in hotels, boarding-houses, etc.

The Corporate Communion of the members was held at the Cathedral at 7 a. m. on Sunday, March 19th.

We are hoping that more earnest Churchmen will join our ranks, as there is much Church work to be accomplished. It may mean self-sacrifice, but we have the example of our Master before us, and our faith must be shown by our work.

C. F. M.

WOMAN'S AUXILIARY TO THE PRESIDING BISHOP AND COUNCIL, PROVINCE OF THE PACIFIC.

My dear Mrs. von Holt:

This has just come to me from Mrs. P. G. Hubert, chairman of the Emery Fund for this Province, on the eve of her sailing for Europe and the Holy Land, and I know that you will rejoice with me that the result is so splendid and that dear Miss Emery lived to know how the women of the Church responded.

Do let us rally in Portland next September, when the General Convention meets, and let us urge as large a delegation as possible from every Diocese and District.

With cordial greetings to you all, believe me,

Very sincerely,

LYDIA PAIGE MONTEAGLE.

Emery Fund.

Arizona	\$ 121.85
Alaska	55.50
Eastern Oregon	72.00
Honolulu	616.00
Idaho	269.17
Nevada	56.25
Olympia	270.45
Oregon	318.50
Philippines	5.00
Sacramento	235.00
Spokane	158.60
San Joaquin	362.30
Utah	101.45
Los Angeles	2,169.87
California	3,689.14
Mrs. Soule	100.00

\$8,601.08

Total received by Mrs. John Markas, the National Treasurer, \$92,132.72!

ST. PETER'S CHURCH.

Since the return of Canon Y. T. Kong, he has been diligently preparing a class of twenty-two candidates for Baptism and Confirmation. These candidates are assigned to receive the rite of the laying on of hands by the Bishop on Good Friday evening at Vespers.

The Baptisms will be held on Palm Sunday. The priest in charge and the candidates are happy in looking forward to the day.

During the Lenten season, Canon Kong and Mrs. Y. T. Kong have been holding family prayer meetings from place to place, bringing the Church message to the absentee of the Lord's Day worship. These meetings have helped materially in increasing the Church attendance.

Y. T. KONG.

ST. MARK'S.

A Confirmation class of seven is being prepared by the Rev. W. Maitland Woods. It is encouraging to know that these people are desirous of becoming members of the Church after such a long interim, during which time they had no opportunity to attend the services and receive the necessary instruction.

Two members of St. Mark's, donating the material themselves and making laulau, have been able to contribute \$26.00 towards the Apportionment.

The writer is happy to say that conditions are rather more encouraging than they have been for some time past. Everyone is interested in trying to make our Easter offering exceed that of previous years. One hundred mite boxes have been given out. Although our attendance is not so large, it is now composed of those who feel they belong to St. Mark's and St. Mark's to them.

M. BLACK.

ORGAN RECITAL.

For a number of years past Mrs. Villiers has given at least one organ recital in the Church of the Good Shepherd in the course of each year, so that the recital has come to be regarded as a sort of annual event. The latest one was given on Friday evening, March 3rd. The attendance at it overflowed the ordinary seating capacity of the Church, and is thus commented on, in the report of it, by the Maui News:

"Mrs. Villiers' organ recitals ever come as a genuine treat to musical circles of Maui, and the recital of last Friday evening proved one of the most enjoyable ever rendered in the Church of the Good Shepherd. The attendance was large, and the rendition of the various numbers held them charmed."

The Wailuku Times in its report says:

"The organ recital in the Church of the Good Shepherd on Friday evening was a great success. * * * Mrs. Villiers always plays the organ exceedingly well, and Friday night was no exception to the rule; rather did she seem to play with greater skill, more feeling and soulful understanding than ever."

The program was not entirely one of organ playing. Mr. F. N. Lufkin played two excellent selections on the 'cello, accompanied by Mrs. Villiers on the organ, and Mrs. Mae Drew Clark, Miss Olive Whitehill, Messrs. H. W. Baldwin and David Rattray all gave additional value to the program by their vocal music, music of a high order, which it was a great treat to hear.

J. C. VILLIERS.

IOLANI SCHOOL.

The following is taken from the letter of a principal to an Iolani teacher in regard to a Japanese boy now studying in the

States: "If you have any more boys like X, we would be glad to admit them in our school. In fact, we will take on full credit any Iolani boy you recommend." X passed in every subject, and has been allowed to take more than the four subjects required.

Taken from the letter of a clergyman in charge of student work in a university town: "This student (an Iolani boy) is a regular attendant at my services. The student is registered in the law college of the university."

Taken from the letter of a regent of a state university: "Your boy is an exceptionally fine boy. He attends the Episcopal Church regularly."

The above boy writes: "I heard a sermon last Sunday about Lincoln. It was the finest address I have ever heard in all my life."

We quote from a student, a principal, a regent, and a clergyman in regard to different Iolani boys who are now in the States. We think this shows where Iolani stands for education, for Christian life, for Americanization. Every boy who has gone to the States from Iolani has made good. We know not one exception, and we keep in touch with the boys for years.

"Yesterday was the last day for algebra in advanced course, after a terrible four-hour examination. This examination contains one of the hardest example that I ever worked in my life, which contains 6 unknowns after factored. While this noon I was called into the mathematics office by the Head of that department stating that I break the record in examination of N. C. State College in advanced course of algebra. I made 98% on that examination.

"This college has a larger campus, more buildings, and more equipments than Ga. Tech., but it has a small student body. We had 1200 students here while Ga. Tech. had 3200. The number of boys in each section is also small compared with Ga. Tech. There are about 20 boys to each section. One thing is that I don't like the boys here as well as I do at Ga. Tech. The boys here are not so intelligent and not so sociable as those boys at Ga. Tech. Of course, I came over for education and it won't bother me any whether they do or do not associate with me. The farther they keep apart from me the better offer I am, so I can put more time on my lessons. The professors are very nice in every respect to foreign students.

"On Tuesday, I received a postal card from Miss Dickerman asking me to call upon her at St. Augustine's School, which she had heard through some of the people in the city that I am here from Honolulu. And on the following day I went to the school to see her, especially after being over the states for 8 months without seeing anybody from Honolulu, I was certainly glad to meet her. The school that Miss Dickerman is teaching is located in the southern part of the city about four miles from N. C. State College.

"Close with best regards, I remain,

"Yours sincerely,

"AH YOUNG."

The above is from a Chinese graduate of Iolani in college in North Carolina. This boy not only did his entire high school work at Iolani, but was a pupil in the grades school.

A SHOWER.

Miss Madeline Lazarus, a Priory graduate and for some years a resident at the Cluett House, was tendered a kitchen shower by her friends of the Cluett House last Friday evening, March 21st.

Miss Lazarus was invited to one of the adjoining cottages while the pleasant reception room was made ready.

Screens were placed in the opening to the dining-room and

behind this a rope was strung from post to post, upon which the presents were suspended.

When the guests were assembled Miss Lazarus was invited to look behind the screens. The sight nearly overcame her and tears filled her eyes as she read each loving wish for her happiness.

Lemonade, cakes and music were enjoyed. Mr. Elkins arrived in time to come in for his share of the congratulations on gaining the hand of such an estimable young lady.

A BEAUTIFUL CEREMONY.

It was a beautiful ceremony, one not often to be witnessed, that was held at the Epiphany Mission, Kaimuki, on Sunday last, March 12th, when the Rt. Rev. John D. La Mothe, Bishop of Honolulu, dedicated the bell presented to the mission by Mrs. Webb in memory of her husband, Samuel H. Webb, late warden of the congregation.

There was a large attendance, including several members of St. Andrew's Cathedral congregation. The dedication preceded the sermon. Dr. Van Deerlin, the temporary rector, conducted the morning prayer, after which the choir, clergy and congregation, led by warden and vestrymen, moved in procession, singing a hymn, to the lawn and stood grouped in front of the vestry-room, in the tower over which the bell hung.

Bishop La Mothe impressively read the ritual of the blessing of the bell, related the history of the gift and spoke eloquently of what it should signify to the parish.

In the midst of the exercises the vestry door was opened by the warden, William S. Fraser, who then pulled the rope for a few strokes of the bell. At the conclusion of the service the procession reformed with an orderly precision that would have given credit to a drilled company and returned again singing into the church.

After the reading by Dr. Van Deerlin of an ode to the Epiphany Bell, written by Mrs. L. Restarick, wife of the former bishop, Bishop La Mothe preached an impressive sermon bearing on the Lenten season. He maintained with the Apostle Paul, from the chosen text, that the worst enemies of the church were within the fold. It was the neglect of religious duties and indifference to religion, on the part of professing Christians, which mainly impeded the Christianization of the world, the Bishop emphasized.

Bishop La Mothe, in the course of the services, complimented Epiphany parishioners upon their energy and liberality in support of the Mission. He made the agreeable announcement that, added to the amount raised by the parish, a gift from the Church Building Fund Commission in New York was forthcoming which would wipe out the debt on the rectory, thus clearing the parish of all indebtedness by the time the rector-designate arrived.

He expected that Rev. Charles Brookins would be here from the mainland by Easter or shortly afterward to take charge of the parish.

Reverting to the chapel bell, there is a touching story connected therewith of a churchman's zeal for the parish and his widow's pious tribute to his memory. Despite failing health in his declining years, Samuel H. Webb, Warden Emeritus of the parish, was "instant in season and out of season" in promoting the welfare of the little church at Kaimuki. One thing near his heart was that of a bell to proclaim the appeal of the communion to the community. Last week a shapely Lelfry, in harmony with the lovely Gothic building, was erected upon the roof of the vestry and the bell was hung therein. Friday, March 10th, being the birthday of Mr. Webb, the services were held as near that date as could be.

When the old bell was installed Mrs. Restarick, wife of the then Bishop, wrote the ode in its honor. Both Bishop and Mrs. Restarick joined the Epiphany congregation for the dedication ceremonies. Following is the ode:

EPIPHANY BELL.

Ring out your glad message, Epiphany Bell!
Till your echoes resound over hill, glade and dell!
Christ's gospel proclaim, that in peace we should dwell,
With love toward God and our neighbor as well!
Speak out with new power, God's goodness to tell!

Ring out your great message, Epiphany Bell!
In tones deep and solemn, to sinful man tell,
His soul's greatest need, since the first Adam fell,
To worship his God! O Epiphany Bell!
Call to prayer and to praise and confession as well!

Ring out your great message, Epiphany Bell!
For weddings and feast days, your gladdest notes swell!
For Death, tolling slowly, a funeral knell!
Send out voice of warning, Epiphany Bell!
The short span of life, take heed that ye tell!

Ring out your glad message, Epiphany Bell!
At Easter and Christmas, your glad tidings tell!
The children obey you, and love you so well!
And the hearts of their elders, how proudly they swell,
As memories come thronging, Epiphany Bell!

MAY L. RESTARICK.

SUNDAY OBSERVANCE.

Rev. J. Charles Villiers in his sermon preached at the Church of the Good Shepherd last Sunday morning referred to the primal, foundation law of Sunday. He said in part:

"Our Lord, in making the statement, 'The Sabbath was made for man, and not man for the Sabbath,' did not introduce an entirely new principle into the life of humanity, nor destroy the institution of the Sabbath. He simply enunciated, or re-enunciated, what had been true from the beginning.

"The law of Sunday is something more than a law of religious ritual, or legal enactment. It is older than the Jewish nation, and antedates the promulgation of the Ten Commandments at Sinai. It belongs to the eternal order, and is an institution, not of man, but of God for man.

"The principle to be remembered, and the point to be emphasized, in connection with the day is that while all days may be said to be "made for man," Sunday is a day set apart from other days and from the tasks and duties of other days, to give man time and opportunity to adjust himself to the things, not of the fleeting moment, but of eternity; time and opportunity to review and renew in his mind the thought, not that he is a body and has a soul, but that he is a soul and has a body.

"A favorite saying of Thomas A. Kempis was, 'Man, know thyself.' Well, the primal law and principle of Sunday is self-knowledge, knowledge appertaining to man in his tripartite nature, to the end that he may make such knowledge instinct with the true purpose of life.

Purpose of Sabbath.

"Matthew Arnold said conduct is three-fourths of life. But conduct receives its direction, tone, purpose and regulation through the ideas by which life itself is ruled. Sunday, if rightly thought of by men, in the light of its God-given genius, will be a day of rest, religion, and re-creation, not recreation, though recreation may, of course, play its part in re-creation. Rightly thought of, and transmuted into life, Sunday will be a day well balanced in

the interests of man's tripartite nature, as spirit, mind and body; a day for renewing in us the realities of life; a day for getting a new grip upon ourselves, and to so order our conduct as that we shall grow in all graces of true manhood, and be better men, physically, yes, and also morally, and religiously.

"The law of Sunday, as our Lord states it, it a law of liberty, but of liberty in well-doing, only. Men argue, at times, as if our Lord, in saying the Sabbath was made for man, and not man for the Sabbath, had given them an excuse, and even sanction, for every kind of license. A careful reading of his teaching on the Sabbath would remove from their minds any such conclusion. It was addressed to men who had abused the Sabbath in the name of religion, men who had burdened the day with a hundred oppressive, prohibitive regulations which had made well-doing almost impossible, and which had made the day far from being a day of joy.

Well-Doing Defined.

"What is well-doing? It is any doing that will bring us into closer fellowship with God, our fellowmen, ourselves; make us better men, better women, better friends and neighbors. Such doing our Lord commends as lawful. It belongs to every day, but especially to Sunday.

"Our Lord in his controversy with the Pharisees on the Sabbath, says, in effect: 'My ways are not your ways, nor my thoughts your thoughts.' By their prohibitive regulations the Pharisees had, while supposedly keeping the Sabbath, made it a day far removed from the genius of the Sabbath. We of Christendom, by our lax interpretations of the liberty of Sunday, moving in an opposite direction from that of Pharisaic custom, are also losing sight of the genius of the day.

"It is quite important for us to notice in connection with our Lord's teaching on the Sabbath, not only what He said, but also what He did not say. He said it was a day for well-doing. He did not, however, say the Sabbath day was abolished, or was about to be abolished, or that its law of liberty was such as many people to-day, apparently, think it is. His elimination from the day was not the spirit of the fourth commandment, but those of narrow, prohibitive customs, with which rabbinical, false traditions had encumbered the day. As I have said, the pendulum of time has swung Christendom in an opposite direction, so that we need to be reminded that not all things lawful, that is, by legal statute, are morally and socially expedient, and we need to be reminded further that no one liveth to himself, that we are members one of another, and that the chief end of man is to glorify God, and enjoy Him forever."

HELP A GOOD CHRISTIAN CAUSE.

The time has come when we must look to the needs and comforts of our boys and girls, who will be our men and women of tomorrow, and the proposed building of a parish house, where religious, educational and recreational work is to be conducted, will greatly meet the needs of the Chinese boys and girls of St. Peter's Church of Honolulu, Hawaii. Such a place, where they could associate with one another and spend their spare moments, will be one of the greatest factors in building up the moral and intellectual, as well as physical, well-being of our young Chinese people. Some of them will follow the path of their brothers and sisters and go back to China to carry to those people the truth of God and the ideals of Christianity.

But first we must get the necessary funds in order to build our parish house, and we earnestly appeal to you, Christians, every one of you, to give as much as you can spare and help this good cause along, that in the years to come you will be glad to know that your money has been the means of transforming China into a Christian nation. We earnestly hope that all Christians will do

their share in helping to raise the \$25,000 necessary for the building of this parish house.

Funds have come in from the members of St. Peter's. In earnestness and great sacrifice they have contributed the sum of \$2,500. The members of St. Peter's Church are of moderate means, being laborers only. Thus it is very natural for them to look for assistance from our brothers and sisters in Christ, wherever they may be.

Therefore, it is hoped that those who are interested in mission work will be spreading the kingdom of God here on earth by rendering help financially.

PETER H. W. CHOY.

Campaign Committeeman.

GENERAL CONVENTION TO MEET IN ROSE CITY.

For nearly the whole of September, Portland, Ore., will be the Mecca toward which the eyes of all good Church people will be directed. The House of Bishops, the House of Deputies and the women's organizations will for the first time in the history of the Church meet under one roof, in the magnificent auditorium that is the property of the city. Over five thousand people can be comfortably seated for the great, historic services. A thousand people can be supplied with lunch at one sitting in the commodious basement and upstairs convention rooms will house the exhibits of a score of Church activities. The great Churches of Portland have gladly offered their buildings and equipment for conferences.

The Public Library, a massive four-square dynamo-house of moral force, has been tendered for nine different meetings at a time. It may be interesting to point out that the per capita withdrawal of books in the whole United States is the highest in Portland.

The auto committee and the women's organizations will provide a fleet of machines marked with the purple cross, which has been chosen to be the official badge. From the time the delegates arrive at the station wearing the official cross, autos will be at their service for business or pleasure. One special excursion will be along the fifty miles of waterfall and mountains that skirt the great Columbia river. At Multnomah Falls our guests shall witness a sheer drop of 725 feet, where a mountain stream falls into a fern-fringed pool and clothes the shining cliff with an exquisite veil of shimmering, pearly lace.

For those of active temperament, the outing committee will provide, both before and after the Convention, mountain climbing trips, fishing and hunting excursions, boating facilities and excursions to the special scenic points of Oregon, like Crater Lake, the wonderful Josephine Caves, the McKenzie river with "the finest fishing in the world," to quote Kipling.

Some of the visitors are planning to take cottages by the seaside, or to rent furnished houses in Portland for a month or more. This plan gives a magnificent vacation at a very moderate cost when shared among a number. A group of teachers, instead of going to Europe, is coming to spend a glorious holiday camping out in the shadow of Mt. Hood, which towers over 12,000 feet above the shining waters of the ancient Oregon. As that great poem, "Thanatopsis," declares,

"Where rolls the Oregon

And hears no sound save its own dashings."

Already reservations have been made for over a thousand persons, including Bishops from such distant points as Japan and Brazil, deputies from Florida and New Hampshire, visitors from Alaska and Patagonia, women from China and from England, friendly delegations from Canada and the other parts of the Anglican Communion. For on our great Church the sun never sets,

"As o'er each continent and island

The dawn leads on another day;

The voice of prayer is never silent,

Nor dies the strain of praise away."

BISHOP WILLIS OF HONOLULU AND TONGA.

By the REV. W. H. BARNES.

On Sunday, November 14, 1920, at the hour of Evensong, with the words of the Magnificat upon his lips shortly before, there passed to his eternal rest Bishop Alfred Willis, Bishop of Honolulu, 1872-1902, and Missionary Bishop in the Tongan or Friendly Islands, 1902-1920. After this long episcopate of forty-eight years in the Pacific the aged Bishop in his eighty-fifth year had visited England to take part in the Lambeth Conference. He had booked his return passage, but the call came to him to lay down his burden, and his body rests in a quiet English churchyard. Of his presence at Lambeth an American Bishop wrote:

"It was an inspiration to us all to welcome this saintly apostle of the Pacific. From island to island he has gone, carrying the Bible and Prayer Book and translating them into the native tongues; bearing the message of the everlasting Gospel to the uttermost corners of the earth—his very presence an example and a benediction."

Consecrated, in 1872, Bishop of Honolulu, in thirty years Bishop Willis built up in Hawaii a Church on sound Apostolic lines and in absolute loyalty to the best Anglican tradition. He established schools, built churches, erected a beautiful cathedral, founded a synod, developed a Chinese Mission; and when at length, after many storms his ship had passed into peaceful waters, and political changes had made the Island Kingdom a Territory of the United States of America, with a calm dignity the Bishop handed his life's work over to the care of the American Episcopal Church, and himself moved on to start afresh in the Tongan or Friendly Islands, with the determination to found there also a branch of the Anglican Communion.

Bishop Willis began laying his foundations wisely. He translated Prayer Book and Hymnal with due care as to the conditions of Island Churchmanship; was carefully revising the Tongan scriptures, starting a boarding-school, erecting a printing press, securing sites, putting up simple buildings—all with narrow means and little support from home. In his will also he left all his property in Hawaii to S. P. G., to be the nucleus of a fund to establish a see for Tonga, if the authorities should so decide, and in the meanwhile to be applied towards the general support of the Tongan Mission.

For many years Bishop Willis had earnestly desired to lay the foundations of a native priesthood. But, as was the case in Hawaii, he was extremely careful not to be too precipitate, and beyond the one deacon already mentioned, no native Tongan had at the time of the Bishop's death received ordination at his hands. The work of Sang Mark, the Chinese Priest, whom the Bishop had himself trained and sent to America for his further theological studies, has already been referred to. Archdeacon Strong writes most warmly of his work during the year when he was left quite alone to carry on the work of the Mission.

The present head of the Mission is convinced that several of the Tongan youths now in the school show signs of a vocation to

the ministry, and has issued an appeal to raise a Bishop Willis Memorial Fund to enable such boys to be trained with a view to their ordination in due course.

Steps had already been taken by friends of the Mission in England to raise funds for a project Bishop Willis had already taken in hand, viz., a permanent church at Nukualofa, the seat of government in the islands. This central church was to accommodate not less than 300, with a spacious sanctuary, a chancel screen, and a special place for children, and vestries of fair dimensions.

When, however, the Archdeacon's appeal for a Memorial Fund for the education of Tongans for the ministry was received in England, it was felt that this was the most suitable form the Memorial could take and that it would be wiser to leave the erection of a permanent church until such time as difficulties in the way of building operations may not be so great as at present.

Mr. Lo Chong, Chinese Consul-General in London, a former pupil of Bishop Willis at Iolani College, Honolulu, is taking much interest in the proposal and endeavoring to obtain donations from his old school-fellows.

Any one desiring to contribute to this memorial may send it to Miss Louisa Willis, Braceborough House, Stamford, England.

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WHY NOT CALL IT BY ITS NAME?

There is some curious and rather careless phrasing floating about in parish and diocesan papers of the past few months. It is not as a rule inaccurate, but it puts emphasis in quite the wrong place. For instance, an editor congratulates the Church on the greatly increased "income of the nation-wide campaign," referring to the gain of ten million dollars. Another editor urges his people to "work for the Nation-Wide Campaign Fund". Another paper announces a mass meeting "in the interests of the Nation-Wide Campaign." Other sentences are:

- "How can we interest people in the Nation-Wide Campaign?"
- "The Nation-Wide Campaign and other phases of Church Work."
- "Let us keep before us the Nation-Wide Campaign."
- "The Church at Work is sent to help forward the Nation-Wide Campaign."
- "Let us do our best for the Nation-Wide Campaign."
- "The writer was making a trip on behalf of the Nation-Wide Campaign."

"Let us give of our prayers, and of our services and of our money to the Nation-Wide Campaign."

Now, what is the matter with these seemingly harmless words? Just this, that they focus people's attention on mechanics and ways and means, to the exclusion of the end and purpose in view. Remember that the whole title of the activity that is now going on in its third year is, "The Nation-Wide Campaign FOR THE CHURCH'S MISSION."

Stop and think for a moment of what is included in "the Church's Mission," twenty centuries of history, its world-wide scope, its eternal significance. Then alter the phrases above just a little and see if they do not become not only more inspiring but more truthful:

- "The greatly increased income for the Mission of the Church."
- "Funds for furthering the Church's Mission."
- "A mass meeting in the interests of the Church's Mission."
- "The Mission of the Church, and other phases of Church work."
- (There are no "other phases!")
- "Let us do our best for the Church's Mission."

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BRAZILIAN CAMPAIGN FOR CHURCH'S MISSION.

I am to be away with the Bishop for January and February, visiting our principal congregations and giving conferences on the Nation-Wide Campaign. We are putting it on out here, if God will. We call it "Campanha Rumo a Igreja!" We hope to spend a Sunday and several days in each place to stir our people to the great blessing of real service. It is a hard task for us, for we have no literature, nor maps, nor helps. We couldn't go to the expense of translating all the pamphlets, etc., into Portuguese. Then, too, alas, so many of our people are illiterate. But we shall do our best.

MAKING OVER A CHINESE TOWN.

The Rev. B. L. Ancell, D. D., headmaster of Mahan School, Yankchow, China, in a letter to the Rev. Mr. Brydon, tells of the need of recruits for the foreign field. Dr. Ancell says: "The Seminary (the Virginia Theological Seminary) sent us four men this fall and we hope for more next year. We are overwhelmed with the need for men, everything in the Mission developing beyond our capacity to provide or manage. I have on my desk an urgent

appeal from seven of the different associations or guilds in a certain city to come to them and teach them. I cannot make my hand write, yet the only answer that I can give them is that I simply cannot come, nor make any other provision for them. If the young men at home could only see, realize, what a man may accomplish out here, I am sure more would come. For instance, in the town to which I alluded above, an active, consecrated man could change the character of the place in a single lifetime."—FORWARD (Diocese of Virginia).

PRISON PREACHING.

A Southern archdeacon who is chaplain of the state penitentiary reports that of the last twenty preachers he has had for the men, thirteen preached about the Prodigal Son.

BONTOC AND SAGADA.

Confirmations during Bishop Mosher's November-December visitation to Sagada and Bontoc numbered 244 at Sagada, including the out-station, Besao, and 73 at Bontoc, including three out-stations, a total of 317.

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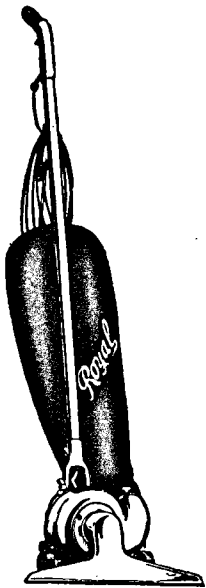
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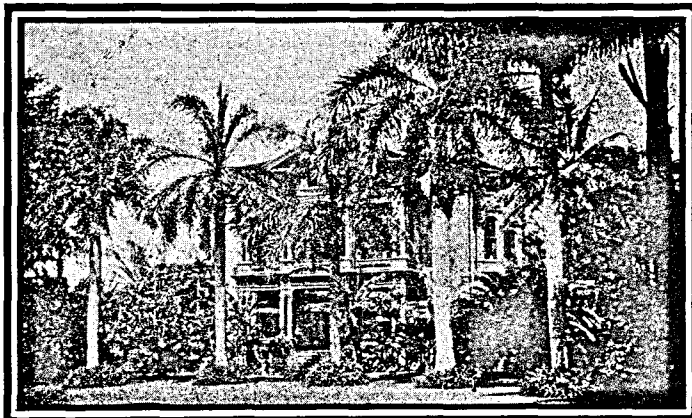
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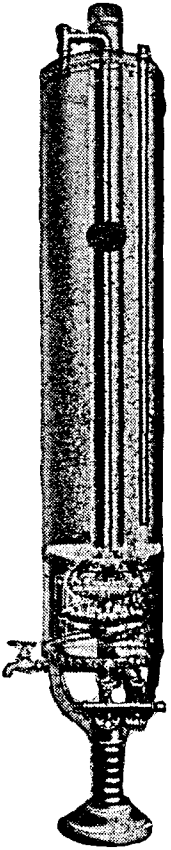
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