

Hawaiian Church Chronicle

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

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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.

HONOLULU.

- St. Andrew's Cathedral.**
Rt. Rev. John D. LaMothe, D.D., Dean.
Rev. Canon William Ault.
Rev. Canon Y. T. Kong.
Rev. Canon John Usborne.
- St. Andrew's Cathedral Parish.**
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Rev. Canon William Ault, Vicar. Phone 1908.
- St. Andrew's Hawaiian Congregation.**
Priest-in-Charge, The Rev. Donald R. Ottmann, Sierra Ave., Kaimuki. Phone 7535.
- 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; 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 1436; Phone 8210.
- St. Mary's Church, Moiliili, 2108 S. King Street; Phone 69772.**
Priest-in-Charge of Epiphany, Kaimuki.
- St. Clement's Church, Wilder Avenue and Makiki Street.**
Rector: Rev. W. Maitland Woods, M.A.
- 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. Elmer S. Freeman, 1103 10th Ave., Kaimuki; Phone 7724.

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, Kukaiaua, 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 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 Coutts, Mrs. Helen Creech, Mrs. Caroline Zufeldt, Miss Geneva Berry, Mrs. Porter Miller, Miss Edith Fitch, Mrs. Bernice Steven, Mrs. C. N. Wilson, Miss Mary Janet Ruley, Mrs. Helen King.
- Iolani School, S. Beretania Street, Honolulu; Phone 1980.**
A Boarding and Day School for Boys.
Faculty:—Robert R. Spencer, Principal; Esther C. Tulley, Madeline Dallas, Karl S. Pearman, Julia E. Hert, Helen I. Bailey, Roberta Caldwell, Mrs. Gladys Faulkner, Rae Buel, Helene F. McPike, Eunice Haddon, Mary Louise Wilson, Helen E. Murphy, Ethel Hutton, Elizabeth Marshall, Mrs. Elva Oakes, Rev. Elmer S. Freeman, Jan F. Mowat, Bookkeeper; Mrs. Jas. Woolaway, Matron.
- Trinity School, Beretania Street, Honolulu; Phone 3045.**
A Day School for Japanese Boys and Men.
Rev. P. T. Fukao, Superintendent. Faculty—Miss Emma Villio, Principal; Mrs. Vergie Roberts, Mrs. Reta Williams.
- 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.**
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 69772.**
Day School—Kindergarten through Third Grade.
Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sara Chung, Miss Margaret Van Deerlin, Mrs. Eva Kaku.
- St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.**
Day School—First, Second and Third Grades.
Mrs. C. C. Black, Superintendent; Miss Edith Ross.
Cluett House—A home for young working women.
Miss Charlotte Teggart, Manager; Phone 2924.

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.

UNIVERSITY OF HAWAII LIBRARY

THE DIOCESAN REGISTER.**BAPTISMS.**

"A Member of Christ."

St. Andrew's Cathedral Parish.

By Canon Ault.

Nov. 15—Tomotaru Ogai.

Nov. 19—Norman Scott.

Dec. 2—Thelma Irene Andrews.

Dec. 2—Rosalie Cecelie Andrews.

Dec. 2—William Hilton Wright.

St. Andrew's Hawaiian Congregation.

By Rev. D. R. Ottmann.

Nov. 11—Sarah Elizabeth Black.

Nov. 19—Lydia Kamakanoe Paikuli.

Epiphany Church, Kaimuki.

By Rev. Elmer S. Freeman.

Nov. 29—Daisy Emelia Kuulei Porter.

St. Mary's Mission.

By Rev. Elmer S. Freeman.

Nov. 25—Helen Kealoleialoha Mahuahua.

St. Mark's, Kapahulu.

By Rev. D. R. Ottmann.

Nov. 17—John Taia.

Holy Innocent's, Lahaina.

By Rev. F. N. Cockroft.

Nov. 4—George Kwai Goo.

Nov. 4—Fukue Hirashima Goo.

Nov. 4—Jean Goo.

Nov. 4—Earling Goo.

Nov. 4—Meyer Goo.

Kauai.

By Bishop LaMothe.

Nov. 15—Robert Walker Hagood.

Nov. 15—Charles James Fern.

CONFIRMATIONS.

"Sealed Unto the Day of Redemption."

Kapaa, Kauai.

Nov. 13—Meta Prigge.

Nov. 13—Dietrich Prigge.

Nov. 13—Paul Prigge.

MARRIAGES.

"Those Whom God Hath Joined Together."

St. Andrew's Cathedral Parish.

By Bishop LaMothe.

Nov. 7—Charles Desmond Danford Stanley and Geneva May Berry.

By Canon Ault.

Nov. 10—Chung Chan and Kathleen Fook Len Lam.

St. Andrew's Hawaiian Congregation.

By Rev. D. R. Ottmann.

Nov. 13—Harry M. Moreira and Emma K. Pollock.

St. Clement's Church.

By Rev. W. Maitland Woods.

Nov. 7—Fred Tamada and Henrietta Toukie Dohi.

St. Elizabeth's.

By Rev. Jas. F. Kieb.

Nov. 18—Mun Fook and Nalice Chow.

Nov. 23—Frank Jos. Conley and Dolores Staunton.

Nov. 28—Joseph Kong Lee and Alice Mee Yuke Ching.

St. Luke's, Korean.

By Rev. Jas. F. Kieb.

Nov. 2—Chung Sung Kee and No Ok Ye.

Nov. 2—Kim Sung Pil and Chung Soon Ye.

BURIALS.

"Some Are Fallen Asleep."

St. Andrew's Cathedral Parish.

By Canon Ault.

Nov. 14—James Dyson.

Nov. 18—Albert Clark Balding.

By Bishop LaMothe.

Nov. 24—Rear Admiral W. C. Wise, U. S. N.

St. Elizabeth's.

By Rev. Jas. F. Kieb.

Nov. 8—Lam Yuk Gin.

Nov. 22—Shon Ye You.

Nov. 28—Irene L. Merrill.

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THE JAPANESE CHURCH EMERGENCY RELIEF FUND.

We believe that it will be a real gratification to the members of our Churches in Hawaii to know that the total receipts to help the Japanese Church in its tremendous emergency brought about by the earthquake amount to \$2,026.75, infinitely more than we had any expectation of being able to raise, but every penny of which is needed.

We are sure that it will be a gratification to Bishop McKim that our people here, who know him and love him well, have responded so generously in his hour of need.

The following have contributed as stated below:

St. Andrew's Parish.....	\$1,030.82
St. Andrew's Hawaiian Congregation.....	49.67
St. Mark's Mission.....	7.45
Kauai Missions	5.00
St. Paul's, Makapala.....	50.00
St. Clement's	137.50
St. Augustine's, Kohala.....	100.00
Christ Church, Kona.....	360.00
Good Shepherd, Wailuku.....	75.00
St. Elizabeth's	10.65
Trinity Mission	27.32
St. Mary's Mission.....	8.34
Epiphany	50.00
St. Peter's	95.00
St. Augustine's, Korean.....	20.00
St. Luke's, Korean.....	10.00

\$2,036.75

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CONVOCATION EXPENSE FUND.

Receipts to November 30, 1923

	Assessment	Received
Oahu—		
St. Andrew's Cathedral	\$300.00	\$150.00
*St. Andrew's, Hawaiian.....	45.00	45.00
*St. Peter's	25.00	25.00
St. Clement's	45.00	
*St. Elizabeth's	15.00	15.00
*Epiphany	15.00	15.00
*St. Mary's	6.00	6.00
*St. Mark's	5.00	5.00
*St. Luke's	10.00	10.00
Holy Trinity	10.00	
Maui—		
Good Shepherd	25.00	
*Holy Innocents'	15.00	15.00
*St. John's	6.00	6.00
Hawaii—		
Holy Apostles'	20.00	
*St. Augustine's	10.00	10.00
*St. Augustine's (Korean)	5.00	5.00

*St. Paul's	5.00	5.00
*St. James', Waimea	5.00	5.00
*Christ Church	15.00	15.00
*Paauilo	5.00	
*St. James', Papaalooa	5.00	5.00
*Kauai Missions	5.00	5.00
Total	\$600.00	\$342.00

APPORTIONMENT FOR MISSIONS

Receipts to November 30, 1923

	Apportionment	W. A. & Sunday Jr. Aux.	Schools	Parish	Total Rec'd.
*St. Andrew's Cath Par...	\$4,500.00	\$160.00	\$ 377.00	\$2,954.37	\$3,491.37
*St. Andrew's Hawaiian...	400.00		70.33	400.00	470.33
*St. Peter's	525.00	20.00	288.25	216.75	525.00
*St. Clement's	300.00	60.00	72.04	6.00	138.04
*St. Elizabeth's	275.00		217.89	58.20	276.09
*Epiphany	200.00	20.00	36.02	211.25	267.27
*St. Mary's	175.00	10.00	155.52	9.48	175.00
*St. Mark's	100.00		73.01	27.00	100.01
*St. Luke's, Korean	150.00		113.84	38.00	151.84
Holy Trinity, Japanese...	150.00		83.08		83.08
Good Shepherd	200.00		60.00	70.00	130.00
*Holy Innocents	100.00		50.00	50.00	100.00
St. John's, Kula	25.00		3.00		3.06
Holy Apostles, Hilo	400.00		83.36		83.36
*St. James, Papaalooa	35.00		13.18	25.00	38.18
Paauilo	35.00				
*St. Augustine's, Kohala...	100.00	31.00	69.02		100.02
*St. Augustine's, Korean..	50.00		35.00	15.00	50.00
*St. James, Waimea	50.00		60.48		60.48
*St. Paul's, Makapala	100.00		86.00	20.00	106.00
Christ Church, Kona	225.00	110.00	35.74	31.35	177.09
*Kauai Missions	100.00		80.65	49.25	129.90
Iolani School			147.26		147.26
St. Andrew's Priory			235.56		235.56
Schofield Barracks			49.78		49.78
Tom May Endowment....					75.00
Convoation Offering					41.00

\$411.00 \$2,496.03 \$4,297.65 \$7,204.68

Parishes marked with a star have paid apportionment in full.

A PLEA FOR ST. MARY'S.

When St. Mary's Mission was built in 1911 we did not foresee that orphan and dependent children would need a home here. Consequently the lower floor was given up to three school rooms and a dispensary, and the upper story to kitchen, dining room, bedrooms and a screened porch to accommodate three workers.

From time to time it has been necessary to take children into our home, and at present we have crowded in thirteen little ones and two more are waiting to come. The oldest is an Hawaiian girl of thirteen, who has lived with us ever since she was very young, and our youngest is eighteen months old. The children represent five nationalities, though half of the number are Hawaiians. They have come to us for various reasons but all were urgent cases that we felt must be cared for even at great inconvenience. A sleeping porch was added three years ago through the efforts of the Woman's Auxiliary, but we still need considerably more room. We wish to build a bungalow school room in the yard so that the present class room may be converted into kitchen, dining-room and living-room, thus leaving the whole of the second floor for sleeping apartments. The school rooms would be used for day school, night school and Sunday School classes, entertainments, meetings, clinics, etc., and would cost \$2,900. A little more money would be needed to make necessary changes in the house.

We feel that one of the best ways of doing missionary work is to take these children of different nationalities, some of them from heathen families, and give them a christian home where

they may learn to lead useful lives, thus St. Mary's will help in the work of Christianizing future citizens of Hawaii.

St. Mary's differs from other institutions in Honolulu, in that it does not separate the little brother from his sister as is necessary in other institutions. The children are taught house work and sewing and the little girls of eleven and twelve years of age are able to make their own dresses.

SUBSCRIPTIONS TO THE CHRONICLE.

Early in November, bills for 1923 were mailed to all those who had not already paid and who were not receiving exchanges or complimentary copies, altho it has been difficult in many instances to know which these latter were. At this writing subscriptions have been received from 120 persons for the year 1923. May we not hope to hear shortly from the others who have not yet responded? We must pay our bills.

OUR MISSIONARY APPORTIONMENT.

We hope each one will study the tabulated report of receipts for Convocation Expenses, and the Apportionment for Missions. Several new stars have been added this month, which means that they have been added to the honor roll of those Parishes which have paid their apportionment in full. These are St. Peter's, St. Mary's, St. Mark's, St. Luke's, Korean, St. James', Papaalooa, Kauai Missions. We hope that all of the others will come up to the mark before the end of December. It is just as easy to be early as to be late.

CHURCH OF THE GOOD SHEPHERD.

The Woman's Guild of the Church of the Good Shepherd, Wailuku, held its annual bazaar at the Territorial building, Kahului, on Friday evening, November 16, 1923. The date originally set for the bazaar was Saturday, November 17th, but in order not to conflict with a visit to Maui of the Elks of Honolulu Lodge, on that date, the bazaar was predated to November 16th.

As an annual event the bazaar of the Woman's Guild of the Church of the Good Shepherd has become a Maui institution. It is always a pleasant affair, and was not less so than usual this year. Everything went off well, the entertainment, the sales and the dance. The dance lasted till midnight.

The receipts were up to the average of the past few years, about \$700.00, and the Woman's Guild appreciated the patronage given to its annual event. "A good time for everybody" was the motto of the Guild, and everybody helped the Guild to "make good" its motto. The bazaar was opened with an entertainment, for which Mrs. J. C. Villiers was responsible, the program was of excellent quality, and pleasing to the audience. It was chiefly a program of music, vocal and instrumental, but not the least interesting part of it was the dancing of the children, Irene Moura and Josephine Taylor. The other participants were: Mrs. C. L. Jones, Messrs. H. W. Baldwin, D. Rattray, F. N. Lufkin. The orchestral music was furnished by Mrs. Kunewa's orchestra, and, as always, it was good music.

The "fancy and useful articles" booth was in charge of Mrs. W. F. Dale, Mrs. Don Williams and Mrs. J. J. Walsh. The children's booth in charge of Mrs. Eugene Murphy and Mrs. William Engle. The candy booth in charge of Mrs. G. H. Lightner and Mrs. J. T. Taylor. The delicatessen booth in charge of Mrs. G. Hansen, Mrs. E. H. Parker and Mrs. Streubeck. The refreshments booth in charge of Mrs. J. Nelson and Mrs. C. Hansen. All of these ladies were assisted by a corps of young women, willing, ready and determined to make the bazaar a success. They achieved what they attempted.

THANKSGIVING DAY.

We are printing, by special request, the following sermon preached by Bishop LaMothe in St. Andrew's Cathedral, on Thanksgiving Day. It is a somewhat unsatisfactory showing, as the sermon was largely extempore, based upon the notes:

I Chron. 29:14: For all things come of thee and of thine own have we given thee.

Mark 12:17: And Jesus said unto them, "Render to Caesar the things that are Caesar's and unto God the things that are God's."

Intro.—I have been much gratified to receive from the vice-president of the American Bar Association in Honolulu a pamphlet containing suggestions for the proper observance of Thanksgiving Day, and setting forth the origin and spirit of the day. I consider this a great forward looking movement, which might well be taken up by all the great National organizations, as helping to establish in the minds of the people the true meaning and spirit of Thanksgiving. In too many minds it has been little more than a holiday, garnished with a turkey and a football game, or a day in the country, whereas, if it is anything at all, it is primarily a **religious day**. A day set apart to cultivate the spirit of Thanksgiving towards the God and Father of us all, in recognition of all the blessings and benefits under which we live. It is a strange trait in human nature that turns a **Holy day** into a **holiday**, and makes us think that we are keeping the spirit of the day when we gorge and amuse ourselves. I am not objecting to a good dinner, and happy, healthful amusement, these ought to be looked upon as the accessories of today. I am pleading for a realization of the fact, that the true meaning of the day is religious, and that no one who believes in the God and Father of us all, has quite fulfilled the purpose of the day, until he has offered his prayers and praises unto God—in the House of God.

A day of Thanksgiving, in some form or another, is almost as old as humanity itself, and is lost in the mists of antiquity. Wherever there was any real religious development, there was the recognition of the duty and privilege of returning thanks to God, for all the blessings and benefits of life. This spirit was very thoroughly developed among the Jews, as witnessed by their feast of Tabernacles. In England it has been the immemorial custom to observe a Harvest Home festival in each parish to return thanks to God for the fruits of the earth. The first authenticated Harvest festival in America was held by the Pilgrims in 1621 following the gathering of the harvest which saved the little colony from destitution and possible starvation. Though I think it more than likely that, though unrecorded, they had continued the custom with which they were familiar in the Mother-land. Gradually the custom spread of uniting in a common day, until it has become a National holiday, or shall we not pronounce it Holy Day—proclaimed by the President and reproclaimed by the governor of each and every state and territory, observed by the whole land on the last Thursday in November.

As we come together this Thanksgiving Day, shall we not first of all then, make acknowledgment of the great truth David uttered:

I. **All things come of God** and all that we may give for Him and do for Him, is the giving back of the talents, capacities, and powers with which He has endowed us.

II. **Then can we thank Him** as we should for all the gifts and blessings of our life—our health, friends, food and raiment and all the other comforts and conveniences of life.

III. **But this is a National rather than an individual day** and it is right and proper that we should think of those things for which as a Nation we should be thankful to God.

First: **That we belong to a people with an outstanding genius** for self-government. America is now a most composite Nation, and yet the spirit of our institutions finds its root in the sturdy Anglo-Saxon spirit which through the ages fought for liberty.

That while this Nation was born under a profound recognition of God, it was born in the Spirit of Religious Liberty and Political Freedom.

That our American form of Government was fixed by a basic written law in the Constitution of the United States, so simple that all may understand—so clear that all may know the great fundamental rights under which we live.

That this Nation has been blessed beyond all others, in the magnificence of its natural resources. Where can be found such treasures of forest and fields, of rivers and lakes and mines. Truly God has blessed this land with illimitable wealth. But as we sum up our blessings, let us not only thankfully recognize them as blessings but as blessings which come from our Father in Heaven, and which, because they are so great, present us with great opportunities and lay upon us great responsibilities.

The Opportunity given to us by our great privileges to help others.

The Responsibility of doing our duty to God and our Country.

But after all the individual element enters in in the National. The Nation can only be what the sum of its members make it, so that after all the true spirit of Thanksgiving comes to this—Do you sufficiently appreciate your blessings to be willing to do your part in the work of the whole? As we stand and watch some great machine, like a printing press, with its countless cogs, pinions, wheels, rollers, ratchets all working with precision and harmony, feeding and printing, cutting and folding a paper, it works as a great unit, but after all it is dependent upon every wheel and cog doing its part. When any one is out of gear the whole great machine must stop. So after all the Nation is made up of individual units, which can only function properly, as each one does his duty and fulfills his part in the whole.

Thanksgiving then comes to you with this question, Are you, in gratitude to God, doing your duty to God, your neighbor, your country, and your world?

KAUAI.

The Bishop has come and gone, and in the afterglow of the Episcopal visit we are getting the knowledge of the real results reached thereby. One of the things most talked about, is the great spiritual help given in all his addresses, whether to the young people in the father and son, and mother and daughter meetings, or in the regular services of the church. One good man was so much impressed, that he thought we should give the good Bishop a permanent call to our beautiful Island, and the feeling might be general, if such things were in order. Everywhere the feeling is that we should be encouraged to go on to better and larger works till the Kingdom of our Lord is in our hearts everywhere. May it come in a greater measure daily as we work and pray!

One of the most beautiful services was at the Hundley home at Kapaa, where the three children of Mr. and Mrs. Prigge were confirmed. Meta, Diedrich and Paul have long and anxiously awaited the happy day when they too might be worthy of partaking at the table of our Lord. It is another chapter of the work begun, when the oldest son, Theodore, was confirmed by dear Bishop Restarick when on Kauai five or six years ago. As there are quite a number of other young people preparing for the same rite, we expect to have the same sized, or a larger class when the Bishop makes his next visit. I am often led to think of the results of each one doing his duty, in the influence of the doing on other and younger members of the family. Isn't it a rebuke to some who are far along in life and still unconfirmed? Who knows what the result would have been if the obligation had been met at the proper time, rather than allowed to be carelessly postponed indefinitely, till never done at all?

Another thing worthy of mention is the fact that at Kekaha there was a full Church school on Monday, our regular day of

meeting, altho there were all the far advertised attractions of a great Armistice Day celebration in full swing on the other side of the island and which everyone of the sport and fun-loving youngsters would probably have attended if the Bishop had not been due. It is of such stuff that the large class of twelve were confirmed at Kekaha in January, 1919. Of such loyalty to the cause of Duty, will the men and women be, who make the future of our church and country, worth while.

Mention must also be made of the beautiful and impressive service in the home of Dr. Hagood at Kealia, when Robert Walker Hagood and Charles James Fern received the rite of Baptism, administered by the Bishop. Lovely young babes: may the little bits of humanity grow to be a comfort to their parents and a blessing to mankind. "Of such is the Kingdom of Heaven."

M. E. C.

KOHALA, HAWAII.

November has been a very busy month.

Besides the ordinary routine and services, I spent five days in Kona, whilst Mrs. Walker was in the hospital there, for an operation: tonsils.

On November 8th, I spoke to the children at the Kohala Girls' School, and during Education Week visited six schools in this parish, and spoke to the children in the higher grades, in five of the schools.

I took part in the United Thanksgiving Service, held in the Hawaiian church, November 29th.

We have also at St. Augustine's, commenced practices for a cantata, to be given just before Christmas.

This will mean at least two practices a week from now on.

The Sale-of-Work in connection with St. Paul's Mission Church was held on Saturday, Nov. 24th, in The Picture Hall at Makapala. This was well attended, and our workers there, as usual, were on the spot to do all in their power to make the thing a success. A very nice evening was spent, and financially we are better off to the sum of about \$200. This sale is an annual event, and always held sometime in November. It has become quite an institution, and not a few depend upon this sale for their Christmas gifts.

JAMES WALKER.

EPIPHANY CHURCH, KAIMUKI.

During the vacation of the Priest-in-Charge, the services were taken by the Rev. Donald Ottman, the Rev. E. J. Hoering, and Mr. Kenneth Burnyeat, lay-reader. Hearty thanks are due to all these gentlemen for their kind and able assistance.

On Amistice Day, November 11th, a congregation which filled the little church almost to overflowing heard a splendid patriotic address given by Major General Summerall. The church had a military aspect again on the 25th of November, when about 75 soldiers and sailors from the Army and Navy Y. M. C. A. visited Epiphany as a church party, under the leadership of Secretaries Hamilton, Taylor and Elston. The sermon was on the meaning of Thanksgiving Day.

Six new members of the Young People's Fellowship were admitted at a service conducted by the Priest-in-Charge on Sunday, November 18th, at the time of Morning Prayer. The address of the morning dealt with the responsibilities and privileges of youth. The Young People's Fellowship now numbers about 22 members, and is filling an important place in the life of the church.

Visiting artists during the month of November at the evening services have been Mr. Dwight Rugh, of the University, 'cellist; Mrs. John P. Erdman and Mrs. H. H. Blodgett, who sang a duet most beautifully; Mrs. Marshall Webb, contralto, and Miss Portia Rawlins, contralto.

A second series of "book-sermons" was given during this month, and included "The Golden Rule in Business" (Nash), "The Middle of the Road" (Gibbs), "The Conquest of Fear" (King), and "The Fool" (Pollock). On the first three Sunday evenings of December, addresses will be given on "Founders of Great Religions"—Buddha, Mohammed and Confucius.

The Sunday School, under the capable and devoted superintendency of Mr. Cuthbert Row, is growing splendidly. About 100 names are now on the roll, and the usual attendance lately has been about 85. An adult Bible class has been started, led by the Priest-in-Charge, having as its subject "The Ethics of Jesus in the Modern World." The class meets at the Sunday School time: 10 a. m. Plans are being made for a Sunday School Christmas pageant to be given in the church on the morning of December 23rd. Mrs. Fraser and Mrs. Row are directing it. The annual Christmas tree will be held on the afternoon of Holy Innocents' Day.

In addition to oversubscribing substantially the apportion given us by the Bishop for missionary work, Epiphany Church, largely through the Women's Guild, gave \$50 toward the fund for the relief of our clergy and church workers in Japan.

THE WORLD COURT.

Mr. Harding, our late President, proposed to the Senate last February, and again in his final address to the nation, that the United States should become a member of the Permanent Court of International Justice, already established and at work at The Hague.

The Christian people of America, we believe, heartily approve this proposal. The World Court idea has been urged repeatedly during recent decades by all our churches. The Presbyterian Church in the U. S. A. last May voted approval of the "recommendation of the President of the United States that we enter the World Court," and added that it regarded such entrance "as a most important step toward world peace." The Northern Baptist Convention endorsed "an international court" and expressed its "approval of the efforts of President Harding to this end." Other bodies meeting during the spring and summer have taken similar actions.

The United States is, nevertheless, facing a grave moral crisis which involves the welfare of the entire world as well as of our own. For a small but powerful group is determined to prevent the Senate's adoption of the Harding proposal.

The issue is this:

1. Shall America, by becoming a member of the World Court, express in a concrete way its desire to help in making reason and justice, law and order, supreme in the relations of sovereign nations? Shall she go forward with the other nations of the world in more effective measures for the development and practice of international law and thereby for the peaceful settlement of international disputes?

2. Or shall America refuse to become a member of the International Court, decline to cooperate with other nations in taking the next essential step toward permanent peace and virtually repudiate her honorable record of a century?

In a word, shall America help establish a new world order that exalts reason and law, justice and mutual consideration between nations, great and small alike, or help perpetuate the present system of armed peace, interrupted by recurring wars?

The Churches of America, and all Christian citizens, in loyalty to their Lord and Master, should give these questions serious attention and, after careful and prayerful study, should take appropriate practical action. The issue is one which cannot be evaded, for the Senate and the nation must either accept or reject the proposal of our late President.

WHAT OTHERS THINK ABOUT UNITY.

By the REV. PETER AINSLIE, D. D.,
Editor of The Christian Union Quarterly, Baltimore.

Episcopalians have rendered valuable service in the cause of unity. Their Christian Unity Foundation, started in the summer of 1910, is now interdenominational; their Commission on a World Conference on Faith and Order, started in the fall of that year, has held a conference at Geneva, Switzerland, and is preparing for a great conference in Washington in a year or two; their Lambeth Appeal, which has received the consideration of many groups of Christians in various parts of the world, is a document of kindly thought for other Christians and of definite passion for the unity of Christendom.

But while these things have been going on in the Protestant Episcopal house, other communions also have been thinking. The Disciples arose about a hundred years ago out of a passion for unity. Wearied of sectarian divisions and theological controversies, Thomas Campbell and his son, Alexander, of the Presbyterian Church, set forth "A Declaration and Address," calling all Christians for conference in the interest of a united Christendom. Times were unripe for such a move. The Campbells were compelled to leave the Presbyterian Church. They drifted about for a while, and, against their will, they were forced into a separate communion in 1832. They grew rapidly, for the idea of unity appealed to the people. Sometimes, in their rapid growth, it looked as though the Disciples were growing away from what they had started out to do, and were giving themselves to building up another denomination, rather than attempting to unite those that were separated. But in 1910 they organized the Association for the Promotion of Christian Unity in an attempt to revive and interpret the Campbells' call for unity.

The Association gives itself to conferences, to prayer, and to the distribution of Christian Unity literature. They have held conferences with the leading communions in America,—especially some very valuable conferences with the Episcopalians,—where each has gotten to know the other better and to understand each other's attitude towards unity.

The Congregationalists are making their contribution to unity. When the Lambeth Conference of 1907 recommended the holding of conferences with other Christians, the first Christians in America to respond were the Congregationalists, and in 1910 their National Council appointed a special committee to consider any overtures that might come from the Episcopal Church. Through their activities the Concordat became a lively issue between Episcopalians and Congregationalists. The Congregationalists are sincere in desiring to find a way to unity. They are watchful of every effort put forth for unity, and are ready to share in its advancement.

In 1918, at the instance of the General Assembly of the Presbyterian Church in the United States of America, a call was sent forth for a conference in Philadelphia for the union of Evangelical Protestants. The episcopate, on the one hand, and baptism by immersion, on the other, made it difficult to reach any satisfactory agreement; but new effort is now under way for a union of the Evangelical bodies that are nearest together. A call has been sent forth for the appointment of delegates to a conference, which will meet in the next few months.

Three of the largest Lutheran bodies in America have gotten together under the title of The United Lutheran Church in America. The Methodist bodies are making approaches to each other with brightening possibilities of union. The religious press of England has more to say on union than the religious press of any other country. Conferences are being held there between various groups. In Asia church unity bulks large in the thought of the native Christians. A National Council of the leading Christian bodies has been organized in China, and an equally advanced step has been taken in Japan.

Conference is succeeding controversy. With the coming of this better policy there will necessarily come a larger understanding of others.

Truth has nothing to fear in conference. Unity is essential to a proper interpretation of Christianity. No one church can interpret the whole truth alone. Christ needs the whole Church—Eastern Orthodox, Roman Catholic, Anglican, Protestant, and all Christians who accept Jesus as Lord and Saviour. "The Christian Union Quarterly" is the one magazine in the world that furnishes a forum for the various branches of the Church to meet on an equality and frankly face their differences.

Prophets are arising from many quarters. Christians never thought more kindly of each other than now, since the early centuries. But we still have a long way to go—a pathway on which we shall find the experience of sacrifice, penitence, co-operation, prayer, and unity. The horizon upon which the whole Church looks is studded with interrogation marks. These we must meet and answer frankly, if we would advance to the fulfilment of the prayer of our Lord—that they all may be one, in order that the world may believe that Jesus is the Christ.

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NOTE ON ST. PETER'S CHURCH.

Mr. Lam En Luke, the oldest member of St. Peter's Church, died at Leahi Home on November 13th at the age of 96. He was a noted man among the first group of people who formed the nucleus of St. Peter's Mission.

He was baptized by Basel Lutheran Mission in Hong Kong, and came to this island 55 years ago. He was faithful to the calling, always active in Church work during his healthy days. He was a man of prayer who incessantly taught and admonished the brethren with the word of the gospel. For the last fifteen years his constant prayer was the *nunc dimittis*. There was not a least doubt in his mind that he was going home to God. He held the office of warden of the mission for more than 10 years in succession. Discontinued only when he saw that the younger members were able to succeed. He was a faithful servant of the Lord.

Funeral service was conducted by Canon Kong at St. Peter's Church on November 15. A large number of people came to pay respect. The choir was present at church and cemetery. Canon Kong took advantage in preaching a forcible sermon "On the watch of the advent of our Lord."

The congregation responded to the call for help in Japanese Church work. A sum of \$95 was raised by individual subscription.

It is the custom that in Advent season the congregation should raise a fund for Christmas tree celebration and a supply to the current expense. Committees of men and women have gone forth to do the work.

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CHRIST CHURCH, KONA, HAWAII.

The annual sale of work of the Christ Church Ladies Guild was held at the residence of Mrs. E. E. Greenwell, Wednesday, November 21st. The sale was in charge of the officers of the Guild, Mrs. W. Weeks, Miss M. E. Bryant and Mrs. Townsend and Mrs. R. V. Woods, who has been acting as president during the absence of Mrs. R. Wallace, took over the duties of cashier. Over \$200.00 was realized and a pleasant and social hour enjoyed after the sale was over.

The week before the rummage sale under the direction of Mrs. Douglas Wallace, assisted by Mrs. W. H. Greenwell, Mrs. A. L. Greenwell, Mrs. R. V. Wood, Miss M. E. Bryant and Mrs. W. Weeks was successfully held, the sum of \$165.00 was raised for the parsonage repair and improvement fund.

DECLARATION OF THE HOUSE OF BISHOPS.*

We are aware of the widespread distress and disturbance of mind among many earnest Church people, both clerical and lay, caused by several recent utterances concerning the Creeds. Moreover, we have been formally appealed to by eminent laymen as the Chief Pastors of the Church, solemnly pledged to uphold its Faith, for advice and guidance with regard to the questions thus raised.

We, therefore, put forth these words of explanation and, we trust, of reassurance.

1. A distinction is to be recognized (as in the Catechism) between the profession of our belief IN, i. e. of entire surrender to the Triune God, and the declaration that we BELIEVE certain facts about the operation of the Father, of the Son, and of the Holy Ghost, our Creator, Redeemer, and Sanctifier. The former is far more important as expressing our relation and attitude towards the Personal God. But the affirmation of the facts, declared by Holy Scripture, and a part of the belief of the Christian Church from the beginning, is of vital importance to faith and life. The Christian faith may be distinguished from the forms in which it is expressed as something deeper and higher, and more personal, but not by contradicting the terms in which it has always been expressed.

2. The Creeds give and require no theories or explanations of the facts which they rehearse. No explanation is given of the Trinity, HOW GOD is at the same time absolutely One in His Spiritual Being, and yet exists in a threefold manner; nor concerning the Incarnation, of the MANNER in which the Divine and Human natures are linked together in the One Person of our Lord Jesus Christ; nor of the nature of the resurrection body, Christ's or ours.

3. The shorter Apostles' Creed is to be interpreted in the light of the fuller Nicene Creed. The more elaborate statements of the latter safeguard the sense in which the simpler language of the former is to be understood, for instance with reference to the term: "The Son of God."

4. Some test of earnest and sincere purpose of discipleship, for belief and for life, is reasonably required for admission to the Christian Society. Accordingly, profession of the Apostles' Creed as a summary of Christian belief, stands and has stood from early days along with renunciation of evil and the promise of obedience to God's Commandments as a condition of Baptism.

5. A clergyman, whether Deacon, Priest, or Bishop, is required as a condition of receiving his ministerial commission to promise conformity to the doctrine, discipline, and worship of this Church. Among the offenses for which he is liable to be presented for trial is the holding and teaching, publicly or privately and advisedly, doctrine contrary to that of this Church. Individual aberrations, in teaching or practice, however, are regrettable and censurable but should not be taken to supersede the deliberate and written standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to, the facts and truths declared in the Apostles' Creed.

6. To deny, or to treat as immaterial, belief in the Creeds in which at every regular service of the Church both minister and congregation profess to believe, is to trifle with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. Honesty in the use of language—to say that we mean and mean what we say—is not least important with regard to religious language, and especially in our approach to Almighty God, however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under, perhaps, exceptionally holy conditions, is plainly an abuse

of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

7. Objections to the doctrine of the Virgin Birth, or to the bodily Resurrection of our Lord Jesus Christ, are not only contrary to the Christian tradition, but have been abundantly answered by the best scholarship of the day.

8. It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

9. The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on whom, and on faith in whom, depends the whole world's hope of redemption and salvation.

10. So far from imposing fetters on our thought, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The Truth is never a barrier to thought. In belief, as in life, it is the Truth that makes us free.

* Set forth as a Pastoral Letter by the House of Bishops in special session at Dallas, Texas, Nov. 14th and 15th. Presented to the House by a special committee consisting of the Bishops of Vermont, Tennessee, North Carolina, Fond du Lac and New York, and adopted by an unanimous vote.

MY MOTHER.

There is a face that seeks me oft
In silent, thoughtful hours,
And eyes that flash with deepest love
From shining astral bowers—My mother's.

No love so deep, so tender—true,
Pure as ether's skies.
So free from dross of selfishness
As the love-light in those eyes—My mother's.

In dreams sometimes her form draws near;
She seeks me while I rest;
She leaves her starry, happy land,
Impelled by love's behest—My mother.

God in Heaven! thrice blest Thy name!
This gift Thou do'st impart.
'Tis Thine to give, this love divine,
That shines from her dear heart—My mother's.

Oh bliss! oh rapture! joy sublime!
What will that meeting be?
When that dear, dear, divinest one,
Shall twine her arms round me—My dear mother.
—By "THE KHAN".

PAAUILO AND PAPAALOA.

The spirit of Christmas cheer is already with us, as the day of days draws near. A pageant is being rehearsed by the children of the Sunday School and day school; and is to be presented on the evening of the 21st of December.

At the close of the pageant, there will be a Christmas tree, for both young and old. The youngsters are in high glee over the anticipated festivities, and we, grown-ups, too, look forward with Christmas hearts to the memorial of that greatest panacea to a sad and suffering world—God's Lover—expressed in His Christmas gift to humanity—Christ the Lord.

MOTHER OF FORMER PASTOR PASSES TO HER REST.

Mrs. Irene Little Merrill, widow of Joseph Sumner-Merrill, of Concord, N. H., and mother of the late Rev. Frank W. Merrill, for some time Priest-in-Charge of St. Elizabeth's Church, Palama, died at 4 o'clock Sunday afternoon, November 25th, at the home of her granddaughter, Miss Mary E. Merrill, Royal Grove, Wai-kiki.

Mrs. Merrill, who was known to many of her friends as Mother Merrill, was born in Amesbury, Mass., in 1836, and was 87 years old. Seven years ago she left her old home in New England and came to the Islands where she resided until her death.

It was while walking on the street with her granddaughter, Mrs. Merrill was stricken. She was carried to her home, remaining unconscious until the end.

The funeral took place Wednesday morning, November 28th, in St. Elizabeth's Church, with a Memorial Eucharist at 8 o'clock, which was largely attended by relatives and members of St. Elizabeth's congregation, and the Burial Office was read at 10 o'clock by the Priest-in-Charge of St. Elizabeth's.

The many floral tributes and the number of persons present proved Mother Merrill had many friends in hospitable Honolulu. Cremation took place in Nuuanu and the ashes will be sent to Concord, N. H., for burial by the side of her husband.

Mrs. Merrill, the widow of the Rev. F. W. Merrill, returned to Honolulu on the Wilhelmina, November 27th, after an all summer visit to her son, Capt. Howard Merrill, in Vermont. Mrs. Merrill reached home just in time to attend the funeral of her mother-in-law.

A VISIT TO KAUAI.

In November the Bishop had a very delightful ten-day visit to the Garden Island, where every prospect pleases and man is very hospitable. Leaving Honolulu on November the 8th by the S. S. Kilauea, I arrived at Ahukini at 6:00 a. m., after an unusually smooth trip. Mr. H. D. Sloggett was on the dock to meet Mr. G. N. Wilcox and myself. The drive to Lihue, in the last word in cars, was very delightful in the fresh early morning. We were greeted at the door by Mrs. Sloggett, and soon went in to breakfast, for which we were entirely ready. As my first date was in the evening, I spent almost the entire day on a delightful lanai, quietly reading, a privilege I had not had for some time. At 6:30 the men of the family went to a Father and Son Banquet in Lihue, where no less than one hundred and eleven fathers and sons were assembled, and at which I made the address of the evening. On Friday morning Mrs. Sloggett and Dorothy drove me to Koloa where we attended a meeting of the Sunday School Teachers Union of Kauai and at which I spoke on the Spiritualities of Education. The Rev. M. E. Carver was there to meet me and after lunch we drove the twenty miles to Waimea, where we attended another Father and Son Banquet, at which I made the address. There were some seventy-five young men, principally

Oriental, at this meeting. The Fathers were noticeable for their absence. On Sunday morning I preached to an excellent congregation in the Waimea Foreign Church—Armistice Day, so I preached from John 17:19, trying to bring out the idea of devotion to human needs. After service, with Mr. and Mrs. Carver, went to dinner with Mr. and Mrs. Aubrey Robinson, where we were most delightfully entertained in most exquisite surroundings. That night to Eleele where we had service in the Community Hall and a good congregation. Leaving there at eight twenty-five we came back to Makaweli, where I made a short patriotic address to an audience of at least one thousand, nearly all Orientals. This meeting was under the direction of Mr. Virgo, the very energetic Plantation Welfare Worker, I stood on the platform after my address while the band played America, and then heard Mr. Virgo in stentorian tones say, "Now we will have seven reels of the Girl from the Golden West." I said to myself, this is no place for me, so left, found the Carvers and so home and to bed. Monday was a quiet restful day, except that in the afternoon we went to Kekaha where Mr. Carver has a most interesting Sunday School of splendidly trained and instructed children. We had Evening Prayer and I talked to them. On Tuesday we left Waimea at 2:00 p. m. and drove forty miles to Kealia, where I was most hospitably entertained by Mr. and Mrs. H. T. Barclay, while the Carvers went to the Hundley's. That night we had service at the Hundley Home with about twenty-five present. I preached and confirmed two boys and a girl. We have a lot here at Kapaa, which we bought from the government last Spring, and we are very anxious to build a little Church which will be the center of our activities on Kauai, where we have a good many scattered members but not a single Church building. The time has come to build and I am hopeful that we may obtain the means before long. We shall be very grateful to any one who will help us make a start.

Next morning bright and early Miss Edith Hanson, the Y. W. C. A. worker on this side of the island, came to drive me the nine miles to Lihue, where I spoke to the High School assembly—300 bright young people, all English speaking but of almost every race and nationality. After lunch in Lihue, back to Kealia where I rejoined the Carvers and we went on to Kilauea, where we were cordially welcomed by Mr. and Mrs. Larsen at the Kilauea Plantation. We had a hearty service that night in the little Union Church with every available haole but two present.

Next morning it was raining steadily, but after lunch it cleared up and we started on our return trip, stopping at Kealia, I baptized two babies, and then on to Lihue where I was most delightfully entertained by the Wilcoxes. That night we had Evening Prayer and I preached in the Lihue Union Church, which has been very graciously offered to us for our services. There was a good congregation, at which most of the Lihue people were present. On Friday I spent the morning in preparing a meditation for a quiet hour held in the afternoon in the Lihue Union Church. This meeting was in connection with Prayer Week. That night

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I dined with Mrs. Troeller and Miss Edith Hanson, and after dinner went to the dormitory where I made a talk to the boys.

On Saturday morning with Miss Elsie Wilcox and Miss Hanson we drove the thirty miles to Waimea to a Mothers' and Daughters' Banquet, which was a great success. Here I made my last address while on Kauai. Indeed I think it was time, for I had talked so much I didn't have an idea left. Back again to Lihue, which we reached at four o'clock, and after saying my adieux and getting my baggage, drove to Ahukini, and took the boat at 5:00 p. m. arriving in Honolulu at 6:00 a. m. with a busy day before me.

A HOUSE WARMING IN THE NEW HAWAIIAN CONGREGATION RECTORY.

Ever faithful, the women of Iolani Guild were the first to surprise us in the new rectory, with a lauhala shower of table mats, etc., which had been especially admired at their bazaar. The very delightful refreshments were served, as we sat and watched the lights of the city glimmering below us, and enjoyed the ocean breeze as it swept across from the other side of the lanai. A very lovely evening indeed, and we both appreciate deeply the love and thoughtfulness of our women.

May we take this place and opportunity to thank the young people of the Service Club of our Hawaiian Congregation for the very lovely and useful kitchen shower, given Mrs. Ottmann and myself for the new Rectory. The articles will be a daily reminder of the love of our young people. We are indeed very proud of you all and pray God's continued blessing upon your every effort.

Needless to say all of the workers at St. Mark's as well as the Rector were surprised to have the Service Club attend the Evening Prayer service in a body. We wish in some way you might know exactly the inspiration and help it is to us to know you are interested to this extent. We trust you will come often and feel

that this is really a branch of our work in which you may have a very definite and helpful part. On behalf of the workers I thank you, and bid you welcome at any and all times.

FUNERAL OF ADMIRAL WISE.

On Saturday, November 24th, a most impressive and solemn service, with naval honors and escort, was held over the remains of Rear Admiral W. C. Wise, U. S. N., retired. Through a long and eventful life he was a devout and loyal member of the Church. The service was conducted by the Rt. Rev. John D. LaMothe, bishop of Honolulu, and Chaplain W. P. Williams, U. S. N., of Pearl Harbor.

Admiral Wise, who was 81 years old, died at the home of his daughter, Mrs. Arthur L. Fuller, wife of Lieut.-Col. Fuller, Fort Kamehameha. He came to Honolulu in July of this year to reside with his daughter.

Graduated from Annapolis in 1863, Admiral Wise saw active service during the closing years of the Civil War, and also served in the Spanish-American war. He was an officer on one of the federal warships when President Lincoln made a sea trip between ports on the Atlantic. Admiral Wise was a classmate of Admiral Sigsbee, who was in command of the Maine when she was blown up in Havana Harbor, and of Admiral Clark, who commanded the Oregon on the famous trip from the Pacific to the Atlantic to participate in the sea fighting off Santiago de Cuba. Admiral Wise was a distinguished and able officer. During the closing years of his naval service he was in command of the training squadron and had supervision of training stations on the Atlantic coast.

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HAWAIIAN CONGREGATION SERVICE CLUB.

On an evening in last September, a group of young people met in the Men's room of Davies Memorial Hall to consider the organizing of a Young People's Service Club of the Hawaiian Congregation. Mr. and Mrs. Henshaw had come from the States last April for the express purpose of starting such an organization and so were present as a president and other executive officers were appointed, and a committee, to draw up a constitution. From then until the present time, the club, one of the many now in progress, and as a Beta Delta Delta chapter, sister organization to one in Denver of the same name, has continued to thrive and prosper. Mr. Dyfrig Forbes is president, Mr. Richard Lyman, vice-president; Mr. Albert Duvel, secretary; Miss Bernice Ahi, treasurer; Mr. Given, sergeant-at-arms; Miss Mary Black, librarian. Friday evening is our regular meeting night, tho sometimes, as last week, some other engagement, such as assisting a wee bit with the Men's Club entertainment, interferes, and then we postpone our meeting until Sunday evening. This week it worked out wonderfully for we took the opportunity to impose upon good nature and begged the Men's Club to lend us machines enough to take us to Kapahulu to surprise Rev. Mr. Ottmann, at the evening service at St. Mark's, after a short session of our own. Our Barn Dance on November 23rd proved a very successful and happy event. The committees in charge were surely to be congratulated.

Each month now we publish a club paper, beginning last month. Very fine for the first edition. Yasuo Baron Goto is the editor-in-chief, and so as to make the news and all articles new and of a general character invites new members upon the staff each month as it is published.

Two of our members are with the University football team, now in the United States, having just finished a very good demonstration of true Hawaiian grit and nerve, when with two leading players ill, they made a score of 14-7, even tho the other team were on their own ground and among their own people. We will welcome Duke Thompson and Albert Duvel royally on their return.

E. P. H.

NOTES.

Miss Grace Lindley, head of the Woman's Auxiliary to the National Council, accompanied by her sister, Miss Alice Lindley and Miss Edna Hitchins, arrived on the Matsonia on December 4th. They were much impressed with their welcome. Members of the Hawaiian Congregation went out in a launch to meet Miss Lindley. In the party were Dr. and Mrs. Hayes and son Homer, Mr. Joe Kamakau, Miss Puuena Copp, Mr. J. W. Searle, Mr. Louis Miranda, Mr. Johnny Harbottle, Mr. Llewelyn Hart, Mr. and Mrs. E. W. Henshaw, Ruth Wright and Mr. Chas. Copp, who went aboard with leis for the party. The group on the launch played the ukulele and sang some of the Hawaiian airs as the boat came into the harbor. When the Matsonia arrived at the dock and the band played and they were covered with more leis, I think that they thought that their arrival at other places would be a sort of anti-climax. We hope to tell more of their visit in the January Chronicle.

The United Service on Thanksgiving Day was a very inspiring and beautiful service. All of our Clergy, an augmented choir, which sang splendidly, and an excellent congregation in which all our churches and missions were represented. The Bishop preached, taking as his text I Chronicles 29:14, "For all things come of Thee and of Thine own have we given Thee." Bringing out the thought that in all our thankfulness for manifold blessings, we must remember that great privileges and blessings involve great responsibilities, and as God's stewards we must take our place and do our part in the life of the nation and the world.

The offering was for the Rest House at Kahala and amounted to \$92.15.

On Sunday, November 18th, the Bishop visited Holy Trinity Japanese Church, Honolulu, at 11:00 a. m. for Confirmation. Seventeen young men and women presented by Rev. P. T. Fukao were received into full membership in the Church of God in the laying on of hands. There was a very remarkable congregation

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of young people, but not many older ones. The Bishop preached from I Peter 3:18.

It has been a great pleasure to have had with us for some time the Rev. Louis E. Durr, who is stopping over for a while on his way back to the States from Japan, where he has been for some time working among the lepers. It has been a pleasure to have Mr. Durr preach at the Cathedral. We also had a very brief visit from the Rev. Levi B. Edwards of Edgewood, R. I. He preached at the Cathedral on Sunday morning, November the 4th.

ST. ELIZABETH'S NOTES.

Mun Fook and Joseph Kong Lee, two old Iolani boys, had their marriages solemnized in St. Elizabeth's during the past month. They both married young island-born Chinese girls. One lad said, "I will never forget my training at dear Iolani, and the strong, manly Christian influence of good Mr. Hinckley."

Under the direction of Miss Helen Tyau, our able teacher, the Sunday School is getting up a cantata called "Miss Christmas Day." With tree and presents as usual our Christmas promises to be joyful.

Sadness came to the home of the Lam Kai family in the death of their 8-year old girl, Lam Yuk Gin, from diphtheria, on

November 8th. The little body was laid to rest with the prayers of Holy Church in the Chinese Christian cemetery.

Mrs. Wong Sing Loy and her three youngest children returned from a year's stay in China. Mrs. Wong, who went away for her health, is some better. We are all glad to welcome them home again.

Mr. and Mrs. James Lau, Mr. and Mrs. Clement Pang and Mr. and Mrs. Ah Chau Tyau are the fortunate ones this month as they each rejoice in the birth of a son.

HAWAIIAN CONGREGATION EVERY MEMBER CANVASS.

An Every Member Canvass of the St. Andrew's Cathedral Hawaiian Congregation will be made on the afternoon of Sunday, December 16th. Committees of visitors will go out to call upon everyone whose address is known. Please stay at home on that afternoon until your visitors have come. The purpose of the visit is in the name of the Congregation to find out in what way you are willing to connect yourself with the active work of the Congregation, through its organizations, and what pledge you are willing to make towards the support of the congregation and the missionary work of the General Church. This is something in which everyone should have a part.

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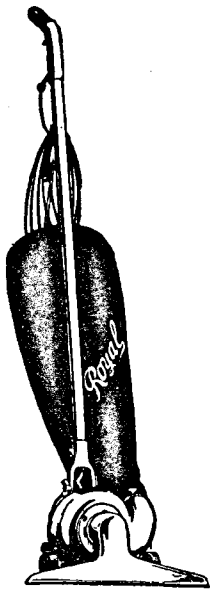
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