

Hawaiian Church Chronicle

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

VOL. XV.

HONOLULU, T. H., NOVEMBER, 1925

No. 40

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as Second-class Matter.

The Rt. Rev. John D. La Mothe Editor-in-Chief
Herman V. von Holt, 97 Merchant St. Business Manager

THE HAWAIIAN CHURCH CHRONICLE is published nine times a year. The subscription price is \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Business Manager, 97 Merchant Street, Honolulu, T. H.

Advertising rates made known upon application.

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MAUI.

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HAWAII.

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- St. James, Waimea;**

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Rev. Henry A. Willey, Kapaa.

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- Iolani School, S. Beretania Street, Honolulu; Phone 3980.**
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- Trinity School, Beretania Street, Honolulu; Phone 3045.**
A Day School for Japanese Boys and Men.
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Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau, Mrs. Bowl Young.
- Procter Lodge—for young Chinese lads. Rev. J. F. Kieb, Superintendent.**
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Noah Cho, Superintendent.
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HAWAII

- Paaulo Church School, Paaulo.**
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Rev. Wm. A. MacClean, 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 Canon Ault.

- October 15—Mary Cornish Burden.
- October 15—Julia Frances Burden.
- October 16—Susanna Louise Robinson.

St. Andrew's Hawaiian Congregation.

By the Rev. D. R. Ottmann.

- October 11—Zellie Leialoha Treadway.

St Mark's Mission, Kapahulu.

By the Rev. D. R. Ottmann.

- October 25—James Mahoe Ward.

St. Clement's Church.

By the Rev. W. Maitland Woods.

- October 18—Sidney Spencer Miles.
- October 18—Caroline Tasker Miles.

MARRIAGES.

“Those Whom God Hath Joined Together.”

St. Andrew's Cathedral Parish.

By Canon Ault.

- September 30—Charles Archer Laiblin and Bess Gilbreath.
- October 3—Warren Robert Hastings and Vida Clemm.

St. Andrew's Hawaiian Congregation.

By the Rev. D. R. Ottmann.

- October 24—August Albert Block and Sophie Lucille Sheldon.

St. Clement's Church.

By the Rev. W. Maitland Woods.

- October 23—William Micaja Flinn and Martha Ruby.
- October 29—Seward Lincoln Mains and Jessie Willoughby Hall.
- October 31—Donald Francis Darrow and Esther Louise Swanson.
- November 3—Walter Raymond Dunham and Virginia Glenn Watson.

Holy Innocents, Lahaina.

By the Rev. F. N. Cockeroff.

- October 3—Frank A. Alameda and Lily K. Apo.
- October 22—Motoso Yamamoto and Hinayo Fujii.

BURIALS.

“Some Are Fallen Asleep.”

St. Andrew's Cathedral Parish.

By Canon Ault.

- September 26—Clarence Stephen Jackson.
- October 1—Alexander D. Larnach.
- October 1—Ida Patterson Hall.
- October 4—Lena Sanborn.
- October 6—Terence C. Gardner.
- October 9—Edward G. Stevenson.
- October 15—Ann Hilda Kent.

CONVOCAION EXPENSE FUND, 1925.

Receipts to November 5th.

	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	52.45
*St. Elizabeth's	17.50	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	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	17.50
Paauilo	6.00	
*St. James', Papaaloo	6.00	6.00
*Kauai Missions	6.00	6.00
All Saints, Kapaa	10.00	

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

APPORTIONMENT FOR MISSIONS, 1925.

Receipts to November 5th.

	Apportionment	W. A. & Jr. A.	Sunday Schools	Parish	Total Receipts
St. Andrew's Cath. Par.	\$4,500.00	\$ 160.00	\$ 210.58	\$3,155.15	\$3,525.73
*St. Andrew's (Hawaiian)	500.00		60.00	440.00	500.00
St. Peter's	525.00		375.92		375.92
St. Clement's	300.00		80.55	167.04	247.59
*St. Elizabeth's	275.00		230.00	45.00	275.00
*Epiphany	200.00		68.08	199.30	267.38
St. Mary's	175.00		124.16		124.16
St. Mark's	100.00		82.03		82.03
St. Luke's	150.00		114.37		114.37
Holy Trinity	150.00		122.60		122.60
Good Shepherd	200.00		60.00		60.00
*Holy Innocents	100.00	10.00	54.20	68.20	132.40
*St. John's, Kula	25.00		26.95		26.95
Holy Apostles	300.00	25.00	50.46	78.90	154.36
*St. Augustine's	100.00	31.00	89.00	20.00	140.00
*St. Augustine's, Korean	50.00		43.45	10.00	53.45
*St. Paul's	100.00		111.10		111.10
*St. James, Waimea	50.00		66.73		66.73
*Christ Church	225.00	60.00	77.06	87.94	225.00
Paauilo	35.00			12.14	12.14
*St. James', Papaaloo	35.00		14.51	35.00	49.51
Kauai Missions	100.00		33.24	7.00	40.24
*St. Andrew's Priory.....			352.48		352.48
All Saints, Kapaa			10.00	20.45	30.45
Loose Offering			10.67		10.67
Miscellaneous					6.23
*Iolani			230.20		230.20
Waiohina					40.00

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

A MESSAGE FROM BISHOP LAMOTHE.

New Orleans, La.

My dear People:

I am writing this during a session of the House of Bishops, and it is not easy to do while the business is going on; but there is so much going on and so many meetings in addition to the business meetings, that it is hard to find time to do anything. One disadvantage of coming back to one's old Parish is that every one wants to entertain us.

We arrived in New Orleans October 2nd, to find red hot weather, but as one man said, the welcome we received was as warm as

the weather. On October 4th I preached in my old Church, St. Paul's, to a crowded congregation, and afterwards we had a regular reception and quite an ovation.

The General Convention opened with a great and inspiring open air meeting in Audubon Park. The setting under the live oak trees was marvelous. One hundred and thirty-one Bishops were in line and a congregation of some ten thousand people. In the afternoon the Convention organized for business. On Thursday morning the great Woman's Auxiliary service was held in Trinity Church, with an overflow meeting in the Chapel. Two thousand received the Holy Communion and the offering amounted to the splendid total of \$904,000, the greatest in its history.

On Friday a joint session of the two houses was held to decide what was to be done in regard to the deficit in the Church, before taking up the Program of the Church for the next three years. It was estimated that by the end of the year this deficit would amount to \$1,400,000. The Bishop of New York asked that the Dioceses and Missionary Districts be asked to raise by special effort before the end of this year the whole of this debt. He started the ball rolling by pledging the Diocese of New York to raise for this purpose \$250,000, and before the meeting ended the whole amount was pledged. Honolulu could not be left out, therefore I took it upon myself to pledge \$500 for the Missionary District of Honolulu in addition to its regular apportionment. Two hundred dollars of this amount has been already promised. I want you dear people to stand by me in this pledge. Three hundred dollars is to be raised. When you read this will you not sit down and write a check and send it to my office? Make the check out to the District Missionary Board and mark it special. I hope when I return the middle of December to find the whole amount contributed.

Now I have got this off my heart I must stop and attend to the business going on around me.

Lovingly your friend and Bishop,
JOHN D. LAMOTHE.

IOLANI NOTES.

In last month's issue of the Chronicle we spoke of our new venture in trying to raise money for athletic activities. We consider we have been very successful as we served during the month of October twenty-two lunches and cleared nearly seventy-five dollars.

The following editorial appeared in one of our school papers, "The Pilot," on November the 5th:

THE IOLANI LUNCHEON POST.

I consider the Iolani Luncheon Post of great benefit to our Institution. Its activity leads to the improvement of our school.

Our Institution has not enough funds for the various activities among the students, as our boys are, to a large extent, self supporting, and are not able to give money toward the funds. Because of this, the faculty, and students have planned our "School Luncheon Sales" for the football fund. Heartily, I appreciate this kind of business and give it my earnest support.

But let the Luncheon Post go further. The football game is not the only activity, and it represents only part of the student body. Therefore I suggest that the profits from the sales be divided among the various activities. If this is done fairly the financial difficulty could be overcome.

So my suggestion is this: continue the lunch post throughout the year, and get as much cash as possible for the various activities. I think we can make \$50 a month; or about \$350 per year. This profit is doubled because aside from hard cash the post is of large value to the boys of the school in that good food is furnished at a low cost.

I hope our School Luncheon directors follow this theory and succeed in their business. '26—Ed.

The management of the school lunches has since been turned over to the officers of the student body, so as long as pork and beans, rice, noodles, chow fun and hot dogs are in demand we will continue to prosper.

The following article was written by the president of the students council. We believe it is written in the spirit that makes for progress along the lines of good citizenship:

HOW TO BETTER OUR SCHOOL

There are many ways in which we can make our school better. One of the best ways is to see that the honor system is worked out. Every boy in this school should consider himself a part of the system of self-government and should see to it that "honor" is the principle upon which we base our work. We are not children, we are gentlemen. We should not need to be watched.

Just as our Governor told us, the small school has the greater advantage. Personal contact has brought about many good results, and we have to our credit such men as Dr. Sun Yat Sen, and others of equal force in world affairs. Many Iolani graduates are in the various states—doing excellent work. Two of our graduates of recent years have gained a doctor's degree—Mr. Dip and Mr. Seto. In one or two years, others will have attained the highest degree while many others have become Bachelors and Masters. No one can say that Iolani has not taken its place in the world.

Since we have a place of honor in the world, let us try honor in our school. Let us work throughout the year to be worthy of this system. We believe that our beloved principal will be glad to help us toward this end.

'26—T. SAKAI.

On Friday morning, October 26th, there was a ceremony for the induction of the newly elected students' council. It was an event that the school may always remember as Governor Farrington was present, addressed the student body and administered the oath of office to the councilors. Governor Farrington reminded us that there are advantages in attending smaller institutions for students come into more personal contact with the teachers and often receive more individual instruction. He impressed upon the councilors the high duties that were theirs and the democratic principle of handing on their duties to the next council body after their work was finished. The Governor then administered the oath of office, after which an insignia was presented to each councilor. Upon each pin was the following inscription: "Carpe septrum et rege," or "Take thou authority and rule." The ceremony was a solemn one and to stand in the presence of the personal representative of the President of the United States and have a much coveted emblem of authority pinned on one's coat is an honor not given to every one.

Iolani is in need of two dozen chairs for the library. If some kind friend has one or two to spare will you kindly leave them on the veranda of the cottage and they will be greatly appreciated. Do not send rockers, for we have not time to take things easy around here.

THE BROWSER'S COLUMN.

D. R. O.

All Church people being interested in The General Convention, it seems good to quote from The Witness, giving some interesting sidelights, as furnished by Bishop Johnson of Colorado:

"The General Convention is composed of about seven hundred and fifty deputies and bishops, with about fifteen hundred members of the Woman's Auxiliary and kindred societies who give it

color and life. The male part of the Convention is somewhat drab, easily bored, and not often given to enthusiasm; whereas the feminine portion of the Convention is keen, eager and full of enthusiasm.

Prayer Book

First, the Revision of the Prayer Book, which will go on its cumbersome way without doing anything drastic or devastating. As a rule the changes proposed are rather harmless in the specific things proposed; some of them quite an improvement.

I object chiefly to any attempt to lower the standards of the Prayer Book to meet the demands of feminists, and modernists; neither of whom, in my opinion, are really inspired of God, but, rather, prompted by the desire to make the Episcopal Church an easier resting place for conscientious objectors, who, when satisfied on one point, will invariably find new difficulties with the liturgy.

In the final issue nobody will be completely satisfied, and nobody can feel that our matchless liturgy has been seriously impaired.

We depreciate some of the prayers as being in the language of business correspondence rather than that of devotional reverence, but one does not have to use them if they fail to satisfy, as they are permissive rather than obligatory.

Status of Districts

The question which will occupy some attention in the Convention is the present status of Missionary districts and dependent dioceses, in the matter of receiving aid from the National Council.

There is a general feeling that there is some injustice in the present conditions, but no one has, as yet, suggested a remedy.

Some dioceses became dioceses prematurely and some districts seem disposed to remain districts indefinitely. Everyone wants a solution of the problem, but no one has as yet suggested the way out. It would seem to lie in the setting of certain standards of requirement for a diocese and a district, rather than leaving the matter to the hit-and-miss policy of self-determination. Certainly neither group desires that an injustice be done to the other."

Bishop Brown

"The former Bishop of Arkansas continues to use the Church as a foil to promulgate his peculiar theories and will resist the sentence of deposition to the end. If the sentence of deposition is once pronounced the public press will lose all interest in the views of Bishop Brown."

"Personally I have no objection to Bishop Brown having any views that he pleases, and promulgating them in any way that he can; I simply do not care to be regarded as a partner in those views. Hence I voted for his deposition and will continue to do so, as I am thoroughly convinced that they are not the views of the Church in which he was consecrated Bishop."

The Bishop of Colorado certainly has a keen sense of proper evaluation coupled with a most alert power of analysis. Since Bishop Johnson penned the above, Bishop Brown has been deposed, and true to our Bishop's prophecy, the public press has dropped the matter.

Another most interesting article, under date of September 19, The Denver Post, in re the meeting of The Colorado State Bar Association, at which Bishop Johnson was invited to speak, has come to the notice of the editor of The Browser's column. Bishop Johnson said to those assembled in part:

"In a sense, the United States has all the marks of a fool's paradise, in which the inmates flock to the movies for their morals, to the evangelists for their science and to patent medicine for their ills.

One wonders how film produce, even when censored by such an astute politician as Will Hays, can turn 'Fatty' Arbuckle, Douglas Fairbanks and Charlie Chaplain into great moral leaders; Volstead and John Galen Lock into spiritual uplifters; Bryan and

Mrs. Eddy into expounders of scientific truth, and the local ministerial association into law makers and moral scavengers.

I maintain that these are all honorable folk, but that the people have mistaken their calling. So long as we continue to select our governors, legislators and judges because they have the same prejudices as ourselves, hell is just around the corner.

So long as we secularize our ministers and turn them from the difficult task of making individuals righteous into the easy job of telling us how the government should be run, we will be placing the sacred profession on a par with the corner grocery. So long as half-baked philosophers in educational institutions, whose morals are often as hazy as their theories, are going to pose as leaders for our youth—and so long as lawyers are going to forsake the profession of John Marshall, use their talents merely to aid and abet our great corporations in the production of individuals—just so long society will mill like sheep.

What we need is leadership, which will work hard enough in some particular line to qualify as experts; not to lose the reputation thus built up to claim omniscience in other lines and not attempt to invade the province of those trained to develop other lines. Then we will have order in the present chaos.

The great mistake of modernism is the assumption that it is a success; whereas, it has turned our legislative halls into low comedy, our homes into high tragedies and our religion into a fair basis for comic opera.

We have been stampeded for a generation by reformers who are not experts; by men with a vision and a challenge who need to take lessons in Christian charity, and by political and religious bunco steerers who are prejudiced and hate to acquire distinction. The people are unable to distinguish between limelight and illuminating plants.

So long as American people get their spiritual inspiration from Hollywood, their theology from the Rockefeller foundation and their legislation from pan-Protestant ministers, we shall continue to grope for light and walk in the darkness."

The above seemed worthy of real consideration, even though the view of Bishop Johnson might differ from ours.

It seemed to the editor of The Browser's Column that a bit quoted from a reprint from American Medicine, under date of July, 1925, a portion of an article headed, "Is Science or Avarice to Triumph in the Medical Profession?", by Dr. J. Christopher O'Day, M. D., F. A. C. S., one of Honolulu's leading and most respected doctors, would be most interesting and illuminating. Let Dr. O'Day speak to us:

"There are many people, too many, indeed who seem to take a special enjoyment in a captious attitude toward the established facts and principles that have ever guided the world in its determined ambition to progress. They are ever ready to prophesy the triumph of their own imperious beliefs, toward which they often direct attention, by declaring them the dawning lights of a newer and more ideal civilization. . . . With the practitioners of medicine their duty lies in applying such truths as best befit the needs of their patients. This duty is not difficult when the malady is easy of recognition, but the ills of the imagination, the vagaries and obsessions, superstitions and inherent fears too often bring morbid conditions capable of puzzling the wits of the best. The neuroses that are inevitable to the many perplexities of life, such as disappointments, griefs, suppressed emotions and desires, transgressions, have, at times, caused every practitioner of medicine to swerve from the path of truth to grope the aisles of his own suppositions for a solution. Such problems cannot beset the scientist whose test tubes, guinea-pigs and rabbits are lacking in this eternal human complex.

But it was here that the profession erred, unwittingly to be sure, yet erred nevertheless, because it permitted its ranks to become stifled with a maze of individual suppositions, with everyone

believing the supposition of his own supposing the best and defending it as 'my theory.' Statistics were quoted in proof, but discord was the result and jealousies began to blur the vision; cliques arose, and the poise of scientific aspect gave way to a comingling which stratified the profession into just such layers of classes that reckon aristocrats on top and workers at the bottom.

While the individual was never deterred from performing his duty to sick humanity, he little guesses that the chaotic condition into which his profession was going would, sooner or later, bring about such a lack of regard for authority as would permit the most stupid to regard his opinion on a par with the most intellectual. He little guessed how soon the wary were to be tempted to enter his legitimate field of public service on a stalking-horse of pretense and a supposed philanthropy. . . .

What is life? The question defies the philosophers. Life! The greatest of all mysteries! Its myriads of forms, bacteria to elephant, animalcula to whale, yet with all, a mystery. And it is with this mystery that doctors are asked to grapple. Of it they are expected to know all that may be known. Of it they know no more than the new-born babe. Life has never been understood. Science has given it the following working-definition: 'Life is the manifestation of the internal and external activities of an organism in relation to its environment.'

The name of a particular school or the system is of no importance, but neglect of requirement is, and MOST important at that. The requirements should embrace a training in THE FACTS that science has given to the world relative to our bodies in health and disease. To recognize any school or system of healing that openly disclaims these facts is an open affront to the intellect of the ages."

It appears to the editor of The Browser's Column that much is to be gained from perusing these splendid statements of Dr. O'Day, in spite of the fact that only a part could be quoted, with much intervening between paragraphs quoted. So much parallels the religious condition and outlook of today. First, one notes the sad condition which inevitably follows a disregard of proper authority, for whether in medicine or religion, all have a right to ask why one should obey a group or an individual, and by what authority do they speak. Also if the authority claimed is right and true then all should pay proper deference to said authority.

Again the mystery of life is so openly and manfully stated. Such a confession rings true to the scientifically minded man.

And last, but not least, the need of a definite requirement of knowledge and acquaintance with facts that history has proven to be true is absolutely essential to the understanding of present-day conditions, and equally essential in securing a firm foundation upon which to build any lasting superstructure. Dr. O'Day, we thank you!

A SIDE-TRACKED PROPOSAL.

In a New Orleans paper, The Times Picayune of October 20th, appeared an article regarding the gift of one hundred thousand dollars (\$100,000) from the Woman's Auxiliary to the work of the Church. Six institutions in foreign fields are to be benefited by this gift. The following quotation from the article mentioned should be of interest to those of our Church people here who believe in our Church institutions and feel that they are deserving of help from the Church at large.

"A proposal that \$75,000 of the gift be spent for a new building for the Iolani School for boys in Honolulu was side-tracked in favor of more needy missions when Dr. Wood reported the Honolulu public schools, though lacking in Church influence, have modern methods in education."

We have never assumed that when modern methods in education in a certain locality become established that the Church's work

along these lines is finished or become less important, and one cannot help but wonder if this is Dr. Wood's position. Christian citizenship is just as necessary here in Honolulu as it is in Japan, Liberia or Alaska. In fact here at the cross-roads of the Pacific the influence of the work of the Church is more far reaching than many of the other mission fields, as has been recognized by those who have known our students in the past and of their activities in the present. To say they would have done just as well had they attended schools of modern methods is not giving much credit to the influence of the Church upon the lives of those with which she comes in contact.

Missionary work has its place at home as well as in the foreign field. To one who has spent some years of his life in the Orient and has seen the returned students from America revisit their native land, with no other contribution than an overdose of the modern method of education, wearing foreign clothes and assuming an air of wisdom that would make a philosopher green with envy, he laments the fact that Christianity has not touched their lives sufficiently to give them an object in life for the betterment of humanity. It is a sad fact, but true, that too many students who are educated in our mission schools in the Orient lose their Christian ideals when they land in America, for they find to their sorrow that we are not the Christian nation they thought we were.

Modern methods in education here in Honolulu or anywhere else will not make this nation what its founders intended it to be. Christianity must be infused into every activity of life and most people will agree that the school is one of the best places in which to teach it.

Over half the pupils attending Iolani are foreign born and many would find it difficult to get into government schools by reason of their age and lack of training in the English language. It is to the best interests of all concerned that these students receive a training in Christian citizenship which will give them a knowledge of the best American ideals, which includes the Christian religion. It has been proved that Iolani's sons have justified her existence in the past, and when Dr. Wood sees fit to lay aside what we consider we have a right to expect, adequate equipment to carry on the work from the Church that helps support it, on the grounds that there are more needy fields, we believe we have a right to feel righteously indignant.

Those who are associated with the work of Iolani realize that the school must have proper buildings within the next few years or else give up the work to such an extent that the Church's influence will be greatly diminished.

A school that has existed for sixty-three years and is doing a work that those outside the Church tell us is decidedly worth while has a right, it would appear, to continue along progressive lines and be enabled, along with its religious aims, to achieve to a greater degree those methods of modern education that Dr. Wood appears to think are of such paramount importance.

As the Church already knows the District of Honolulu was one of the first among the dioceses and districts to meet its full apportionment. We should therefore like to ask Dr. Wood if our position does not warrant sufficient aid for our necessities.

THURSTON R. HINCKLEY.

STEWARDSHIP MOTTOES.

"He is no fool who parts with what he cannot keep to get what he shall not lose."

"To have is to owe, not to own."

"Earning maketh an industrious man; spending, a well furnished man; saving, a prepared man; giving, a blessed man."

"I will place no value on anything I may have or may possess except in relation to the Kingdom of Christ."

EPIPHANY CHURCH, KAIMUKI.

Evening services were begun after the summer vacation on the 11th of October. A quartette of very fine voices has been secured to render the music at these services. They are Mrs. C. E. Fette, soprano; Mrs. H. K. Ashford, contralto; Mr. C. E. Fette, tenor, and Mr. L. D. Saunders, bass. A special series of sermons on "How to Think About God" is being given at these services, the particular topics being:

- Oct. 11—What and Where is God?
- Oct. 18—A Searching God.
- Oct. 25—A Knowing God.
- Nov. 1—A Teaching God.
- Nov. 8—An Answering God.
- Nov. 15—A Suffering God.
- Nov. 22—A Friendly God.
- Nov. 29—An Eternal God.

The Young People's Fellowship has resumed its meetings, and is planning a very interesting series of fall and winter meetings. A most enjoyable Hallowe'en dance was held at Epiphany Guild Hall, with our organizations as hosts, in which all young people's groups of our Churches in the city were well represented. St. Mark's furnished the music, St. Clement's the refreshments, Epiphany the hall and the decorations.

The Women's Guild has been most active and successful in its undertakings in the last month or two. The rummage sale netted about \$165, a bridge party about \$50, an agency for Christmas cards about \$100. In addition to what the Guild has already bought for the furnishing of the Guild Hall, they have decided to purchase men's choir vestments, and 60 new folding chairs. Both will be most useful.

Epiphany rejoices in the return from extended absences its former senior warden, Mr. T. H. Gibson, and also Mr. K. G. Burnyeat.

It is planned to complete the planting of the grounds by holding another "field day" on or about November 21st, when the flowers and shrubs needed to fill out what is not already done will be available. Even now a noticeable improvement has been made, and with the completion of the landscaping plan, the grounds will be well on the way to becoming, in a few years, the show place of Kaimuki.

The annual Every Member Canvass was held on Sunday, November 3th. Those who were to make the visits gathered after the morning service, at which the sermon subject was "God's Share First," at the Guild Hall, where luncheon was served by the Guild. All started together, and then returned to report results. Though many of our people were not reached, the results so far give promise of far exceeding the pledges for the current year, and making advance work desired by the Vestry almost a certainty.

ST. CLEMENT'S CHURCH NOTES.

The sale of work to raise \$1,000 to repair the Parish House was a great success. We did not know we had so many friends. Every member of St. Clement's did some work or sent something to sell, and in some cases bought it themselves. A very beautiful spirit seemed to pervade the day, and we all thank Mrs. Thompson for organizing and arranging every detail. We seem to be able to see our way now to gradually putting all our Church property in good repair. "Festina Lente" must be our motto. We followed the good custom which has been the rule for so many years at St. Clement's of giving one-tenth of the money so raised, to the Auxiliary. The most cheering aspect of the day was the large number of young people and children who added to the gayety of the ensemble. The Guild and Young People's Service League did everything, and the Rector had nothing whatever to do with it,

except to feel that it was one of the happiest days of his long life. We seem to have done a lot of marrying and giving in marriage lately. Otherwise there is not much to report. Mr. Blackman is busy organizing the choir for Advent and Christmas. The Rector is "at home" on Thursday afternoons, and there is tea and other things on the lawn, but the 4:30 showers and rainbows from Manoa are very regular and rather damp things. Our Sunday School is still growing in numbers. Following the example of Epiphany, Kaimuki, the children all come into the Church for devotions at the end of the lesson period in the Parish Hall. The confirmation classes, so far as numbers go, are rather disappointing. We wish parents would realize that when children form the habit of meeting Jesus Christ at His Altar in early youth, habits of devotion are formed for life. The Christian Religion is a habit of life, and home studies and education should not be allowed to crowd it completely out. Surely we can all give one hour a week to God.

ST. MARK'S NOTES.

If our friends who read the Chronicle would like to know where the happiest little children are, come to St. Mark's any morning when kindergarten is in session. Busy, happy little workers are these boys and girls who often enough can count those morning hours the brightest in their lives.

Mrs. Walter Emory and her daughter-in-law, Mrs. Emory with her two little boys were visitors one day. How we wish our friends would come often.

Hui Manulani visited the Seaman's Institute as guests of Mr. Mant. It was a pleasure to meet Mr. Mant and his wife and to understand more fully the great work they are doing. The Hui Manulani orchestra played at Epiphany's anniversary party in October. This orchestra has been developed from the members of the club and will be available for engagements from time to time, the money thus earned to go into the funds of the organization.

Five scouts from Troop 14 assisted at St. Clement's bazaar. Mrs. William Thompson of St. Clement's has been appointed their adviser and has visited us twice. Sunday, November 8, being Scout Sunday, Troop 14 will attend St. Clement's Church in a body at the 11 o'clock service.

Ahahui Iolani held their regular monthly meeting Tuesday, November 10, at St. Mark's. The mission is an offspring of the Hawaiian congregation and it is a great pleasure to have the Guild with us. Much of interest was discussed.

THE ALL SAINTS' DAY SERVICE

As All Saints' Day fell on Sunday this year, the Woman's Auxiliary held their corporate communion on All Souls' Day, Monday, November 2nd, at 10 a. m., in St. Andrew's Cathedral. Mr. Ottmann and Mr. Freeman officiated.

As usual the offering went toward the District Altar Fund.

ALL SAINTS', KAPAA.

In a few weeks the new church at Kapaa, now nearing completion, will be opened for service. It is a most attractive building. The roof lines and staggered shingled roof suggest the original lines and thatched roof of early Hawaiian architecture. The broad lanai which surrounds the nave is supported by rough stone pillars and assures a comfortable interior in any weather. The outside walls are of shingle stained to harmonize with the stone work. Large French doors, instead of windows, open from nave to lanai. The spacious vaulted roof lends the interior an impression of size. The present building will seat comfortably about 125 persons, but is so constructed as easily to allow enlarge-

ment when future growth demands. The building is being done by the construction force of the Kealia plantation, through a generous arrangement with Mr. H. Wolters, the manager.

The Austin pipe organ, a gift of a communicant of All Saints, has arrived from the mainland and is now being installed, while the altar, pulpit, pews, etc., made in Port Allen are being delivered and put into place. The local congregation is looking forward with great pleasure towards worshipping in the new church home in the near future.

The Woman's Guild is arranging a bazaar to be given in the Lihue armory on the night of November 7th, of which a more detailed account will be given in the next issue.

The minister-in-charge and his wife are conducting a week-day school of religious instruction on Thursday afternoons in the public school building at Olehena in the homestead section near Kapaa. The attendance through the fall has averaged over fifty children. Similar work is being contemplated at the Kapaa school where a larger enrollment is expected and where a teaching staff will prove necessary.

CHURCH OF THE GOOD SHEPHERD, WAILUKU.

Rev. and Mrs. J. C. Villiers have returned home, after their long vacation of six months, the greater part of which was spent in England. They arrived in Honolulu on the S. S. Manoa, Wednesday, October 14th, and left for their home on Maui by the same steamer, in the evening of the following day.

On Sunday, October 18th, Mr. Villiers preached in the Church of the Good Shepherd on the religious life of England as it had come under his observation, during the several months Mrs. Villiers and he had spent there. He was greeted by a good congregation, both on that day, and on the following Sunday, when he continued consideration of the same theme.

On Sunday, October 25th, he baptized two children—Herman Rodger Betts and Ellen May McFarland. In the afternoon of the same day, he preached at St. John's Church, Kula.

LAHAINA.

Sunday School was started again the third week in September, after an intermission of several months, and the following teachers are helping in the instruction of the children: Mrs. S. K. Mookini, beginners; Miss Nellie Richardson, primary; Miss Emma Farden, juniors; F. N. Cockeroff, seniors.

The choir has been rehearsing its music and will give the anthem by Lohr next Sunday, "But the Lord is mindful of His own." Mrs. John W. Hose is organist; Mrs. S. K. Mookini, Mrs. Tom Hood, Miss Nellie Richardson, sopranos; Mrs. H. Bruss, Miss Emma Farden, altos; Mr. John W. Hose, tenor; Messrs. S. K. Mookini and F. N. Cockeroff, basses.

PAAUILO, HAWAII.

The newly appointed priest-in-charge of Paauilo and Papaaloo, the Rev. W. A. MacClean, arrived at his post of duty on October 9th, accompanied by Mrs. MacClean and their son Charles. The stop-over at Honolulu was pleasantly and profitably spent in getting acquainted with the diocesan staff and other church people, besides visiting various points of interest on the island. Many thanks are due to Canon Ault, Mr. Freeman and Mrs. L. T. Peck for much kindness shown. Since their arrival at Paauilo they have been entertained at the home of the manager, Mr. Robert Lindsay, while improvements are being made in the Rectory. Several social evenings and afternoon parties have been attended which have given the rector and his family opportunity to get acquainted with many of the people of the neighborhood. Services have already been held on two Sundays, and the large attendance both at Paauilo and Papaaloo has been most gratifying.

Until the arrival of the rector the day school has been carried on by Mrs. McFarlane, wife of the assistant bookkeeper. After visiting a day or two in the public schools at Paauilo and Honokaa, the rector has now assumed charge and the work is progressing most satisfactorily. The school has been registered in the education department of the Territory and will be maintained in accordance with public school standards. Altogether the prospects at Paauilo and Papaaloo seem most promising.

KOHALA, HAWAII.

I am writing this after the first services held since my return. We landed in Honolulu, late in the afternoon, on Wednesday, October 28th, on the S. S. Niagara.

We spent Wednesday night in Honolulu, and on Thursday left for Kohala, reaching there in the very early hours of Friday morning.

We found that the electric plant, belonging to the local company, was out of order, and so we had no light. Finally we managed to locate a candle, after striking many matches.

With the aid of candle light, we looked around The Rectory, to find that loving hands had been busy, and flowers, food, etc., had been placed there.

During the day we were kept busy answering the telephone, and receiving calls from our people.

We have had a wonderful holiday, and you will learn all about our trip month by month, from the account that will be published in the Church Chronicle.

I also found that the car had been painted.

I have had three services so far, two at St. Paul's Church, Makapala, and one at St. Augustine's. All the services were well attended.

It will take us some time to unpack and get things in order once again.

I want to take this opportunity of thanking the Rev. Mr. Freeman, and the Rev. Mr. Ottmann for their help during my absence.

I did not visit New Orleans, having learnt that Hawaii was well represented there.

We returned via Canada, calling at a number of places en route from Montreal to Vancouver.

J. W.

THE REV. JAMES WALKER'S LETTERS FROM ENGLAND.

We spent several days in Wolverhampton, visiting places of interest in that district. One day we motored to Worcester, via Kidderminster. The Cathedral there is a very old one. We spent quite a time in that building, while the rest of the party went to see how they made that noted pottery, "Royal Worcester." I was told when we met that I had missed something well worth seeing. Judging from the accounts they gave, there was no doubt about it being interesting, and instructive.

Worcester is an old-fashioned market city, with its narrow streets, and quaint buildings. It was at Worcester we realized how the prices in the Old Country had advanced, for we paid just about three times as much for our lunch as we would have done in 1912. The astonishing thing though is that the hotels all seemed full, and it was difficult to get a table where a small party could sit together. This we found wherever we went. That, on the one hand, and thousands receiving the dole on the other hand, left one a wee bit puzzled.

The house where we stayed in Wolverhampton, had a remarkable parrot. The bird was only just over a year-old, but it could say anything, and mimic anyone perfectly. Let a stranger go into the room and it would remain dumb, so I was often found in the hall, just outside the door leading to the room where the parrot was.

We have often talked of that parrot and some of its sayings.

The early part of the week its favorite remark was, "Roll on Saturday!" I often heard it snore, and they told me that was an excellent imitation of my host when asleep, but I was asleep when he was asleep, so cannot prove it. No doubt my host would deny that he snored at all, I have never known a snorer to admit that he snores. This parrot had a handkerchief in its cage, and it was most amusing to peep through the slightly opened door, and watch it use it, first, imitating a lady, and then an old man.

At Wolverhampton I visited the chief constable there, he is an old friend of mine, and was a number of years in Manchester. He told me that in Wolverhampton I would not see a child without boots, nor did I. A few years ago he started a fund and each year various concerts are given, and the money raised is spent in boots for the poorer children.

One evening we drove to Lichfield, only to find that the Cathedral was closed. The sun was setting on the building when we arrived, and its beautiful carving was seen to great advantage. I have not seen an exterior more beautiful, one mass of carved figures, and regret not seeing it inside. The cathedral is nicely situated, in well kept grounds.

Sedgeley, Gornal, Dudley, were amongst the places we visited during our stay in Wolverhampton.

We left there, and made London the same day, but that story must be left for next month.

J. W.

THE ANGLICAN CHURCH AND HENRY VIII

By the Reverend Shirley C. Hughson, O. H. C.

One does not ordinarily go to the secular press for arguments on religious subjects, but one of the best points that have recently been made against the Roman Catholic gibe that Henry VIII founded the Anglican Church, was in a recent issue of *The New York Times*. A writer who signed himself "New Englander," called attention to the fact that this Roman Catholic charge involves the Roman Church herself in a deliberate policy of maintaining communion for more than a generation with a Church which she now holds to be man-made.

The facts, in brief, are these: The English Church repudiated the Pope's claim to universal authority in 1534. If the Anglican Church was founded by Henry, this was the year in which he must have founded it. Clement VII, who was pope at the time, did not make the slightest effort to withdraw Catholics from the Church of England. If he believed that Henry had established a new Church in which grace could not be found, surely he must have initiated instantly an effort to secure the Sacraments for England, or else stand convicted of the crime of allowing his spiritual children to go on receiving the false Sacraments of this Church. He made no protest whatever. He did not send a single priest to England to rescue the sheep from the false shepherds. He excommunicated no one. He went calmly on, neglecting to the uttermost the flock which he claimed God had committed to his pastoral care.

But this was not the worst of it. Clement died a few months later. Perhaps he did not have time to get the machinery of the Church into operation to attend to English affairs. But he was succeeded by Paul III, and surely the new Pope, in the first fervor of his high office would rouse himself to save his flock from this so-called Church of merely human origin. But not a bit of it. For fifteen years he ruled serene on the Vatican Hill, and allowed English Catholics to make their communions at the altars of the "new" Church, and not only did not lift a finger to help them, but never suggested that they needed help.

Then came Julius III, who, after six years, was in his turn, succeeded by Marcellus II, who died on the twenty-second day after his election. No blame can be attached to Marcellus, who was a good and holy man, for, in so brief a space of time, it

was impossible that he could have put any plan on foot for the relief of the English Catholics; although more might have been expected of Pope Julius in the six years of his pontificate.

With the choice of Marcellus began a movement for reform in the Roman Church, and he was succeeded by Giovanni Pietro Caraffa, who is described as "the most rigid among all the cardinals." He began his reign in May, 1555, as Paul IV.

Paul was filled with a burning spirit of reform, and with no small degree of success he enjoyed a strong, righteous, and beneficent reign of something more than four years, during which period men caught once more the almost forgotten vision of a Church, living and functioning in the power of the Holy Spirit.

He was Pope in the reign of Queen Mary, and during the first year of Elizabeth. He was stern to the last degree in dealing with the English political situation, but it does not seem to have occurred to him on Elizabeth's accession to provide for his English children any other ministrations than those of the English Church. He died in August, 1559, and Pius IV, the Pope of the great reforming Council of Trent, reigned in his stead.

Pius died over six years later in 1565, bringing to an end the sixth papal reign since Henry VIII was said to have "founded" his "new" Church.

The seventh reign began under Pius V. He is described by an Anglican historian as "austere, zealous, determined, a man of fervent piety and blameless life,"—surely the man who would brook no delay in repairing the wrongs done by his predecessors to the English Catholics, and who would see that they enjoyed that pastoral attention which, according to the papal claim, it was his duty to give and their right to receive.

Before considering the course he pursued, we must go back for a moment to note that all this while changes were taking place in England as well as at the Vatican. In 1547, King Henry came to the end of his career of murder, lust and cruelty. According to our modern Roman friends he had founded a new Church, and set it up against that ancient Church which had made England the glorious "Isle of the Saints."

But in spite of all this, Henry died in full communion with the Church of Rome. Thirteen years before a threat had been made, but no word of excommunication had ever been pronounced against him. Edward VI succeeded him, and six unhappy years for the Roman religion in England followed.

On Edward's death in 1553, Mary's accession brought a brief surcease of trouble to those who still looked to Rome as their spiritual mother. But Mary died in 1558 and Elizabeth, Henry's daughter by Anno Boleyn, came to the throne with all her Tudor strength and courage.

As we have seen, Pius IV now reigned in Rome. His name will stand in all history, along with that of Innocent III, as one of the greatest of reformers. It was his holy zeal and indefatigable labors that brought to a sudden end the progress of the Protestant revolt in Europe; and, as Dr. Preserved Smith has pointed out, that movement has been able to make no further advance since that period.

But this great reforming Pope saw nothing unworthy in the course of his predecessors, and handed on his office to the fifth pontiff of his name, while English Catholics still looked to the English Church for their spiritual sustenance.

Pius V with eager hope, now began negotiations with Henry's daughter to bring England once more beneath the papal yoke.

Elizabeth was perhaps the most astute diplomat of her day, but, like her father, when it suited her purposes, she knew how to fling subterfuge to the winds, and shatter all diplomatic intrigue by proclaiming the brutal truth in a tone that made men tremble. It was thus that she made answer to the Pope's approaches.

No man who was not a sheer fool could have mistaken her purposes, and while Popes have been weak and wicked, they have

rarely been fools. Nevertheless, more than ten years of Elizabeth's reign passed, and still English Catholics received all ministrations from the hands of the clergy who, they now say, had not even valid Orders, whose Sacraments possessed no more efficacy than did the ministrations of an Arab dervish.

In the year 1581 when Sir Francis Walsingham was sent on an embassy to France, his instructions stated that in the earlier years of Elizabeth's reign all Catholics attended the services of the Anglican Church, "without any contradiction or show of misliking."

This statement, made by Elizabeth's own government, might be open to suspicion, but when we find it corroborated in 1595 by Father Parsons, the most distinguished Jesuit propagandist in Europe, and again in 1605 by Father Garnett of the same Order, when on trial for his life, there can be no further question.

Nor was it because there was no opportunity in England for continuing a strictly Roman Catholic ministry for those who wished to adhere to the Pope. Watson, the deprived Bishop of Lincoln, lived on until 1584, and six others survived for many years, free to come and go on parole within wide territorial limits, without interference or espionage.

So far as is known, none of these Bishops protested against attendance on the Anglican Church, and none of them made any effort to ordain priests for the shepherding of their people.

In fact, it was this definite determination of these Bishops not to ordain clergy which decided Cardinal Allen, and others, at a later period to establish seminaries on the Continent, at Douay and other places, to train clergy for work among the English Romanists.

At last in 1570, thirty-six years after Henry VIII had, according to the present papal claim, founded the Church of England, despairing of inducing the English ever again to bow their necks to the yoke of Rome, Pius V excommunicated Elizabeth and all who adhered to the Church of England. Now for the first time

those who adhered to Rome were told that it would be sin to communicate at English altars.

Thirty-six years! During this period millions had been born, baptized, confirmed, shriven, had received their Communion regularly at Anglican altars; had finished their course, and, fortified by the last Sacraments, had gone out into the other world;—and Pope after Pope had regarded it as a thing to be permitted without question that all these faithful souls, hungering for the Bread of Life, should be fed by the shepherds of a Church which Rome now declares to be the evil device of the most wicked king who ever sat on England's throne.

Seven popes reigned contemporary with this early Reformation period. They knew what was going on, and they were well content to leave their people to the spiritual mercies of a Church which we are now told was Henry's creation.

Let it be noted that it is claimed that these men were infallible rulers of the universal Church, with the responsibility for the world on their souls. And yet not one of them had addressed himself to the work of rescuing England and English Catholics from the pretensions of his Church which they now claim had been conceived in iniquity and born in sin.

This situation puts our Roman brethren in a strange quandary. It presents to them an exceedingly unpleasant dilemma. It would appear that they must be impaled inevitably upon one or the other of these horns. Either the sixteenth century Popes were guilty, for more than a generation, of a monstrous neglect of a whole nation of souls over whom they asserted an exclusive spiritual jurisdiction;—or, the Anglican Church was the legitimate Catholic Church of the land, and the Roman controversialists of the present day are uttering a slander of exceeding gravity against their infallible Fathers and brethren who went before them.

We are not specially interested which horn of this dilemma our Roman friends may choose to impale themselves upon. That is their business, and we have no concern with it. But we would

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be kinder to the sixteenth century Fathers of the Roman Curia than are their own fellow-ecclesiastics.

In the light of history we cannot see our way to attributing to them the spiritual crime of which the modern Roman controversialist by implication accuses them.

The Popes of the Reformation period never dreamed of Henry VIII founding a new Church. They regarded the Church of England just as they had regarded the Church in parts of Germany, France, or Italy, when, again and again in the middle ages, emperors and kings, backed by great numbers of the highest Church authorities of their time, denied the papal jurisdiction in just the same way as did the civil and religious powers in England.

If anyone has the impression that the condition in England during the second third of the sixteenth century was unique in European history, all he needs to set him straight is to read any account, let it be by Catholic or Protestant, of the long struggle between the papacy and the Hohenstaufen Emperors.

Or let him ask any high-school student of medieval history what is meant by the terms Guelf and Ghibelline; and he will learn that they were the names which were used for centuries to describe respectively the party which favored the Pope, and the one that sympathized with the civil power, in the age-long struggle between Church and State which only came to an end with Victor Emmanuel's triumph in 1870, which stripped the Popes of the temporal power which they had so long and unhappily exercised.

Henry's break with Rome was the counterpart of what had happened in Europe a hundred times in the middle ages, but no Pope was ever insane enough to think that the enemy prince had created a new Church because he repudiated the papal jurisdiction, and carried the bishops of his kingdom with him. And the Popes of the Reformation period were not so foolish as to think that this was the case with England.

Nor did the lower clergy think so, for when on the excommunication of Elizabeth, Pius V called upon them to leave the Church of England, out of 9,400 priests, the majority of whom had served under papal authority in Queen Mary's reign, only 180 paid the slightest attention to his demand. The rest did just what their

brethren on the Continent had done time and again, even when the Pope had formally excommunicated their prince, and ordered them not to have communion with him. They ignored the papal demand, remained in their parishes, continuing their ministrations without interruption, hoping and praying for quieter times, all the while loyal to the local authority in Church and State.

This was what the English clergy and people did; and for modern Rome to assert that the Anglican Church had its beginning with Henry VIII, is to assert that seven Popes considered it right and proper for their spiritual children to ally themselves with what they now declare to be the schismatical and heretical creature of a rebellious secular power. Is Rome prepared to make such an acknowledgment?—The Holy Cross Magazine.

LISTEN! MEN OF THE CHURCH.

. . . It is not the Church's business to secure money by hook or crook, but to secure men whose conversion is complete—a conversion to belief in a whole Christ and a whole Church; a Christ that is the Saviour of the World, and a Church which is His body at work saving the world. First will come personal service wherever opening is given, and then a sharing of gifts in lieu of personal service in fields beyond our reach. The Church is not out after money as the catch-penny devices of a country fair lay traps for it. The Church wants money that comes because men believe in the Church as Christ's means of bringing salvation—forgiveness, the enlargement of faith, moral and spiritual strength, wisdom—into their own lives and the lives of others. Their support of the Church will be proportionate to their belief in it as effective for such purposes. . . .

Now the key is with Christians, and we must know how to use the key. Let the Christian of the world agree that war is a ruthless disregard of the stern moral injunction, "Thou shalt not kill," and war can be no more, for there will be insufficient warriors, certainly in Christian countries, and nations will be forced to resort to the judicial settlement of disputes. Let the men of the churches spend as much time per week for two months on a study

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of the "Story of the Program" as they are wont to spend on the Saturday Evening Post or on their pet weekly journal, and they would be nearly abreast of the women in the knowledge and grasp of the world's great movement for international peace known as Christian Missions.

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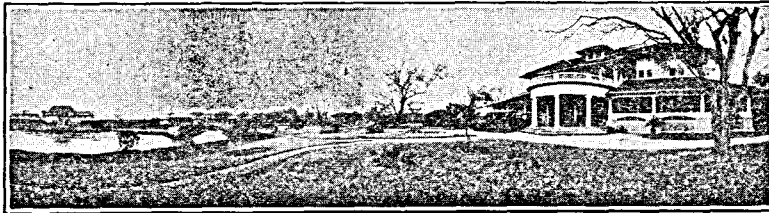
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