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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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Herman V. von Holt, 97 Merchant St. - - Business Manager

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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, 702 17th Ave., Kaimuki. Phone 7535. Office Phone 4449.
- 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.**
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 78924; Study, 7537.

MAUI.

- Church of the Good Shepherd, Wailuku.**
Rector, 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.

Paauilo, Kukaiau, Papaaloa, Ookala.

Priest-in-Charge, Rev. Wm. A. MacClearn, Paauilo.

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. Jodi L. Martin, 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; Mr. R. R. Bode, Mrs. Nevin, Mrs. Helen Creech, Miss Elizabeth Baker, Miss Edith Shaw, Miss Hannah Bonell, Miss Mildred Lamb, Mrs. Agnes Bonell, Miss Mabel Heckert, Mrs. Taylor, Miss Annie McNicoll.
- Iolani School, S. Beretania Street, Honolulu; Phone 3980.**
A Boarding and Day School for Boys.
Faculty: Rev. Thurston R. Hineckley, Principal; Rev. Jas. F. Kieb, Rev. F. N. Cullen, Miss Roberta Caldwell, Miss Eunice Haddon, Mrs. Elva Oakes, Miss Helen Bailey, Miss Jane Thornton, Miss Mary Wilson, Miss Daphne Miller, Miss Rose Smith, Miss Julia White, Miss Clarine Runyon, Mrs. Kurakawa, Mr. L. W. Clifford, 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 Dorothy Petley, Principal.
- 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 Sa-Chung, Miss Margaret Van Deerlin, Miss Grace Jones.
- St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.**
Day School—First, Second and Third Grades.
Mrs. C. C. Black, Superintendent; Miss Edith Ross.
Cluett House—A home for young working women.
Miss Charlotte Teggart, Manager; Phone 2924.

HAWAII

- Paauilo Church School, Paauilo.**
Day School, Grade School and High School.
Rev. Wm. A. MacClearn, Principal.
- Holy Apostles' Japanese School, Hilo.**
Rev. J. Lamb Doty, Superintendent.
A night school for young men and women.

HAVE YOU EVER THOUGHT OF CONTINUING YOUR HELP TO YOUR CHURCH BY REMEMBERING IT IN YOUR WILL?

There are many ways in which you could help. By continuing your support to your Parish. By giving towards the completion of the Cathedral. The increase of the Endowments for the Schools. The payment of the Mortgage debts of the Missionary District. A building fund for the expansion of our work, and so forth.

The approved form of Bequest is as follows: I give and bequeath to the Protestant Episcopal Church in the Hawaiian Islands the sum of \$..... to be used for.....

BAPTISMS.

St. Andrew's Cathedral.
By Bishop LaMothe.

May 9—John Hugh Miller.

By Canon Ault.

May 12—Richard Joseph Caddick.

May 18—Milton Hoolulu Desha Beamer.

May 25—Frances Rachel Ellis.

May 29—Charles David Lambert.

June 7—Violet Leilani Peacock.

June 7—Harriet Vaughan.

June 7—Elizabeth Kalahikiola Puuku.

St. Andrew's Hawaiian Congregation.

By the Rev. D. R. Ottman.

May 8—Agnes May Mooklar.

May 9—Gordon Edgar Moreira.

May 9—Lucille Kalehulumamo Davenport.

May 9—Frances Kaikiloui Rosa.

June 4—Allen Hopkins Renton.

St. Augustine's Church, Kohala.

By the Rev. James Walker.

May 16—Hilda Yet Hou Pung.

Christ Church, Kona.

By the Rev. D. Douglas Wallace.

April 18, 1925—Samuel Francis Yates.

BURIALS.

By Canon Ault.

April 23—Rose Kealohapuaole Hughes.

May 18—Karl Paul Buchholtz.

May 28—Ernst Kopke.

June 1—Edwin Hall Dimond.

June 6—Elizabeth Amilia Chillingworth.

June 8—Charles H. Isakson.

By the Rev. Elmer S. Freeman.

April 24—Jennie Robertson Ashford.

May 7—Muriel Letitia Rietow.

May 16—Margaret Chapman.

St. Luke's Mission.

By the Rev. J. F. Kieb.

June 3—Chung Chin Sun.

MARRIAGES.

By Bishop LaMothe.

April 18—William Meang Loo Chung and Daisy de la Nux.

May 3—Ralph Jere Hood and Betty Starr Warrick.

By Canon Ault.

May 8—Leon Eugene Lichtenwalter and Aleidia Catherine Heska.

May 23—Richard Glenn Bowers and Winifred Alice Royden.

June 1—William Wolters and Iwalani Rose Jaeger.

By the Rev. P. T. Fukao.

June 5—James Ryoza Inokuchi and Matsuyo Yatagai.

St. Elizabeth's Mission.

By the Rev. J. F. Kieb.

May 29—Albert Hook Piu Wong and Florence Y. Ching.

Epiphany Church.

By the Rev. Elmer S. Freeman.

May 25—Hung Tong Auyong and Helene Ing Lau.

CONFIRMATIONS.

St. Andrew's Hawaiian Congregation.

Presented by the Rev. D. R. Ottman.

May 9—Martha Melbourn Clark.

Katherine Kaiula Clark.

Agnes May Mooklar.

Mary Josephine Boggs.

Sarah Elizabeth Boggs.

Ruby Maria Bergese.

Beatrice Jewel Bergese.

Irmgard Farden.

Rachel Saltonovitch.

Mabel Young.

Beatrice Albertina Keliikoa Mitchell.

Gladys Piilani Ralston.

Emmaline Rachel Fisher.

Pauline Ermatrude Langier.

Bertha Liftee.

Margaret Vinetto Thompson.

Wilhelmina Ynez Kokulani Mossman.

Mabel Gee Lau Chen.

Sau Chang Rosie Choy.

CONVOCATION EXPENSE FUND, 1926.

Receipts to May 4

	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	.....
St. Mary's	7.00	.....
St. Mark's	6.00	.....
St. Luke's	11.75	.....
Holy Trinity	11.75	.....
Good Shepherd	29.25	.....
Holy Innocent's	17.50	.....

St. John's, Kula.....	7.00	.....
Holy Apostle's, Hilo.....	22.25	.....
*St. Augustine's, Kohala.....	11.75	11.75
*St. Augustine's, Korean.....	6.00	6.00
*St. Paul's, Makapala.....	6.00	6.00
*St. James', Waimea.....	6.00	6.00
Christ Church, Kona.....	17.50	.....
*Paauilo.....	6.00	6.00
St. James', Papaaloa.....	6.00	.....
Kauai Missions.....	6.00	.....
All Saints, Kapaa.....	10.00	.....
	\$706.95	\$158.20

MISSIONARY APPORTIONMENT FUND

Receipts to May 4

	Apportionment	W. A. & Jr. A.	Sunday School	Parish	Total Receipts
St. Andrew's Cath. Parish.....	\$1,500.00	\$160.00	\$250.00	\$2,171.83	\$2,581.83
St. Andrew's (Hawaiian).....	500.00	.....	32.37	200.00	232.37
St. Peter's.....	525.00	.....	380.32	.....	380.32
St. Clement's.....	300.00	60.00	75.87	105.60	241.47
*St. Elizabeth's.....	275.00	.....	241.81	83.64	325.45
Epiphany.....	200.00	.....	75.40	68.70	144.10
St. Mary's.....	125.00	.....	116.56	.....	116.56
St. Mark's.....	100.00	.....	96.02	.....	96.02
St. Luke's.....	150.00	.....	128.70	.....	128.70
Holy Trinity.....	150.00	.....	130.00	.....	130.00
Good Shepherd, Wailuku.....	200.00	.....	60.00	40.00	100.00
Holy Innocent's, Lahaina.....	100.00	.....	55.00	39.55	94.55
*St. John's, Kula.....	25.00	.....	32.10	.....	32.10
*Holy Apostle's, Hilo.....	300.00	52.50	46.47	201.03	300.00
*St. Augustine's, Kohala.....	100.00	.....	90.00	20.00	110.00
St. Augustine's, Korean.....	50.00	.....	48.20	.....	48.20
*St. Paul's, Makapala.....	100.00	.....	111.34	.....	111.34
*St. James, Kamuela.....	50.00	.....	62.34	.....	62.34
Christ Church, Kona.....	225.00	.....	68.25	12.50	80.75
Paauilo.....	35.00	.....	6.90	5.10	12.00
St. James, Papaaloa.....	35.00	.....	.....	.....	.....
W. Kauai Missions.....	60.00	.....	13.63	22.73	36.36
All Saints, Kapaa.....	100.00	.....	21.07	.....	21.07
St. Andrew's Priory.....	.....	.....	362.13	.....	362.13
Iolani School.....	.....	.....	266.05	.....	266.05
Loose Offering.....	.....	.....	14.12	.....	14.12
	\$3,205.00	\$272.50	\$2,770.53	\$2,984.80	\$6,027.83

Those Parishes marked with a * have paid assessment or apportionment.

Bishop LaMothe is expected to return to Honolulu on the S. S. Maui June 29th. He reports that Mrs. LaMothe is improved in health.

Word has been received of the death, in California, of Deaconess Evelyn Wile, gentle and devoted daughter of the Church.

Deaconess Wile was known to many in Honolulu. She first came to the District in 1902, when Bishop Restarick placed her in the Priory as the first head teacher after the English sisters had turned the work over to the American Church. She remained in this position for about two years, and then entered S. Faith's School for the training of Deaconesses. Following her graduation she return to Honolulu, and worked here and in Hilo among the Japanese for another two years, after which she returned to the mainland. The last few years of her life were spent in work among children in the Diocese of Los Angeles, where she was in charge of the Church Home for Children at Garvanza, a work which she had initiated in 1913.

The entire Missionary District will share the deep regret of the Bishop, the clergy, and all church workers here in the departure of Sister Olivia Mary, for nearly eight years principal of St. Andrew's Priory. No words of praise and appreciation can be adequate to express our gratitude to Sister Olivia for her faithful, devoted, and efficient service to the Church in these years. She adds to unusual executive ability an extraordinary sweetness of nature and character, which have endeared her to all who have had the honor of knowing her. May God go with her in the new work she is now called upon to do.

IOLANI COMMENCEMENT.

The evening of May 26 marked the 1926 commencement exercises of Iolani High School, the Rt. Rev. Henry B. Restarick, D.D., presiding. Davies Memorial Hall was festive in purple bougainvillea and evergreens carrying out the class color scheme. There were fifteen in the graduating class: H. C. Ching, E. Asato, M. Fujiwara, S. Gima, T. Hanzawa, C. S. Kim, T. K. Lam, R. N. Leong, D. Nizato, T. Sakai, Y. J. Seto, R. I. Sueoka, G. K. Tanaka, A. T. Yamamoto, and K. Yoshida. The program of the evening was as follows:

1. Processional march.
2. Invocation.
3. Address by Chairman, Rt. Rev. Henry B. Restarick, D.D.
4. Solo by Edward Kaimana.
5. Salutatory—David Nizato.
6. Song—Iolani Chorus.
7. Greetings from a former Iolani Student—Rev. Y. Sang Mark.
8. Song—Iolani Chorus.
9. Address—Dr. E. Lyman Hood.
10. Valedictory—Choon S. Kim.
11. Awarding of Diplomas.
12. Greetings from President of Alumni—Quon S. Leong.
13. Presentation of class picture—Takaichi Sakai.
14. School song.
15. Benediction.

ST. ANDREW'S PRIORY.

By Sister Olivia Mary.

Due to an unusual number of early departures on the part of several members of our staff, plans were somewhat altered with regard to certain events of our closing programs. Mrs. Bonell, Mrs. Taylor and Mr. Bode have left—the first named, we regret to say, not to return next term.

On the fourth of June, Paul Bliss' cantata "Pan on a Summer Day," was sung, under the direction of Mr. Bode, to a large and enthusiastic audience in Davies Memorial Hall.

Eighteen of Miss Shaw's piano pupils did her much credit in the evidence they gave of progress under her faithful instruction, in a piano recital on the evening of the fifth of June.

The Baccalaureate Service, marked by a special anthem and a simple yet forceful sermon preached by the Rev. Mr. Ottman, was held on Sunday, June 6th.

The Eighth Grade graduating exercises were held on the tenth, with a most interesting program prepared and presented by the class.

For the High School graduates, Class Day exercises took place on the afternoon of June 14th, and the Commencement on the evening of the 15th, with the following program:

- Prayer.....The Rt. Rev. Henry B. Restarick
 A priory Song (written by Mrs. May L. Restarick).....
Grades 7 and 8, and the High School
 Salutatory and Essay.....Daisy Clark, read by Annie Yuen
 Piano Solo.....Maria Wong
 Essay and Valedictory.....Anne Moore
 Class Song.

Commencement Address.....The Rev. Elmer S. Freeman
 Presentation of Diplomas.....The Rt. Rev. Henry B. Restarick
 School Song.

The graduates are: Lena Antone, Lei Apo, Daisy Clarke, Loretta Jock, Anne Moore, Primrose Richardson, Elizabeth Soo, Gladys Taylor, Maria Wong and Annie Yuen. Seven of the class expect to attend Normal School next term, while two, Anne Moore and Maria Wong, are planning to enter the University.

The two Sisters who are to assume their duties at the Priory this fall have arrived. Sister Anna Grace came on May 28th, and Sister Paula, who will take the writer's place as principal, arrived on June 10th, from a trip around the world. Sister Anna Grace comes directly from the Mother House in Glendale, Ohio. Sister Eleanor Mary makes a brief visit here on her way home from China on furlough.

There will be more departures of teachers immediately following the closing of school, as there are to be many changes on the staff the coming year. I myself will not leave at once, but will stay on for about a month to close the year's work, and to assist Sister Paula in getting acquainted with her task. One is not eager to leave this dear spot, and these dear children and fellow-workers after nearly eight years of closest association. The inevitable good-bye must soon be said, but the aloha I have for the Priory and the Priory girls, old and new, and all the work of our dear Church here in the Islands I shall carry away in my heart, and it shall last.

DAILY VACATION BIBLE SCHOOLS.

For a number of years past, Daily Vacation Bible Schools have been held in different sections of Honolulu. From small beginnings, the movement has grown until now there are nearly twenty schools, enrolling upwards of 2000 children, meeting for four weeks during the vacation in different parts of Honolulu. The program of these schools consists of Bible study, organized recreation, craft work, music, and the like. They give children something definite with which to occupy their time at a period when otherwise many would simply run the streets, and provides them with constructive religious teaching. For those who have had no Sunday School training, the D. V. B. S. often enlists their interest in the Churches and the Christian program, while for those who are already in Sunday Schools, it provides a means of more intensive instruction and expression along religious lines.

Formerly the movement was financed through the interest of its many friends. For 1926, the administration and financing of it has been assumed by the Board of Week-Day Religious Education of the Inter-Church Federation, as a part of the whole program of week-day religious education in connection with the public schools. It is hoped that the general funds of the Board (on which the Episcopal Church is represented by the Chairman, the Rev. Elmer S. Freeman and Mrs. Alexander Lindsay, Jr., will be supplemented by gifts from other sources. The Bishop has authorized this notice to be written, in the hope that at least \$100 will be sent to him as a definite contribution from our Church people for this extremely important piece of community and Christian service.

ST. CLEMENT'S PARISH.

We have had addresses by two visiting priests during the past month, the Rev. Mr. Harty of New Zealand, and the Rev. Sang Mark of the Fiji Diocese (Tonga). Both spoke splendidly, and we thank them for the instruction they gave us. Padre Harty was with Allenby's troops, and was wounded in the attack on Beer-sheba, Palestine. The Rector was with the cavalry, and remembers well riding past the remnant of his 13th infantry regiment after they had cleared the way, so to speak, at terrible cost. It seemed strange, after so many vicissitudes, in such distant lands, that we

should be kneeling together before the altar of God, and offering the Holy Sacrifice in peaceful and beautiful Hawaii. *Laus Deo!*

The Rev. Sang Mark has for many years been a devoted missionary in the island of Tonga, where he is about to build a very beautiful Church. He is but another example of what an Iolani alumnus has done for the advancement of Christ's Kingdom in the Pacific radius. When the Honor Board of Iolani is erected, we shall see the names of many who have made history.

Our Sunday School will shortly go into recess, and we take this opportunity of congratulating and thanking the Young People's Service League for their loyal and devoted services during the past year. Every Sunday they have been at their post, taking a personal interest in each child in the school. But we must confess that we are puzzled to account for the fact that so many of the parents never set foot inside the Church. If one hour's religious instruction per week is the case with some of these children, then the situation is growing more and more serious for their future. It seems hardly honest to expect an institution like the Church to carry on, giving the foundation truths of character-formation to the children of parents who ignore her services every Sunday in the year. Henry was asked by the Rector why he no longer came to Church. His reply was delightfully candid, "I've grown up now; I'm too big" Anyhow, we pray God to give our devoted band of teachers faith and courage to carry on in spite of neglect and discouragement.

The Rector hopes to exchange duty with the Rev. Mr. MacClean of Paauilo, Hawaii, for the month of August.

St. Clement's Guild and Auxilliary also go into recess for two months, after a season of devoted work for our parish and missions. Their labors have certainly made the Rector's duties light and happy. "Laetus sorte mea!" Incumbents of St. Clement's come and go, but they are the great standby, the sheet anchor. Some of them have been on duty for over twenty years—and Rectors can be very trying sometimes.

EPIPHANY CHURCH, KAIMUKI.

Special Sunday observances at Epiphany of late have included Boys' Sunday, when Mr. Neil Locke of the Central Y. M. C. A. gave an address on "Boys' Religion." Mother's Day was marked with special music and sermon, and the distribution to Sunday School and congregation of flowers appropriate for the day. Memorial Day services were conducted on the morning of May 30th, when a fine quartette consisting of Mr. and Mrs. C. E. Fette, Mrs. M. D. Maloney and Mr. Robert S. Mowry sang Chorley's "God the All-Merciful." The sermon was on the subject, "The Christian Attitude Toward War." We also had the pleasure of having as the special preacher on one Sunday evening the Rev. Y. Sang Mark, in charge of the work of the District of Tonga. Mr. Mark spoke most interestingly and instructively of his work there, and it was a pleasure to be able to give the evening offering toward the Bishop Willis Memorial Church.

On the evening of May 30th, there was held the third annual School Service, at which the guests of honor were the graduating classes of the two Kaimuki elementary schools. The class rendered two musical numbers in the place of the offertory anthem, and the sermon pointed out to these young people the necessity for cultivating the "Three R's"—Readiness, Reliability, Religion.

The Sunday School picnic was held at Kualoa, across the island, on May 29th, and was as usual very successful and enjoyable. One of our Sunday School teachers, Mr. Gomes, furnished a truck to take most of us over, for which he earns our hearty thanks.

The Young People's Fellowship staged a very enjoyable program on the evening of May 15th, followed by dancing, games, and refreshments.

The Guild held its annual delicatessen sale on the morning of June 5th, though with somewhat less than the usual financial success. Still, enough was realized to make a very substantial addition to the Guild treasury.

The Church has been equipped with hymnals with music, which will add greatly to the possibilities of congregation singing.

It is planned to hold the fourth annual session of Daily Vacation Bible School at Epiphany beginning June 21st, and ending July 16th. This is always a success, and a fine piece of community Christian work. The Rector will be principal.

ST. ELIZABETH'S NEWS.

We so often hear it said today, our people have so little devotion to God the Holy Ghost, they know so little of the great power of God the Holy Spirit in the work of the Church and in the development of the religious life. The reason for this is not hard to find. It is ignorance, lack of teaching on the part of the Clergy, lack of proper observance of the great festival of Pentecost. Too often this great holiday of the Church's calendar is passed over with the slight honor paid to an ordinary Sunday, forgetting the fact that it is one of the most ancient of all our commemorations. It was a festival centuries old among the Jews before the Holy Spirit came down upon the infant Church. It was solemnly kept by Israel as the commemoration of the giving of the Law on Sinai and it was on this occasion that the Holy Apostles were gathered together in the upper room, when the Power of God came down upon them and the Church was endowed with the Life of God. It is the birthday of the Christian Church and is equal with Easter and Christmas as one of the great Holy-days of the calendar.

Whitsunday or Pentecost was most solemnly and beautifully kept at St. Elizabeth's this year, as it always is. The congregations were large at all the services and a good number of Communions were made. At the late Eucharist the fine large choir sang the entire service and the Pastor preached on the Power of the Holy Ghost in the work of the Church. The Altar and Church were beautifully decorated with palms, ferns and crotons, with quantities of red flowers.

In the evening Evensong was sung, at which time the Pastor preached the Baccalaureate Sermon for the Graduating Class of Iolani High School. This is the largest Church School for boys in the Islands. The Rev. Thurston R. Hinekley, headmaster of the school, and the Rev. F. N. Cullen assisted in the service.

The Light Seekers of St. Elizabeth's, cooperating with the Junior Auxiliary of the Mission, gave their Second Annual May dance on the evening of May 22, in the large gymnasium of Palama Settlement. There was a large attendance. The committees under the able management of Mr. Kim Loon Ching, president of the Light Seekers, sold nearly six hundred tickets, and after all expenses were met, the combined societies realized \$285.00. Part of this fine sum goes to the Juniors to meet their regular apportionment for missions, a share to the Women's Auxiliary and the remainder to the Organ Fund of the Church. St. Elizabeth's has the largest young people's society in Honolulu and they are most active in all that pertains to the social, educational, and spiritual development of the young members of the congregation.

On the evening of June 4th the Light Seekers again entertained a large group of members and friends at a banquet and dance in the school hall. This affair was for all those who had helped in selling tickets for the May dance and in honor of Miss Elizabeth Tong and her sister, Miss Ellen Tong of Hilo. These two delightful young Chinese girls came to the Mission some three years ago from Hilo to attend the Normal School in Honolulu. They were baptized and confirmed and became at once most active in all the work of the congregation. They are both in the choir and are leaders in the Light Seekers. We regret they are leaving

the city as they have graduated from the Normal and will return to their own town. Wherever they are they will be a force for good and a help to the Church. About eighty young people sat down to the well spread tables and enjoyed the feast which had been prepared by a committee of the society. There were speeches, and after the feast the young people danced until 11 o'clock.

The children of the day school and Sunday School were taken on a picnic to the Memorial Park at Waikiki on Saturday, June 5th. About seventy-five little ones went and enjoyed the entire day on the shore—wading, bathing, and playing games. There were prizes given to all the winners in the games and all seemed to enjoy the outing. A squall came up about an hour before leaving the beach and we were all pretty well soaked when the special car came for our return to town. Much credit is due the kind women who helped in the distribution of the lunch and refreshments. A trip like this is an event in the lives of some of our little folks as they do not often go to the beach. There were several in the party who had never been to Waikiki, had never seen the glorious fish in the Aquarium or the animals in the Zoo.

At the end of April, 1926, the financial pledge of the congregation came to an end and we are delighted to say that over eighty per cent of those who pledged to help the work completed their promise. Pledges were taken for the coming year and there is an advance in the number who are willing to assist over last year. St. Elizabeth's congregation has certain obligations which it must meet each year as the apportionment for missions, Convocation expense, assessment for the expense of the Mission, Altar fund, etc. All this is met by the pledges of the congregation.

On the First Sunday after Trinity, at the 11 o'clock service, the Rev. Y. Sang Mark of Nukualofa, Tonga, preached a very helpful sermon in St. Elizabeth's Church. Father Mark is an Island born Chinese educated at Iolani, ordained by the late Bishop Willis, who went with the Bishop when he left Honolulu some twenty years ago to take up work in Fiji. We were delighted to have him with us and to receive his simple yet earnest message.

Ung Loy, the faithful yardman and gardener of the Mission, celebrated his fifty-first birthday at the Mission in true Chinese style. On Sunday afternoon, the 6th of June, he served a Chinese banquet to some sixty guests in the school hall. The feast consisted of twelve bowls with all the extra finishings for a real Chinese feast. Ah Loy is one of the most faithful helpers in the Mission, a friend to all the children and kind hearted to the adults. We appreciate his work and wish him all good luck for years to come.

ST. LUKE'S KOREAN MISSION CENTER.

In the latter part of April, Mr. Noah Cho, the young lay-reader and catechist of St. Luke's, left for Korea on account of the illness of his mother. Mr. Cho has been with the Mission some three years and has made remarkable progress in all his studies, especially English. He is quite able to interpret the ordinary sermon and carry on all the conversation needed in the work of the Mission. We miss his energetic and earnest assistance and look forward to his coming back in the Fall. Mr. Y. Yoon of Makapala, Hawaii, will act as catechist during the absence of Mr. Cho, assisted by our ever faithful P. Y. Cho, who has been in the Mission for years.

A beautiful plaster bas-relief of the Virgin and Child by Lucca Dela Robbia has been placed on the wall of St. Luke's Chapel. This plaque is the gift of Mrs. James F. Kieb to the local branch of the Mothers Union. It has not been dedicated as yet, as we are waiting for the return of Mr. Noah Cho from the Orient before the service will be held.

The day schools at both the Korean Mission and at St. Elizabeth's will close the first part of June with appropriate exercises.

The schools have been well attended this year and we feel more than ever the use of keeping up the work of this department of the Missions as a means of teaching the truths of the Christian Faith to many little pagan children who would never hear of God if it were not for the teaching they get at our schools along with their secular training. If it were only possible for us to increase our teaching force we could take in many more who are wanting to come.

We hope, in the Fall, to be able to start work among the young Japanese in the neighborhood of the Mission. There are hundreds of Japanese children living beside us who go nowhere for any sort of religious teaching. They are not Buddhists or Shintoists, they are nothing, and are willing to go where they are invited and willing to be taught. All this could be possible if only we had the teachers. Let us pray that means may be found to provide one or more.

YOUNG PEOPLE'S INTER-LEAGUE MEETING AT ST. MARY'S.

The St. Mary's Young People Fellowship sponsored the first inter-league meeting of Episcopal Young People's Service Leagues on Friday evening, May 14, at the mission. It was a great success and was well attended. Guests included the members of the St. Mark's Y. P. F. and officers and advisers of the District Council. The subject of the meeting was, "Are the Episcopal Young People's Service Leagues winning people to Christ?" This discussion was led by Shiku Ito Ogura, president of the St. Mary's league. The main purpose of this gathering was to find out what the service leagues are doing in the way of winning people to Christ and to promote closer fellowship with the members and officers of the league. Various problems were frankly brought forth. It came to the conclusion that the Service League is playing a considerable part in winning young people to Christ. Kameju Hayakawa spoke on the topic, "What the Young People's Fellowship Means to Me."

There was mass singing and through the courtesy of the Rev. Mr. Kieb post card views of New York, Philadelphia and Washington were shown. The members who were present at the meeting hope that this first inter-league meeting will pave the way for future meetings of this kind in the near future.

Shiku Ito Okura.

ALL SAINTS', KAPAA, KAUAI.

All Saints' Church, Kapaa, reports progress. The furnishing of the church is now almost completed. The lectern, prayer desk and litany desk are being presented by Mr. and Mrs. Albert Horner, Jr. They are being made in Port Allen and will harmonize with the choir stalls and other church furniture. The rector's stall has been placed in the chancel by the Woman's Guild of All Saints'. Bread box, and cruets in cut glass and silver have been given by Mrs. E. M. Goddard. A beautiful brass altar book rest is being made by Mr. Crossman, of Port Allen, as a gift to the church. Mr. Crossman has designed all the furniture except the bishop's and rector's chairs, which were done in koa in Honolulu, and credit for much of the beauty of the interior is due him.

Attendance at service has been most satisfactory since the opening of the church building in December. On at least two occasions last month the church was filled to overflowing, one being a special service of praise rendered by All Sants' choir on the evening of Whitsunday and the other, a union patriotic service sponsored by the American Legion on Memorial Day. At the latter service the Rev. J. L. Martin, of Waimea, was the special preacher.

Mr. and Mrs. Foster Horner, with their daughter Barbara, are leaving Kauai next month to make their home in Los Angeles.

Mr. Horner has been the efficient and faithful treasurer of the mission ever since its organization. The departure of the family will be a decided loss to the church here. We are fortunate, however, in securing Mr. J. B. Corstorphie to succeed Mr. Horner as treasurer.

S. JAMES' MISSION, PAPAALOA.

A large lectern Bible has recently been installed at St. James' Mission, Papaaloo. It was much needed, and adds greatly to the equipment of the church. It is the gift of Miss I. A. Clark, of Honolulu, to whom the thanks of the congregation are cordially extended.

A LETTER FROM THE REV. Y. SANG MARK.

To the Editor of the Hawaiian Church Chronicle:

Sir:—As I am about to leave Honolulu again, may I have a little of your space to make known to my friends of all races my deep appreciation of the many kindnesses which they have lavished on me during my short stay here?

Little did I think, when I left Nukualofa on the 6th of April, that I was going to be in Honolulu. My original purpose was that of going over to Suva, Fiji, to attend the annual Diocesan Synod of the Diocese of Polynesia, which was held on the 18th and 19th of April. I had previously wired to my father to meet me at Suva, so as to take him from there to Tonga with me for a visit. On the second day out from Tonga a radiogram was received on board the S. S. Tofua saying, "Father sick." It might or might not mean much, but my heart sank to its lowest depth. (Such is the mixed blessing of this wonder of our age.) Having the thought of 1915 in my mind, when I had missed seeing my mother by the lapse of ten days, I thought I wouldn't chance it this time and came on to Honolulu. I am thankful, however, that upon my arrival I found things were not as bad as I had imagined.

A coincidence that pleased me very much was that both in 1909 and this year, on my arrival here I have found the Woman's Auxiliary in session at Convocation. I was asked then by Bishop Restarick, as on this occasion by Bishop LaMothe, to speak. That impressive and enthusiastic gathering at the time evoked my remark "that in S. Paul's time the women were told to be silent in the churches and if they wanted to know anything to ask their husbands at home. But I am afraid, judging by the attendance at church, the men today will have to ask their wives if they want to know anything about the church." This is just as applicable in the South Seas as it is here. Woman was made to be a "help," an "auxiliary," but today she is shouldering the burden in all departments of life, and doing it wonderfully well indeed. May God bless them and their good work.

I wish to thank all the kind friends who have responded so liberally to the appeal which I made for the Bishop Willis Memorial Church Fund. The amount which I hoped to raise is \$2,500, and the amount pledged and collected to date is \$1,024.75, which is banked locally. The following gentlemen form the committee in charge of this fund, to whom further contributions may be sent: Messrs. Yap See Young, chairman; Henry Smith, treasurer; Chang Chau, secretary; the Rev. Y. T. Kong, C. K. Ai, Mr. Edmund Stiles and John C. Lo.

Lastly, I wish to express my grateful appreciation to Bishop John D. LaMothe for attaching his name to the letter of appeal, and also for giving his hearty approval to the same.

Y. SANG MARK,

Priest-in-Charge of the Anglican Mission in Tonga.

THE BROWSER'S COLUMN.

By D. R. O.

It is not an idle promise that he who gives his love freely, has a thousand new ties to bind him to his fellows. Not for any gain, not even for any spiritual gain, does such a man serve his fellows; but in a universe based upon the Eternal Love the man who loves is the only one who lives. "He who loves not, lives not," said Raymond Lull, and in that light he walked.

In the constant and unwearied exercise of love towards man we are taking our place with the wise men and with all who offer their love to the Redeemer. In his very beautiful memories of his youth Dr. Albert Schweitzer, the missionary in Africa, tells how the ideal of his life came to him. Sympathy with the pain of the world, and the conviction that he must not take his own happiness as a matter of course:

"Out of the depths of my feeling of happiness there grew up gradually within me an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. We must all carry our share of the misery which lies upon the world."

Along such roads this man, theologian, musician, doctor has been led to his service of the peoples of Africa, and there he has without doubt found Jesus. Along such roads we too may find Him.—St. Martin's Review.

Faith is an effective force, whose measure has never been taken yet.

THE HOLY TRINITY.

By the Rev. W. A. MacClean, M. A.

(Synopsis of a sermon preached on Trinity Sunday at St. James' Mission, Paauilo, Hawaii.)

2 Corinthian 13:14: "The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore."

This text is regarded as a very significant suggestion of the doctrine of the Trinity, a doctrine which is implied in all New Testament teaching. The doctrine finds its complete statement in the great Creeds of Christendom, the Apostles', the Nicene, and the Athanasian. It is a doctrine of profound significance, and has always been regarded as the chief test of catholicity and orthodoxy in the Christian church. The doctrine states that while God is One, his nature is complex—one "substance" manifested in three "persons"—Father, Son, and Holy Spirit. "Substance" in the Latin is "substantia," and in the Greek "ousia." It may be defined as "essence," "being," "subsistence." "Person" is the Latin "persona," and translates the Greek "hypostasis." It signifies "character," as in "dramatis personae," the persons or characters in a drama. The Greek word implies a distinction of nature or mode of existence. The use of the word "person" by the theologians was never intended to mean "individual," as in ordinary English speech; for then Christianity would have taught tri-theism, which it assuredly does not. The teaching is not "tri-unity," but "Trinity." The unity is basic and fundamental, and the "three" represent distinctions in the unity—just as the people of this nation are one, and no doctrine of secession of the states is permissible. God, that is, has revealed Himself in a threefold way.

A somewhat analogous trinity is seen in the faculties of the human personality—intellect, feeling, and will. Another analogy is the psychological unity which includes a subjective self, an objective self, and the uniting principle. Still another is the social unity, the family, consisting of father, mother, and child, the foundation of all society. Professor Gwatkin significantly speaks of the Trinity as "the social constitution" in the Godhead.

Apart from the Trinity we cannot rightly think of God as Love, and to say that God is Love, is to attribute to Him the highest

quality that we know. Love must have an object. There must be within the Godhead the distinction of subject, object, and relation. "There must be within the Godhead so much of personal distinction as to make possible the relationship of love."

In conclusion, it must be said that, with all its importance, the intellectual apprehension of the Trinity is a secondary matter. "It was to the HEARTS of men that this mystery was first revealed; it came to them as spiritual experience. It was when men who believed in God the Father experienced in their own lives the redeeming power of Christ the Son, and the illuminating, inspiring power of the Holy Spirit, that the Divine Trinity was revealed. The reality of such experience in our hearts today is the most convincing evidence of the doctrine of the Holy Trinity."

"THE CHRIST OF THE ANDES."

By Prof. Gilbert Murray.

In the Andes, at the highest point on the frontier, dividing Chile from the Argentine, 13,000 feet above the sea, stands a colossal bronze figure of Christ. The right hand is stretched out in blessing; the left holds a cross. Beneath it is written: "These mountains themselves shall fall and crumble to dust before the people of Chile and the Argentine Republic forget their solemn covenant sworn at the feet of Christ." On the other side is written: "He is our peace who hath made both one."

During the latter half of the nineteenth century there were incessant wars among the South American Republics. War nourished hatred; hatred engendered fresh wars. The enmities seemed beyond redress.

It so happened that there had never been war between the Argentine Republic and Chile. They had, however, a long-standing dispute about some frontier territories which reached a head in 1899. Both countries prepared for the worst. Warships were laid down, armament amassed, taxes increased and increased. By Easter, 1900, the two nations stood poised on the brink of war.

Meantime, both sides were celebrating the solemnities of Holy Week. Monsignor Benavente, an Argentine Bishop, preached on Easter Day at Buenos Ayres. But his address was not an ordinary sermon: it was a passionate appeal for peace in the name of Christ.

The news of it spread across the Andes, and a Chilean Bishop took up the message. Thereon the two Bishops set out, each in his own country, going from town to town and from village to village, to preach peace and reconciliation. At first their only supporters were the women and the priests, but gradually the men followed. Then crowds came. Peasants flocked in from remote places, and the whole country awoke. At last, under pressure of petitions from every part of the community, the two Governments were obliged to take steps to consider the establishment of a permanent peace. The frontier question, which had been referred to the arbitration of Queen Victoria, but not settled, was adjudicated without further delay by King Edward. The territories under dispute were divided. Finally urged by the will of two peoples, the Governments concluded in 1902 an unconditional treaty of arbitration, one of the earliest of such treaties known to the world since the days of ancient Greece. They bound themselves for a period of five years to submit all differences to arbitration, and agreed to a partial disbanding of their armies and fighting ships.

Since that time the two Republics have signed arbitration treaties with other Powers; their armies are reduced to the number needed for police; their warships sold or converted into merchantmen. The Grand Arsenal of Chile has been made a great technical school, and the money thus saved is devoted to public works, railways and housing schemes. But most important of all is the change in the attitude of the two nations to one another, from exasperation to trust and goodwill. They have tried the pacifist experiment and proved it a success.

It had been the hope of the preacher whose word had prevented the war in 1900 that some day Christ would be seen standing over two reconciled peoples. And the hope has been fulfilled. The guns of the frontier fortresses, now of no use, were taken down and melted in the Arsenal of Buenos Ayres, and cast into a great bronze figure of Christ. The Government itself undertook to carry it up 13,000 feet to the mountain top. It was taken by train as far as the rails were laid, then drawn on gun-carriages by mules to the summit; and where even mules failed at the ascent, soldiers and sailors dragged it up with ropes. On March 13, 1904, it was dedicated to the world in the presence of vast crowds of civilians and soldiers from either side of the frontier; the Argentine soldiers encamped by invitation on the Chilean side, and the Chileans on the Argentine side. Martial music and the thunder of the guns proclaimed the inauguration of the law of peace. The statue was unveiled in profound silence, and at sunset the two peoples fell to prayer together for the peace of the world.

Cannot we in the rest of the world do what South Americans have done?—St. Martin's Review.

BISHOP FISKE INDICTS HERESY IN THE CHURCH

Amid the prevalent theological controversies of the day, often in bitterness and hatred, it is a great relief to have our attention drawn to the real heart and soul of Christianity by a spiritual leader. We gladly reprint the following passage from a recent sermon by Bishop Fiske, in which he clearly points out that the fundamental weakness of the Church today is the moral heresy of its professing members.

"The worst heresy of the day is a moral heresy, the refusal to accept the way of Christ as a practical method of life in this rough world of ours. Take, for example, one of the laws which He gave to those who were 'in the way': 'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.' Who believes that? It is academically sound and idealistically lovely, but we do not believe that as a rule of life it will operate with success in a world like ours. It is wonderfully beautiful; only—it won't work!

"That is what I mean by saying that the worst heresy in the world is a moral heresy. If we really believe that Christ's teaching is divine, why not act as if we believed? The real antagonism to the Gospel is not a blatant denial of the deity of our Master; it is, rather, a complete skepticism as to the practical possibility of adopting Christ's way of life.

"There Jesus Christ stands, declaring that some things are really important and other things are not; that some things we ought to do without reckoning the cost and other things we must never do, God being what He is. There He stands telling us that if we put first things first and let all secondary things fall into their proper place we shall have true possessions. There He stands asking us never to forget that all we have we hold in stewardship. There He stands declaring that there is actual danger in great riches—the danger of what Robert Louis Stevenson called 'fatty degeneration of the moral nature.' There He stands asking us never to forget the spiritual reality which lies back of the material things of earth. There He stands declaring that God is this—and this—and this; and if we are to be the children of our Father we must do so—and so—and so. If He is God, why not treat Him as God? Why not make the great adventure of faith and start walking in His way?

"Despite many beautiful and self-sacrificing lives among us, despite great public charities and generous work of welfare, essentially the mass of professed Christians (of every religious body) are really materialists—selfish, self-seeking, undisciplined, unconverted. The result is that we are sitting upon a volcano, with personal, local, national extravagance rampant, industrial war threatened, the social structure imperiled, our economic system perhaps

soon to be cast into the scrap heap, it may be our very civilization in danger of upheaval.

"Say what you will, for example, about the immediate cause of the Great War, the real cause was national rivalry, national suspicion and consequent national misunderstanding, perhaps most of all, national covetousness. Nations were after markets, larders, luxuries, and they lived in fear lest their material prosperity should be imperiled by the success of others in the game of trade. After the war came cessation of hostilities, rather than peace, and it has taken seven weary years to bring the nations about a council table at Locarno in mutual sympathy and understanding and with a common purpose.

"This is the hopeful thing, that at last the world is beginning to think that Christ may have been right; at last men are beginning to talk in strange ways about the necessity for putting the Christian spirit into every attempted solution of world problems. When shall we discover the same lesson for ourselves? Will it take a political, social and economic upheaval worse than the World War to make us see it—to make men care less for money and more for life; to make them interpret all things in the light of individual responsibility; to make them take a sane share in the larger duties of life? Other ways of living have proved rocky roads to a precipice. Perhaps at last we may be slowly perceiving that Christ's way is not only beautiful but practical, sane and safe as well as idealistic."

"PASS IT ON"

(Edward W. Bok in "Twice Thirty.")

"That we insistently and grievously fail to give praise where praise is due and where a word of simple commendation would be so welcome admits of no doubt. It is a part of human nature perhaps more quickly to condemn than to commend. We take what pleases us for granted. We think of an author who writes a successful book, of the actor who successfully interprets a part in a play, the statesman who notably achieves—all as inundated with letters of praise and surrounded by flattering satellites, when the truth of the matter is that these same people are sometimes the loneliest persons in the world. We say to ourselves, "He receives so many letters he does not care for any word from me," or "She has the world at her feet; what will she care about a word of mine?" with the result that everybody says the same thing, no one carries out his impulse, and often abject loneliness is the lot vouchsafed the supposed recipient of all these imagined attentions. So many of the successful men and women have sadly spoken to me of this erroneous conception of the public concerning the imaginary showers of praise which come to them, two Presidents of the United States among them. Not that those men and women work for praise—they would not achieve if praise were their goal. But is there anything more satisfying than to receive the commendation of one's fellow men? If so, I know it not, and it is neither egotism nor conceit that makes the word of commendation so valued!

I remember some years ago, when the country was cast in economic gloom, Walter H. Page, then editor of *The World's Work*, published an "Uplift Number" of his magazine. It was like a rift in the clouds that hung low and dark over the horizon. He put the note of optimism—justifiable optimism—on every page and in every article; and men read his message of cheer with relief and refreshment.

We were lunching together shortly afterward, when I mentioned the issue, and remarked upon the good it must have done. "I was going to write you and tell you so," I added, "only I did not want to add to the hundreds of letters you must have received."

"Why didn't you carry your impulse into action?" he sadly asked. "You speak of the hundreds of letters; I received just one. Just another slap on the back would have meant so much," he concluded.

There and then we formed a society of two, called "Say-the-Word Club," which since has been augmented by other members. We agreed that henceforth when any man or woman did a thing that pleased or helped us, we would immediately, before the impulse left us, write a brief note of commendation. During all those war days while Ambassador to the Court of St. James, Page kept to his agreement, and this generation has produced no greater letter-writer! Sometimes we exchanged the answers we would receive—some from the great and others from those who had achieved without fame—but invariably the same was the keynote in every reply: "You don't know what your word meant to me. It is one of the few times anyone has thought to write the voluntary word of 'Well done, good and faithful servant.'"

I wrote to Page once and commended him. "I see you are practicing our doctrines on me. Thanks, old man; thanks muchly, and many times. God knows I need it." We all need it.

CHINESE SCENARIO

The drama of life and death suddenly appeared in a tense little one-act play in Anking, not long ago. A prologue for it was the coming of messengers from the police yamen to Miss Woods of St. Agnes' School, to say that among the bandits taken by the police was a boy named Fang who declared he was not a bandit but had been captured by them, and that his sister at St. Agnes' School could identify him. This was in the evening. The girl was questioned, and word was sent back that she should be brought to the prison in the morning to see the boy.

Late that night another message came from the yamen, saying that if they wanted to get the boy out it must be done that night for the execution of the prisoners was set for the next day at dawn.

Miss Woods and the girl, with Mr. Lee, followed their soldier guard across the city. They were taken before the magistrate, who sent for the boy. He was seventeen or eighteen, his face

impassive even when he saw the little girl. Only his arms, held out stiffly instead of hanging at his sides, betrayed the fact that he had been through a painful inquisition. "His sister," writes Miss Woods "made no demonstration of feeling, though I could see her lips twitch. 'Is this your brother? Do you recognize him?' 'Recognize,' she answered. After a little further questioning the magistrate said we might take the boy with us, and send a duly signed and sealed receipt next day for his person. The Fang boy knelt to thank the chief, who quickly raised him up, saying, 'No you must not thank me like that. Since you were unjustly imprisoned it was only my duty to release you, and I deserve no thanks for doing my duty.' So our little party went home, our numbers increased by one. Though the night was warm, our blood chilled to think of the firing squad that would be detailed for duty next morning outside the north gate. But the boy would not be there."

Their Excellencies the present Governors of Texas and Wyoming are Churchwomen.

Native languages and dialects in Africa number some 450. Literature is obtainable in only 180 of these. In only 17 are there as many as twenty-five books. In most cases the vernacular literature consists of less than ten books, frequently five.

A useful community service rendered by St. Clement's parish, St. Paul, Minn., was to lend its parish house for the annual entertainment given by a city "Sunshine Society" to all the aged people in homes and institutions in the city.

A crown Princess of Japan is presenting a sun dial to Miss Riddell's little leper hospital at Kumamoto, in southern Japan, according to The Witness. The inscription on the sun dial is,

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MAIL ORDERS A FEATURE

"From the rising of the sun unto the going down thereof, the Lord's name shall be praised."

New plastering needed by Trinity Church, Hattiesburg, Miss., has been deferred, and \$350 given instead to the work of the whole church.

Rhineland Hall is the new dining hall for St. John's Middle School, Shanghai, given by the Woman's Auxiliary of the Diocese of Pennsylvania and named in honor of their former bishop.

At Culcutta University the Bible is a compulsory subject for the B. A. examinations, and such questions are asked as, "Give in your own words an account of the crucifixion of Christ, or, Give a general idea of the teachings inculcated by St. Paul."

The Meneely Bell Foundry, familiar among advertisements in church papers, is now directed by the fourth Andrew Meneely in direct line from Andrew Meneely the first, who established the foundry in 1826.

Is Broadway getting religion or what? Cathedral influence, perhaps, or the Church Actors' Guild. The other night at the box office window of one of New York's giddiest musical shows a gay-looking young man buying tickets was heard to say, "But she wants them before Lent." And the painted lady selling tickets said, "Well, Lent doesn't begin until the 25th." And a theatrical young man in the depths of the box office called out, "Yes, that's right. The 25th is Ash Wednesday!"

The common indifference among Christian people to Christ's parting command to "make disciples of all nations," to "preach the Gospel to the whole creation," is a proof at once of the little value we set upon our religious privileges, and of the re-

stricted influence which the Spirit of God has upon our life and conduct. The man who is animated by the Spirit of God will be anxious to claim his share, in every available way—by prayer, by alms, by sympathy, by active labor—in the missionary, educational reformatory, philanthropic work of the Body of Christ.—Bishop Hall.

A priest widely experienced in pastoral work said recently that he believed three-fifths, probably four-fifths, of the people of the Church had no idea of growing in religion, but settled to a routine standard without ever realizing that a constant development and deepening of spiritual life was expected of them, and that the alternative was not standing still but slipping back.

A star-shaped Persian tile of the thirteenth century, now in the Metropolitan Museum, has this inscription in Arabic:

"Let your soul hunger that you may attain Paradise! Verily the passion for nourishment beyond measure starves the soul in this world, and with immoderation brings it to a bad end and misery. The Prophet said: Let your stomach be empty and your soul be generous."

Its twenty-seventh year under the same editorial management, and without missing a month, has just been completed by The Churchman and Church Messenger of Southern California. Editor, the Rev. Canon Browne of Santa Monica.

A young man inheriting a fortune recently asked a number of large banks and trust companies for advice as to a "relatively Christian investment." They replied with exclamations of surprise, saying it was the first time such an inquiry had ever been made.

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“Willie, you mustn't play on the front lawn. It's Sunday. Go play in the back yard.”

“Ain't there just as much Sunday in the back yard?”—Life.

“My Faith in Immorality,” was the theme of Rev. Mr. Morrison's sermon.—Slightly Unorthodox.—Philadelphia Inquirer.

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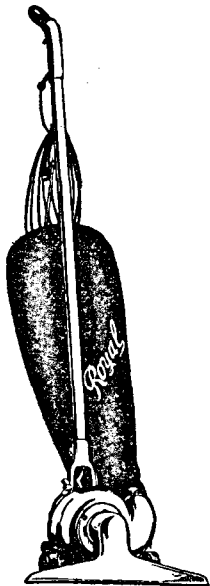
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