

# Hawaiian Church Chronicle

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

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No. 37

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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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 Osborne.
- St. Andrew's Cathedral Parish.**  
Rt. Rev. John D. LaMothe, Rector. Phone 3869.  
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.  
Mr. Noah 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 Harding Avenue.**  
Priest-in-Charge: Rev. Elmer S. Freeman, 1103 10th Ave., Kaimuki; Resid. Phone 7724; Study, 7537.

#### 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.
- Paaui, Kukaiau, Papaaloa, Ookala.**  
Priest-in-Charge, Rev. Francis N. Cullen, Paaui.
- 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.**  
Rev. Marcos E. Carver, Waimea.  
Rev. Henry A. Willey, Kapaa.

#### 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 Elizabeth Baker, Mrs. Helen King, Hanuah Bonell, Edith Shaw, Mrs. Nevins, Anna Coffin, Eleanor Call.
- Iolani School, S. Beretania Street, Honolulu; Phone 1980.**  
A Boarding and Day School for Boys.  
Faculty:—Robert R. Spencer, Principal; Mrs. Edith Spencer, Roberta Caldwell, Esther C. Tulley, Mrs. Gladys Faulkner, Eunice Haddon, Mrs. Elva Oakes, Elizabeth Marshall, Gertrude Green, Norma Meads, Katharine Reid, Ruth Quinn, Jeanne Hyde, Virginia Titus, Dorothy Post, Rev. Thurston R. Hineckley, 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 Robert
- 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.
- Procter Lodge—for young Chinese lads.** Rev. J. F. Kieb, Superintendent.
- St. Luke's Korean School, N. King Street, Honolulu.**  
Noah 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. Joseph Stiekney.
- St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.**  
Day School—First, Second and Third Grades.  
Mrs. C. C. Black, Superintendent; Mrs. Rita Williams.  
**Cluett House—A home for young working women.**  
Miss Charlotte Teggart, Manager; Phone 2924.

#### HAWAII

- Paaui Church School, Paaui.**  
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.

**BAPTISMS.**

"A Member of Christ"

**St. Andrew's Cathedral Parish.**

By Bishop La Mothe.

April 5—Reesanne de Graffenreid Dwyer.  
 April 5—John William Dwyer.  
 April 5—Mildred Smith King.  
 April 5—Richard Marion King.  
 April 5—John Page King.

By Canon Ault.

Mar. 26—Dorothy Mather Williams.  
 Mar. 26—Francis Carter Williams.  
 Mar. 26—Florence Melba Karsten.  
 April 2—Mary Elizabeth Hyatt.  
 April 2—Harry Tek Kwon Chang.  
 April 2—John Mears Horner.  
 April 3—Helen Angeline Fletcher.  
 April 2—Alpha Jo Fletcher.  
 April 3—Pauline Nawahineokalai King.  
 April 4—David Leith Anderson.  
 April 5—Frederick Crehore Scribner.

**Trinity Mission.**

By the Rev. P. T. Fukao.

March 15—Janet Sayoko Sugano.  
 March 15—Jane Shizu Koide.  
 March 18—Esther Shizuyo Kimoto.  
 March 18—Norma Chisato Suenaga.  
 March 18—Gloria Yoshie Nishida.

**St. Mary's Mission.**

By Bishop Restarick.

Feb. 8—Dorothy Amelia Bell.

**St. James' Church, Hawaii.**

By the Rev. James Walker.

March 8—George Lanakila Spencer.  
 March 8—Samuel Mahuka Spencer.  
 March 8—Harriett Kahaipilani Spencer.

**CONFIRMATIONS.**

"Sealed Unto the Day of Redemption."

**St. Andrew's Cathedral Parish.**

Presented by Canon William Ault.

April 5—Robert Tokugi Asato.  
 April 5—Douglas Moore Cairns.  
 April 5—Harry Tek Kwon Chang.  
 April 5—Richard Hall Flint.  
 April 5—Robert Frazer.  
 April 5—Edward Burnham Holroyde.  
 April 5—John Mears Horner.  
 April 5—Portia Lorraine Ackerman.  
 April 5—Elizabeth Bradford Anderson.  
 April 5—Jean Mereer Anderson.  
 April 5—Anita Marian Anthony.  
 April 5—Mary Carolene Ault.  
 April 5—Elizabeth Densham Burden.  
 April 5—Frances Frisby Cairns.  
 April 5—Mary Snowden Cairns.  
 April 5—Vera Virginia Cartwright.

April 5—Helen Dorothy Fernandez.  
 April 5—Helen Angeline Fletcher.  
 April 5—Jessie Marie Fletcher.  
 April 5—Elizabeth Moore Frazer.  
 April 5—Martha Clark Herren.  
 April 5—Mary Peyton Herren.  
 April 5—Mary Elizabeth Hyatt.  
 April 5—Agnes Elizabeth Judd.  
 April 5—Mary Elizabeth King.  
 April 5—Dorothy Halepualani Livingston.  
 April 5—Marguerite Cecile Phillips.  
 April 5—Anna Dale Schwartz.  
 April 5—Elaine Clara Kealohaonalani Untermann.  
 April 5—Violet Mary Ward.  
 April 5—Annie May Young.  
 April 5—Marjorie Mason Young.  
 April 5—Rosalie Leslie Young.

**St. Andrew's Hawaiian Congregation.**

Presented by the Rev. D. R. Ottman.

April 5—Robert Emms Copp.  
 April 5—John Stanley Ralston.  
 April 5—James Murray MacKenzie.  
 April 5—Henry Chunchuch Akina.

**St. Clement's Church.**

Presented by the Rev. W. Maitland Woods.

March 29—George Rossman Humphrey.  
 March 29—Richard Wilmot Humphrey.  
 March 29—Frederick Frank Richmond Lillie.  
 March 29—Thaddeus Corkendyle.  
 March 29—Peter William Erskine.  
 March 29—Dorothy Frances Hurd.  
 March 29—Dorrance Chandler.  
 March 29—Margaret Donald Black.  
 March 29—Wymona Georgia Drake.

**St. Mary's Mission.**

Presented by the Rev. Elmer S. Freeman.

April 5—James Seichi Nitta.  
 April 5—Edward Hideo Mitsukado.  
 April 5—Moses Tsutomu Takasaki.  
 April 5—Clara Aiako Matsumoto.  
 April 5—Florence Midori Inouye.  
 April 5—Ethel Kinau Mahuahua.

**St. Elizabeth's Mission.**

Presented by the Rev. James F. Kieb.

April 5—Ellen Lui Hoong Tong.  
 April 5—Elizabeth Young Lau Tong.  
 April 5—Edith Kam Chung Ing.  
 April 5—Irene Yuen Hoon Lee.  
 April 5—Frances Ah Fung Gee.  
 April 5—Rachael Sen Len Lee.  
 April 5—Ruth Yung Kyau Ho.

**St. Luke's Korean Mission.**

Presented by the Rev. James F. Kieb.

April 5—Kyoung Soo Kim.  
 April 5—Keum Soo Kim.

April 5—Pil Teuk Yi.  
 April 5—Bok Teung Choo.  
 April 5—Mal Soon Kim.

**BURIALS.**  
 "Some Are Fallen Asleep."  
 St. Andrew's Cathedral Parish.  
 By Canon Ault.

Mar. 16—Mary Dowsett.  
 Mar. 21—Sidney Robert Jordan.  
 Mar. 22—Catherine Fanny Gordon.  
 April 8—Maude Epler Cambron.

**APPORTIONMENT FOR MISSIONS, 1925.**

Receipts to April 9th.

	Apportionment	W. A. & Jr. A.	Sunday Schools	Parish	Total Receipts
St. Andrew's Cath. Par.	\$4,500.00	160.00	.....	\$649.81	\$609.81
St. Andrew's (Hawaiian)	500.00	.....	.....	.....	.....
St. Peter's	525.00	.....	.....	.....	.....
St. Clement's	300.00	.....	.....	58.75	.....
St. Elizabeth's	275.00	.....	.....	.....	.....
Epiphany	200.00	.....	.....	59.80	.....
St. Mary's	175.00	.....	.....	.....	.....
St. Mark's	100.00	.....	.....	.....	.....
St. Luke's	150.00	.....	.....	.....	.....
Holy Trinity	150.00	.....	.....	.....	.....
Good Shepherd	200.00	.....	.....	.....	.....
Holy Innocents	100.00	.....	.....	8.10	.....
St. John's, Kula	25.00	.....	.....	.....	.....
Holy Apostles	300.00	.....	.....	.....	.....
St. Augustine's	100.00	.....	.....	20.00	.....
St. Augustine's, Korean	50.00	.....	.....	.....	.....
St. Paul's	100.00	.....	.....	.....	.....
St. James', Waimea	50.00	.....	.....	.....	.....
Christ Church	225.00	.....	.....	53.75	.....
Paauilo	35.00	.....	.....	.....	.....
*St. James', Papaaloa	35.00	.....	.....	35.00	.....
Kauai Missions	100.00	.....	.....	.....	.....
Schofield Barracks	.....	.....	.....	.....	.....
St. Andrew's Priory	.....	.....	.....	.....	.....
Iolani	.....	.....	.....	.....	.....

Receipts to April 9th.

**CONVOCAATION EXPENSE FUND, 1925.**

Receipts to April 9th.

	Assessment	Received
St. Andrew's Cathedral Parish	\$350.00	
*St. Andrew's, Hawaiian	52.50	\$52.50
St. Peter's	29.25	
St. Clement's	52.45	26.25
St. Elizabeth's	17.50	
*Epiphany	17.50	17.50
St. Mary's	7.00	
*St. Mark's	6.00	6.00
St. Luke's	11.75	
Holy Trinity	11.75	
Good Shepherd	29.25	
Holy Innocents	17.50	
St. John's, Kula	7.00	
Holy Apostles	22.25	
*St. Augustine's	11.75	11.75
*St. Augustine's, Korean	6.00	6.00
*St. Paul's	6.00	6.00
*St. James', Waimea	6.00	6.00
Christ Church	17.50	
Paauilo	6.00	

*St. James', Papaaloa	6.00	6.00
Kauai Missions	6.00	

Those Parishes and Missions marked with a star have paid in full.

**DOES THE MISSIONARY JURISDICTION OF HONOLULU BELIEVE IN MISSIONS?**

The answer to this question may be found on page 155 of the Spirit of Missions for March, 1925, the "Lenten Offering Number," where we have a tabulated statement of the Children's Lenten Offering for 1924, which gives the individual offerings of each of the 91 Dioceses and Missionary Jurisdictions in the American Church, with two foreign jurisdictions as \$449,529.82.

Philadelphia as usual, is in the lead followed by New York and a succession of the more densely populated and wealthy Dioceses east of the Mississippi River, but among the 93 named districts we are not ashamed to note Honolulu holding a somewhat central place with 39 greater contributors and 53 lesser. Among the 15 Dioceses and Jurisdictions of the 8th Province to which Honolulu belongs, Los Angeles takes the lead with \$7144.07, followed by Oregon with \$3086.83 and then comes Honolulu third with, as the report says \$2971.62, which is a mistake for we sent an offering of flat \$3000.00 to New York. This makes us only \$86.83 less than Oregon and \$252.70 more than California which is next in line.

Taking these figures along with the fact that among the Dioceses and Missionary Jurisdictions in the American Church, Honolulu was the first to pay her Apportionment for Missions for 1924 and was one of the five Dioceses to meet its entire quota for the same year, we feel without pride or boasting, but in the spirit of gratitude to God the question is answered.

Honolulu believes in Missions.

J. F. K.

**THE COUNCIL OF NICEA.**

The year 325 A. D. was a momentous one in the history of Christianity. It is forever memorable for the meeting of the first Ecumenical Council of the Christian Church in Nicea near to the City of Constantinople. Ecumenical means the "inhabited world." It was therefore the first General Council of the then, undivided church. It was called by Constantine, the first Christian Emperor and was occasioned by the widespread controversy which began in 319 A. D. when Arius, a priest of Alexandria began to ventilate the heresy called Arianism, which denied the eternal existence of Jesus Christ and therefore denied his essential Divinity. The great work of this Council was the drawing up of the Nicene Creed.

This is the 1600 anniversary and the presiding Bishop and Council have called upon the Church in the United States to join in commemorating in a fitting manner this great Council. Our celebration of it will take place at the 11 a. m. service in St. Andrew's Cathedral on Convocation Sunday, April 25th. It has been the Bishop's custom to deliver his annual address at this service, but making way for this more important event, he will deliver it at the 7:30 p. m. Service on the same day.

**TWENTY-THIRD ANNUAL REPORT OF THE TREASURER OF THE HONOLULU BRANCH OF THE WOMAN'S AUXILIARY FOR THE YEAR ENDING DECEMBER 31, 1924.**

January 1, 1924, Cash Balance:	
United Thank Offering	\$ 373.12
District Expense Fund	161.52

District Altar Fund .....	153.41	
Convocation Expense Fund .....	137.68	
St. Augustine's Choir Fund.....	21.15	
District Automobile Fund .....	99.00	
Schp. Kamaka Kawaiahao Mem. Iolani School .....	13.50	
Schp. St. Mark's, Iolani School..	.59	
Cathedral Beach House .....	16.50	
Cash, Balance from Convocation Lunch .....	3.70	\$ 980.17

General Receipts:

United Thank Offering.....	\$ 364.95	
Apportionment for Missions.....	595.00	
District Expense Fund .....	132.15	
District Altar Fund .....	112.22	
Convocation Expense Fund .....	198.00	\$1,402.32

Specials:

Schp. Caroline Clark, St. Andrew's Priory .....	\$ 75.00	
Schp. Kamaka Kawaiahao Mem., Iolani School .....	167.00	
Schp. St. Mark's, Iolani School...	170.00	
Schp. St. Mary's-on-the-Mt., Sewa- nee, Tenn. ....	75.00	
Upkeep St. Mary's Mission, Ho- nolulu .....	120.00	
Support of Orphans, St. Mary's Mission, Hon. ....	118.00	
Support of Orphans, St. Mary's Mission, Special .....	120.00	
Interest on Debt, Cleghorn Lot, Emma Square .....	104.50	
District Automobile Fund .....	92.00	
Church Periodical Club .....	306.00	
Educational Fund .....	317.00	
Cluett House Debt.....	180.00	
Cathedral Beach House.....	170.00	
St. Peter's Parish House Fund...	645.80	
Iolani Building Fund.....	25.00	
Iolani Building Fund, Stamps....	15.00	
St. Mary's Building Fund.....	190.00	
St. Luke's Parish House.....	5.00	
Epiphany Parish House .....	133.80	
St. John's, Kula, Memorial Fund	181.28	
Makapala Parish House.....	100.00	
Bishop Tuttle Memorial Fund....	33.50	
Sale of Spirit of Missions.....	3.75	
United Service Offertory .....	16.61	
St. Luke's Hospital, Shanghai, China, Surgical Dressings .....	202.59	3,566.83 4,969.15

Total Receipts ..... \$5,949.32

DISBURSEMENTS

Apportionment for Missions.....	\$ 595.00	
District Expense Fund.....	152.39	
District Altar Fund .....	32.84	
Convocation Expense Fund.....	153.45	\$ 933.68

Specials:

Schp. Caroline Clark, St. Andrew's Priory .....	\$ 75.00	
Schp. Kamaka Kawaiahao, Iolani School .....	172.00	

Schp. St. Mary's, Iolani School..	170.00	
Schp. St. Mary's-on-the-Mt., Sewa- nee, Tenn. ....	75.00	
Upkeep St. Mary's Mission, Ho- nolulu .....	120.00	
Support of Orphans, St. Mary's Mission .....	118.00	
Support of Orphans, St. Mary's, Special .....	120.00	
Interest on Debt, Cleghorn Lot, Emma Square .....	104.50	
District Automobile Fund.....	100.00	
Church Periodical Club.....	306.00	
Educational Fund .....	317.00	
Cluett House Debt.....	180.00	
Cathedral Beach House.....	100.00	
St. Peter's Parish House Fund...	645.80	
Iolani Building Fund .....	25.00	
Iolani Building Fund, Stamps....	15.00	
St. Mary's Building Fund.....	190.00	
St. Luke's Parish House.....	5.00	
Epiphany Parish House .....	133.80	
Makapala Parish House .....	100.00	
St. Andrew's Woman's Guild, Bal. Con. Lunch .....	3.70	
Spirit of Missions, New York...	3.75	
United Service Offertory.....	16.61	
St. Luke's Hospital, Shanghai, China, Surgical Dressings.....	202.59	3,298.75 \$4,232.43
Balance .....		\$1,716.89

Balance:

United Thank Offering .....	\$ 738.07	
District Expense Fund .....	141.28	
District Altar Fund .....	232.79	
Convocation Expense Fund.....	182.23	
St. Augustine's Choir.....	21.15	
District Automobile Fund.....	91.00	
Schp. Kamaka Kawaiahao Mem., Iolani School .....	8.50	
Schp. St. Mark's Iolani School...	.59	
Cathedral Beach House.....	86.50	
St. John's, Kula, Memorial Fund.	181.28	
Bishop Tuttle Memorial Fund...	33.50	\$1,716.89

Trust Funds:

Japanese Hostel Fund.....	\$5,012.50	
St. Mary's Memorial Window...	39.99	\$5,052.49

Respectfully submitted,  
(Signed) MARY DAVIS WALL,  
Treasurer.

February 14th, 1925.

Examined and found correct.  
D. W. ANDERSON,  
Auditor.

ST. MARY'S MISSION.

The question has been raised, "Why is there need for a Church home in Honolulu?"

I should like to answer this question by stating a few of the cases that have come to St. Mary's.

There are the three little Koreans, exceptionally bright children, whose father is a very devout member of St. Luke's. His wife died and neighbors took the little ones into their homes

but they all had babies of their own and the extra children were a burden. His great wish was to have them brought up in a Church home, so he brought them to us. He pays regularly for their board and comes to see them nearly every Sunday afternoon.

We have the two little boys whose father is dead and whose mother has to earn her living as a practical nurse. It is impossible for her to have her children with her. She is a Church woman and wants her children in a Church home.

Two little Japanese children have no father and their mother is a maid in a white family. They were at first cared for in a private family but the little girl was very unhappy there and the baby appeared sadly neglected. Their mother heard of St. Mary's and now is delighted over the good care taken of her children and says the little girl has been perfectly happy every day since she came here. She is not a Christian but is glad to have her children brought up as Christians.

There are the three Hawaiians left destitute and dependent upon the court who were brought to us because we would not separate the sister from her little brother.

There are the children whose mother suddenly went violently insane and is now in a hopeless condition in the asylum.

A few of our children have no one to support them but in most cases they have one parent who is out at work and doing what he or she can towards the support of the children.

Each month the children in the home and the day pupils are weighed and we have found that our home children gain a pound or two where the day scholars gain an ounce or two, showing what good, simple, wholesome food and regular habits will do for the growing child.

For the first time in the history of St. Mary's, through the kindness of Bishop Restarick, we are able to have Sunday morning services besides the regular twice a month early Eucharist. Sunday School is held as usual at 9 o'clock and is followed immediately by the service at which time the Bishop gives a short instruction. All the children, exclusive of the Kindergarten, attend the service.

Mrs. Henshaw paid a visit to St. Mary's and explained the use of the Five Field Chart, creating a good deal of interest, thereby, among the young people.

Little five-year-old Max Eckart is in the Children's Hospital with a broken leg, the result of climbing up the sewer pipe on the outside of the house. David was also in the hospital for a week and had the privilege of using the Walbridge Memorial Bed.

Mrs. Joseph Stickney gave the little children of the home a very delightful party one Saturday afternoon at her home in Manoa. Not only did they feast on ice cream and cake, but each child brought home a nice present, as a souvenir of the happy afternoon.

The teachers' rooms have been treated to a coat of light paint which is a very great improvement and has had a cheering effect on the inhabitants.

#### TRINITY MISSION.

On the 15th of March two babies were baptized at Trinity and on the 18th three young women at Leahi Home by the Rev. P. T. Fukao. One of the young women baptized at Leahi Home returned to her own home on the 30th and is now attending our church services faithfully.

Mr. Fukao is paying a visit to Leahi Home once in every week, and is holding a service there at 5 p. m. with an attendance of from thirty to fifty. At this time he visits those who are not able to attend the service. Everyone of them is earnestly waiting for his visit. He will be glad to receive anything to comfort those sick persons, from those interested in his work.

#### IOLANI SCHOOL NEWS

The Iolani students' annual, Ka Moololo o Iolani, has gone to press and will be ready for distribution on or before May 15. This will be the second publication of the annual, the initial issue having been published last year. Ka Moololo is a complete record of the activities of the year. It will have something over a hundred pages and will include pictures of all the faculty and students. It will give Church people a better idea of what is actually being accomplished at Iolani than they can obtain from any other source. It is the work of the students themselves under the advice and guidance of Miss Meads and Miss Quinn of the faculty. We would suggest that readers of the Chronicle purchase a copy of Ka Moololo o Iolani and learn more about the largest Episcopal school in the islands. The price is \$1.00, and orders may be telephoned to 3980.

Iolani is a member of the Interscholastic Debating League which was recently organized by the secondary schools of Honolulu. On Friday, April 3, our affirmative team was defeated by the negative team from Kamehameha by a two to one decision of the judges. The debate took place at Davies' Memorial hall, Bishop La Mothe presiding. The question was, Resolved that the City and County of Honolulu should adopt the commission form of government.

On Saturday evening, April 4, Iolani's negative team was defeated at St. Louis. As these are the first attempts which Iolani students have made in this field neither students nor teachers are discouraged. In fact, all feel that both Iolani teams made very creditable showings in these first inter-school activities. Our chief handicap was lack of confidence on the part of the speakers. Our arguments were as worthy as those of our opponents, but were not delivered in quite such a forceful manner. During the early weeks of May we will have an opportunity of meeting the team from Kamehameha in a second debate, and of meeting McKinley High School for the first time. Miss Reid and Mrs. Faulkner of the faculty have given a great deal of their time and thought toward preparing for these debates.

The members of Iolani's largest graduating class will receive their diplomas on the evening of May 29 at Davies' Memorial Hall. Twenty-four boys will be graduated this year, ten more than at any previous date. The present class is also the most diverse racially that has been graduated for many years. There are fourteen Japanese, six Chinese, one Filipino, one part-Hawaiian, and one Anglo-Saxon.

About fifty freshmen will also receive the Junior High School diploma in May.

In order to stimulate interest in the Iolani Lenten offering Mr. Hinekey devised a Lentometer by which progress is registered from day to day. The plan has worked admirably and the offering has already gone beyond that of last year. During the past four years there has been a steady and marked increase in the offerings sent from Iolani. Never in all that time have the boys failed to respond to the call, and never have they been satisfied to equal the amount given the previous year. This attitude certainly proves that Iolani is functioning in its religious teaching.

At present we have two practice teachers putting in their training period at Iolani. Miss Kono is teaching plane geometry under the supervision of Miss Titus, and Miss Choy is teaching chemistry under Miss Caldwell. Both Miss Kono and Miss Choy are seniors at the University of Hawaii, majoring in high school

teaching. This is the third year Iolani has been affiliated with the University department of education as a practice teacher institution.

#### ST. CLEMENT'S CHURCH.

During Lent our Congregations have been large, on Palm Sunday chairs had to be brought in from the schoolroom. We also notice an increase in attendance at the Sunday school.

The new College Square caps for the choir have arrived. We thank Mrs. Fishbourne for this gift.

The Rev. Fr. Bedinger has been a great help to us all through the season of Lent, not only at the celebrations of the Holy Eucharist but also in his addresses. The address he gave on the "Virgin Birth" will long be remembered.

The Bishop confirmed nine young people on Passion Sunday. Many people attended who do not practise religion.

Our Young People's Service League has developed a bright little theatrical party. Their acting is quite good. They have promised to give a dramatic entertainment to the St. Clement's congregation on St. Philip and St. James day in the parish house.

As we write these notes we are preparing for a Communion breakfast on Easter Sunday morning to welcome to their first Communion those who have recently been confirmed. We are rejoiced to hear good news of Judge Clemons, and hope to see him with us soon.

#### CHURCH MISSION HELD AT ST. ANDREW'S CATHEDRAL, MARCH 8TH-17TH.

Sponsored by the Hawaiian Congregation, a most helpful mission was held in the Cathedral beginning March 8th and ending on the 18th. The Missioner was the Rev. Henry Bedinger of Moylan, Pa., who is visiting Honolulu at this time. For a background and a guide Father Bedinger took the Ten Commandments. His discourses were able, thought provoking and inspiring. All who attended felt greatly benefited and we feel sure our intercessions for others were not in vain. There was a total attendance of over a thousand. We are most grateful to the Missioner for his devoted service. D. R. O.

#### ST. ANDREW'S HAWAIIAN CONGREGATION NEWS.

##### OUR SICK.

Mrs. Eaton, who had a severe relapse, is much improved and hopes soon to be out of the hospital.

Mrs. Alapaki Smith has had a very severe trial but is improving.

Mrs. Charles Copp, Sr., is doing fairly well.

Mr. Bruce Hopkins is improving.

Mrs. McDonald is about well.

Mrs. Low and Miss Agnes Hewitt are making good progress.

Let us be thankful to God and pray constantly for those who are sick or in sorrow and trouble.

#### MRS. E. S. (HANNAH) BOYD CALLED TO REST.

On April 2nd our dear sister, Mrs. E. S. (Hannah) Boyd was called from this sphere. Her life was sweet and trustful, loving towards God and her fellow man. We shall miss her but we are most thankful that our God's hand does not wax short with the grave. The powers of death held not our Saviour, hence His promise of life eternal is a reasonable and true one. Let light perpetual shine upon her, O God!

#### ST. MARK'S NOTES.

At the evening service on March 22nd, Bishop McKim spoke in Japanese to the parents of our faithful Japanese children. We all realize what a great privilege it was to have Bishop McKim with us and to be able for the first time to have a special service for those parents who have encouraged their children to come to our services and who in many cases have brought them to be baptized. The offering of the evening was given to the Bishop to take back with him to Japan with the request that it be given to some special work for children.

The Rev. Henry Bedinger paid us a visit the evening of March 22nd.

The choir is rehearsing for the Easter Eucharist. A sung Eucharist will be held in the chapel Easter morning at 7 a. m.

Holy baptism will be administered Saturday evening, April 11th, followed by a preparation service at 7:30.

St. Mark's was happy indeed to welcome Miss Ross. She has not entirely recovered from her illness, but began her work at the mission and with the assistance of Mrs. Williams, who has carried the whole burden since September, will now have charge of the Kindergarten and the primary department of the church school work.

#### THE BROWSER'S COLUMN.

D. R. O.

"Many have an intellectual belief in the idea of God, but it is an idea, a dead thing, and not a living faith. God will not accept half-hearted faith. You must offer Him complete surrender, and conversion. . . . At forty-two I was attacked by a dangerous disease, which gradually reduced my physical power until after eight years the weakened body seemed to release the soul. Would that I had sooner learned the beneficent power of fasting and prayer! When first faced with the prospect of death and lacking the solace of prayer, I knew the meaning of fear. An unhealthy soul had been ill employed, and being unprepared to leap into the unknown, I feared it. For many years a subconscious instinct, unlighted by faith, had been my only guide, but there came a day when it broke through into consciousness. Conviction of my own weakness, craving for help and willingness to obey, fused into a desire so dominating that it warranted an answer. Groping unskilfully in the spiritual world, I found, at least, relief in prayer—the expression of my yearning for immortality and for communion with God. My prayer was answered, and I was born again almost exactly at the age of fifty.

The released spirit found a faith that it was a part of God; that if God was immortal, it was immortal, too. This brought me new life and for the time, peace. . . . Conversion saved me from the jangling discord of a will torn between body and soul, polarized my life, and taught me where to look for guidance. . . . Conversion is the acid test by which faith is proved. If a man's faith be a true faith, it will appear in his life, it will convert him and synchronize his acts with the laws of the universe, so that he will display poise and power. . . . I cannot believe that conversion is a rare, miraculous, or revolutionary process. . . . Unless by the word revolution you mean simply a turning round, it does not, I think, accurately describe what takes place in most cases. For conversion is an evolution and not a revolution or catastrophe even in the most explosive cases. In these it is the result of a gradual change of valuation of the spiritual and material goods of a man, as a result of which he finally admits bankruptcy and throws himself on the mercy of his creditor, God.

Conversion is, I repeat, the result of a slowly born conviction which forces the man at last to throw up his hands, abandon

anarchy, and fall into step with the rest of the universe. It is a process closely akin to many of the evolutionary changes which occur in unself-conscious animals and plants. Those that obey, survive. That is nature's law. Shall the soul of man be exempt? The command of the prophet, "Believe in God (that is, obey His law) or go to hell," may seem harsh to you, but it is milder than the command of Nature, "Obey my law or be annihilated."

Every man and woman is bound as with a first duty to proclaim the faith that is in him. Paul wrote to the Corinthians, "Ye are not your own. For ye are bought with a price." That means you and me. We were bought with a price, and we must pay it. Every day is doomsday; we are as ever at the crossroads. Today the sign-board reads: "To Faith. To Failure." You must choose between them at peril of your soul, but the choice is simple. When you set yourselves to preaching the Gospel, preach the Gospel according to Christ, not according to Moses or Loyola, Luther or Lake. Preach the simple faith of Christ, which will never leave you without an answer when men ask about the immortality of the soul."—Extract from A Layman's View of Immortality by Philip Cabot in The Century, August, 1924.

#### ST. ELIZABETH'S NEWS.

The Lent at St. Elizabeth's has been very encouraging thus far. The services have been very well attended, especially the week day Eucharists. The larger majority at these services have been Koreans. The Koreans have shown greater interest in Lent this year than heretofore.

The Mission Study Class at 9:30 Sunday morning for the whole school has been of interest to all. We have followed the Board of Missions' plan and outline and have been "carrying the Cross around the world." It is our plan to take the whole course over again later, doing some reading and outside study of all the missions of the church. Every child in our day schools as well as Sunday schools can recite the Allegiance to the Cross perfectly and we have incorporated it as part of our children's worship.

On Passion Sunday a beautiful seven-foot Chinese red lacquer and gold Chancel Cross was consecrated before St. Elizabeth's altar by the pastor, assisted by the Chinese priest and several attendants. The cross, which is erected by the pastor, commemorates the sixteen hundredth anniversary of the Council of Nicea. It is of beautiful design and workmanship, being of the Russian type with panels at each end and in the center. On the front are five large gold roses in relief, one in each panel, representing the five glorified wounds of Christ, and on the reverse side in the center is the sacred monogram in relief and in the left arm panel—Nicea 325 and in the right—Easter 1925. In a metal case, hidden beneath the decorations was placed the following inscription:

Passion Tide 1925.

This Chancel Cross is erected by the fifth Priest of St. Elizabeth's Mission, Palama, Honolulu, T. H.

To the Glory of Almighty God Our Heavenly Father and in Honor of the Redemption of mankind by Our Blessed Saviour Christ Jesus, and gratefully to commemorate the Sixteen hundredth Anniversary of the Council of Nicea by the decrees of which the Holy Orthodox Faith, in the Divinity of Christ and His Incarnation, was formulated in substance into the Nicene Creed and handed down to us in these latter days of carelessness and unbelief.

Thanks be to God for the infallible word of this first great Ecumenical Council which fixed for all time the truth of the Divinity and Incarnation of Our Lord Jesus Christ.

Keep us ever we beseech Thee O God in the True Faith

and may we contend as loyal Christians unto that great day.

Through Christ Our Lord. Amen.

The Cross has been hung on heavy iron chains in the chancel arch, taking the place of the old beam which connected the choir screen.

The unsightly old gas pipes, exposed electric wires and ugly light fixtures have been removed from the nave of the church and plain but artistic indirect fixtures suspended by chains from the roof have taken their place. This adds much to our convenience in light and to the beauty of the building. We did not know St. Elizabeth's had such a really beautiful roof until this recent improvement disclosed it.

The new lighting exposes the worn and much used floor and pews in the church. It will take about \$125.00 to make this added improvement. May some of our friends help us.

#### ST. LUKE'S NEWS

The new building of St. Luke's Korean Mission Center is nearing completion. If it had not been for the heavy rains the work would have been finished by now.

As the time draws near for the congregation to occupy its new quarters we realize more the great need of furniture and equipment. The most of the furniture, as pews, tables, desks, rails, etc., are being given by the Bishop, but there remains a large number of necessary things for a really equipped plant.

A piano, a small chapel organ, an altar cross, and English Bible for the lectern, a chalice and paten, altar linens, hangings, vestments, etc. It may be some of our friends will help and place memorials in the mission field. We will gladly accept used things.

On Wednesday, March 18th, we received from the Roman church, Peter Char, a Korean who for years had been a member of that church. He is the father of a large, loyal church family and felt it better to be one religiously with his wife and children. He made his vow of allegiance and was received before the altar of St. Elizabeth's in the presence of the congregation.

#### PAAULO AND PAPAALOA.

The Sunday services during Lent have been very well attended in Papaaloa. Last Sunday we had the pleasure of a visit from Mr. and Mrs. Clive Davies, who came to the evening service through a downpour of rain. It had been raining all day in torrents, yet the inclement weather did not dampen the spirits of the worshippers, and the service was fairly well attended.

Next Sunday will be Palm Sunday. We are looking forward to good services throughout this mission district.

F. N. CULLEN,  
President in Charge.

#### KOHALA, HAWAII.

Our Lenten services, so far this year, have never been better attended during my time in this parish.

The Guild at St. Augustine's are busy preparing for their Sale-of-Work, to be held on Saturday, April 18th.

We expect to leave from Hilo, for our vacation, on the Empress of France, on Sunday, April 26th, as far as Vancouver.

I hope during our vacation to write you from time to time, telling you of our doings, and of anything that will be of interest to you.

I do hope that before we leave we will have paid all our apportionment for each of the four churches in this parish. We have already paid our convocation dues. I am glad to be able to report the removal of the church at Kamuela to its new location. Our first service on the new site will be on Easter Sunday,

at 7:15 a. m. Services will be held on Easter Sunday, at Kamuela, St. Augustine's church, Kohala; St. Paul's church, Makapala, and at the Korean camp at Hawi.

J. WALKER.

### WE DID IT. BUT HOW?

There lies the story, a story of pathos and humor, although at the time the humorous side was not seen so clearly as it is now when one is some distance away from it.

It all came about through finding a new site for the Church, and then after closing in with the offer, our difficulties began.

How shall we move the Church to its new location? What will it cost?

These are the kind of questions that passed through one's mind, and then advice was sought. First one and then another said that to move such a small thing as a Church was mere child's play.

The cost? Why practically nothing.

A few hours job.

"Do you know who will undertake the task?"

"Oh, so and so, he will do it."

But so and so refused, and the other so and so as well.

Time flies, and the days went by, and the weeks, and the months.

Would the Church ever be removed?

At last one bright day in March a contractor was found who would undertake the moving of the Church.

They would go to Kamuela,—for that is the historic place—on Sunday, and be ready for work in earnest on Monday morning.

The lumber required had been ordered from Hilo and was to be sent to Kawaihae.

We will make sure about the lumber, so telephoned to Hilo to find that everything was O. K., it had been sent by boat.

Monday morning early the Rector was on the scene, only to find that the trip over the mountains had created a longing for travelling, and that the contractor and his workmen had gone to take in the beauties of Kona.

The next trouble was "Where is the lumber?"

Arrangements had been made for it to be brought up from Kawaihae on the Friday, but no lumber was at the Church.

A telephone was sought, and then we learnt that the said boat had taken the lumber on to Kona, and left it at Kawaihae on her return trip, Saturday.

Luckily there was a truck at the wharf leaving shortly for Kamuela, and that would bring it up for us.

Then the contractor arrived from his Sunday outing, and soon got busy.

You know the saying, "Never cross a bridge until you come to it," but if you are moving a Church it is a good thing to measure the bridge before, or you may find yourself in the position that they found themselves in at Kamuela, namely, trying to take a Church 16 feet 8 inches wide over a bridge 16 feet wide, and friends, as the saying goes, "It can't be done."

Up to this point all had been clear running, but now our troubles commenced.

The Church blocked the roadway up for quite a long time.

One man told the Rector that the Church was setting a bad example in blocking the road up in that manner.

The Rector pointed out that the man was entirely wrong, and that instead of setting a bad example, **IT SHOWED THE WISDOM OF THE CHURCH IN GOING TO THE PEOPLE.** Not only that, but she places herself in such a position that you cannot escape her; that is, if you travel the right road, and the only way to avoid her is by taking a bypath.

The next problem was how to get the Church across the stream. Well, it would take too long to go into the thing fully,

but quite a crowd gathered, and everyone had a suggestion to make, but it was all to no effect, the contractor would have his own way, and as he had the job in hand he had the right to think and act accordingly.

I must say that I never knew before that there were so many ways of getting a Church over a stream. Surely that crowd was not lacking in ideas; whether they were workable or not is another matter.

Nothing more could be done on Tuesday than to pull the building back from the bridge to the side of the road, get lamps to fix on the building, and leave it for the night, only to find that instead of sleeping soundly one seemed to be constantly seeing Churches, bridges, and streams.

The next day at noon the Church was in the stream, and looked like remaining there.

I have had to pull more than one Church out of low water, but never one out of a stream.

Finally they managed to get it out, but it was not till Thursday evening that it reached the new site, taking just three days to travel not quite half a mile.

One thing we have no fear of being arrested for speeding.

On Saturday afternoon the carpenters had finished their job, and now the Church stands in its new surroundings.

You ladies who have had carpenters in your home for a week have an idea of what mess they can make, but to move a building it is even worse, and now the Church looks all right from the outside, **BUT OH, THE INSIDE!**

Macbeth asks, "Will these hands ne'er come clean?" We wondered as we closed the Church door, with a last glance inside, "Will it ever come clean?"

Of course it will, did not one of the members say, "I will see that the Church is cleaned up."

Our next service there will be on Easter Sunday, when at 7:15 a. m. we will hold a Celebration of Holy Communion.

Thus begins a new period in the life of the Church of Kamuela.—J. W.

### STEWARDSHIP

The idea of stewardship is this — that what we have and what we are is not our own. But has been placed in our hands as a kind of trust of which an accounting must finally be made.

There is probably no thought that is more firmly embedded in the human consciousness than that of possession. This fact of possession has attached to itself so naturally the idea of right and independence in possession that most of us are incapable of thinking in the Christian term of stewardship.

And yet the fact does remain that, for all we have and all we are, there must be an accounting made.

The New Testament is full of this truth of which the parable of the talents is the central illustration.

We are thinking now of the Christian's fourfold stewardship of Worship—of Faith—of Possession—of Life.

It is a singularly impressive thing that Christ never asked anything of anybody. On the face of it, His calling of His Disciples was nothing short of preposterous, and yet, apparently without explanation or wordy justification, He called person after person from one daily pursuit or another into His fellowship.

The truth is that this calling is preposterous save on the ground that the invitation was extended by no one less than the Sovereign Lord of life Himself.

To Him Who had given everything, it could not occur that He should ask of others less than everything.

He asked of men, themselves, as simply as one might ask a cup of cold water of his neighbor. Indeed, Christ's whole life was a great act of reclamation in this respect, that what had become divorced from God's Proprietorship through the selfish-



ness and perversity of man, God, now, through His Son, was claiming again as His own. Thus, must it be borne in upon us, who are called by Christ's Name, that the blessed privileges of Worship, of Faith, of Possessions, and of Life are really an investment that God makes in us and of which He requires a return with interest.

But we think more especially at this time of the privileges rather than of the responsibilities of stewardship. When one contemplates what has been entrusted to the care and supervision and the co-operation of man, one must be profoundly impressed with the potential dignity and glory of human kind.

To have it in our power to forward or to obstruct a plan of God is in itself and at once the guarantee of our God-childhood and the possibility of our falling from the high estate thereof.

So, we would escape from the fallacy of human proprietorship and, excising from our consciousness that word "mine" and all of its connotation, cultivate within ourselves the spirit of that old hymn:

Oh, the bitter shame and sorrow,  
That a time could ever be  
When I let the Saviour's pity  
Plead in vain, and proudly answered,  
"All of self, and none of Thee."

Yet He found me: I beheld Him  
Bleeding on the accursed tree;  
Heard Him pray, "Forgive them, Father";  
And my wistful heart said faintly,  
"Some of self, and some of Thee."

Day by day His tender mercy,  
Healing, helping, full and free,  
Sweet and strong, and ah! so patient,

Brought me lower, while I whispered,  
"Less of self, and more of Thee."

Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered;  
Grant me now my soul's desire  
"None of self, and all of Thee."

—Edward M. Cross, in Minnesota Missionary.

Editor, Church Chronicle:

Referring to the visit of Liholiho to England, in order to interest the authorities in sending missionaries of the Anglican Church to Hawaii, it has occurred to me that possibly the Rev. Mr. Ottmann is confusing Liholiho (Kamehameha II.), with Alexander Liholiho (Kamehameha IV.).

The first named Liholiho went to England in 1824, with the object, among other things, of reminding the British authorities of the promise made by Vancouver to send teachers to Hawaii. He died in England before he had accomplished his purpose.

Alexander Liholiho, afterwards Kamehameha IV. (sometimes called by Hawaiians Liholiho II.), went to England with his brother and Dr. G. P. Judd in 1849. Their visit was a diplomatic one, the object being the obtaining of a new treaty. The young princes were received with the utmost courtesy, and they had their first experience of attending a service of the Anglican Church. Alexander Liholiho recorded in his diary the deep impression made upon him, by a service at Westminster Abbey, at which he was present.

While the prince never went to England again, he made a thorough study of the history and doctrine of the Anglican Church, and when he became king in 1855, he soon began to take steps to have a mission of that Church established in Hawaii.

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The whole story of the steps taken, and the success of the king's efforts, is told at length in Bishop Restarick's book, "Hawaii from the Viewpoint of a Bishop."

FLORA IHILANI JONES,

Historian of the Daughters of Hawaii.

HUMANE SUNDAY, APRIL 19, 1925

FOR THE LITTLE FOLKS

In all Jesus' teaching, he showed us that the strong must take care of the weak; the fortunate must help the unfortunate.

How, then, would Jesus wish you to treat little children younger than yourself?

Suppose they were sick, or deaf, or blind, or lame, or had any misfortune; would they not need more love, more care, more kindness, than happy children?

If they were poor, or had no parents, or no homes, what would Jesus teach us to do for them?

Then it is the helpless who must deserve our love and pity.

Suppose a child could not speak at all. How much help it would need! How easy it is for us, by speaking, to let people know what we want, so they can help us. Think how hard it would be if we could not speak at all. How many things we would need that we could never ask for! Should not everybody be especially kind to one unable to talk?

There are hundreds of God's creatures around us that cannot speak. They are the animals. God gave us more than He gave them. He gave us speech, and the power to think and understand better than they. Then don't you think He meant us to be very kind to them? Don't you think He is very sorry when we forget this, when we tease or neglect them?

Even though they cannot talk, animals are very happy if they are well taken care of. It is because they have needs that they cannot tell of, that we must watch to see what those needs are. Wild animals take care of themselves; but there are some

animals, like cows, horses, dogs and cats that man has taken away from the wild state, and kept for himself. That is why they need his care.

If you have a baby brother your mother sometimes trusts you to take care of him, because you are wiser and stronger. Think how disappointed and sorry she would be if you let harm come to him when she had intrusted him to you. Perhaps she would be angry too.

That is just the way that God trusts us to be kind to animals and help them. He expects you to be kind to your pets, to see that they are fed always, and have water to drink, and comfortable places to sleep, and that they are never teased, but always treated so that they know that you love them.

But that is not all that God expects of you. He wants you to be kind to all animals, just as He wants you to be kind to all people. If you see an animal suffering, or in trouble, He wants you to help it if you can. If you cannot, find someone who can. In all cities are Humane Societies, whose work it is to help all suffering animals as well as children. If their agents are called by telephone, they will help any homeless or suffering animal that you find, or any child in trouble. Let us not forget this.

Jesus said, "Blessed are the merciful for they shall obtain mercy." If we watch we will find many chances to be merciful.

There is a little pledge that helps children to remember these things but of course a pledge must not be made unless it is to be remembered and kept. This is the pledge: "I will try to be kind to all living creatures, and to protect them from cruel usage."

For older pupils.

INASMUCH.

I could not sleep tonight, if out of doors,  
Some homeless wanderer faced the cruel cold;  
I could not rest if on the linely hills,  
Some poor lost sheep were searching for his fold.

I could not find a bit of comfort here,  
Amid these joys of home—these loved ones sweet;

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If some lean, half-starved dog, with limp and bark,  
Were straying, wounded, through the wind-swept street.

Let us espouse the cause of these dumb friends,  
That of our lives form such a daily part;  
Let us assuage their wounds with all the care  
Ad—HAWN CHURCH CHRONICLE—3  
Of Christ in clasping little children to His heart.

—Joseph Hollister, in Our Dumb Animals.

**A Good Rule:**

“Treat an animal as you would wish to be treated if you were an animal.”

**A Pledge:**

“I will not hurt or kill any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life, and guard and protect all natural beauty.”

**JUST BE KIND**

“A man of kindness to his beast is kind,  
But brutal actions show a brutal mind.  
Remember He who made thee, made the brute—  
Who gave thee speech and reason, formed him mute.  
He can't complain; but God's all-seeing eye,

Beholds thy cruelty, and hears his cry.  
He was designed thy helpmate, not thy drudge;  
And know that his creator is thy Judge.”

“Among the noblest of the land,  
Though he may count himself the least,  
That man I honor and revere,  
Who, without favor, without fear,  
In the great city dares to stand  
The friend of every friendless beast.”

This was written by Longfellow. It referred to Henry Bergh, “the first and foremost American exponent of animal protection.” Through Bergh's efforts, legislation for the protection of animals was passed in 1866. The American Society for the Prevention of Cruelty to Animals followed, and out of this grew the Society for the Prevention of Cruelty to Children.

**NOTES**

The Kaiser-I-Hind medal, given “for useful service in or for India,” has been granted to more than one hundred missionaries.

“Overhead”—two months salary of a trained social worker, in a southern diocese. One result of her work—twenty children removed from a church home and placed with people able and willing to take them, and the church institution permanently relieved from the cost of caring for them.

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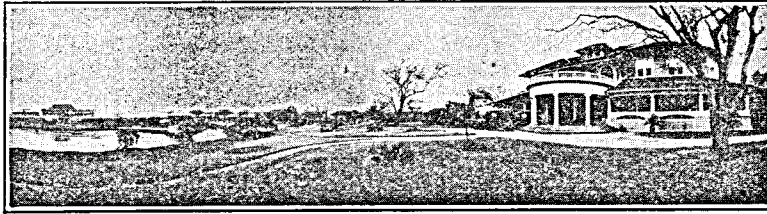
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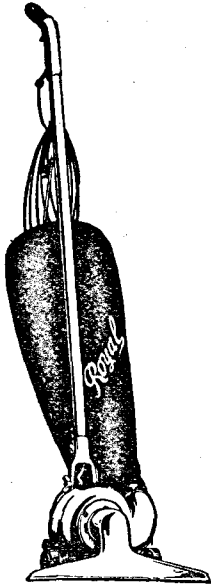
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