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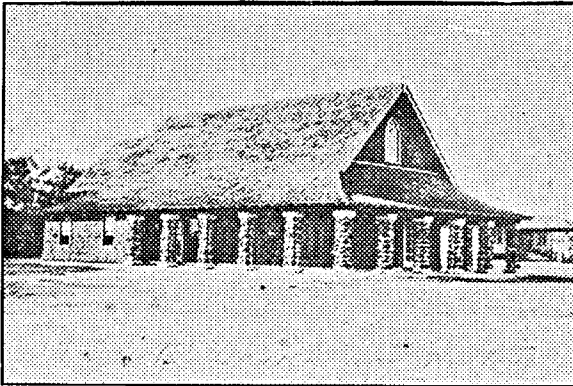
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The REV. ELMER S. FREEMAN, 1103 10th Ave..... Editor

HERMAN V. VON HOLT, 97 Merchant St... Business Manager

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ALL SAINTS' CHURCH

KAPAA, KAUAI, T. H.

THE BISHOP'S PAGE

On February 17, the Bishop left for Lahaina for a two-fold purpose,—to conduct a three days' Mission in connection with the Bishops' Crusade in Holy Innocents', Lahaina, and to consecrate the new Church. The two night services were very well attended, and we had hearty and I believe helpful services. Sunday morning, February 20, at 11 a. m. was the time set for the Consecration Service. It was preceded by a baptism which was immediately followed by the confirmation of three candidates presented by the Rev. F. N. Cockcroft. The combination presented the Bishop with the somewhat unusual opportunity of addressing the candidates and the good congregation which had assembled for these two services with the thought that as Baptism is the door which admits one into membership with the Church and therefore should be administered at the door, Confirmation, administered at the Altar, admits one into all the rights and privileges of a full member of the Church. The consecration service began promptly at 11 o'clock with the Church full. In the service, the Bishop was assisted by the Rev. F. N. Cockcroft, the priest-in-charge, and by the Rev. J. Charles Villiers, rector of the Church of the Good Shepherd, Wailuku. The sentence of consecration was read by the Rev. Mr. Cockcroft and then the Bishop proceeded to the Holy Communion, and preached on the text "What shall I render unto the Lord for all his benefits".

Acknowledgement was made to the Rev. F. N. Cockcroft, the Rev. J. Charles Villiers, Mr. D'Esmond, the architect, Mr. Burns, Mr. Fleming, Mr. Hussey, and others for their helpfulness in the building of the new Holy Innocents. The Church and Parish

House, while small, are very complete and beautiful. The new Church was necessitated by the fact that as the Rectory lot was separate from the lot on which the old Church stood, we had to pay heavy taxes on the Rectory lot. The Church was built from the proceeds of the sale of a part of the Rectory lot, which still leaves ample ground for Church and Rectory. When grass and trees have been planted and grow out, it will be one of the most convenient and beautiful sites in the Islands.

We take pleasure in extending a welcome to the Rev. Thomas B. McClement, who arrived in Honolulu on March 11 from Australia. He has gladly agreed to take temporary charge at St. Clement's Church while the Vestry is looking for a Rector. Mr. McClement began his ministry in the Presbyterian Church but entered the Episcopal Church and was ordained deacon by Bishop Spalding of Utah in 1914, and priest by Bishop Howden in New Mexico the following year. He has been a Locum-tenens in Sydney, Australia, for the past year.

Mr. W. J. Saunders, who was supervising architect in the building of the Royal Hawaiian Hotel and who has been singing most acceptably in the Cathedral Parish Choir, has presented the Cathedral with a beautiful sundial, made by himself. It is of a white composite material. It is being set in the quadrangle between the Cathedral and the Parish House. Our appreciative thanks are extended to him.

We regretted very much to see, in the newspapers, that a bill requiring a marriage license to be issued a few days before the marriage could be solemnized had been defeated or tabled in the Legis-

lature. We trust this information was not correct. It is hard to think of any more sane or salutary requirement than this, and certainly it exercises no hardship. A marriage so hasty that not even three days preparation is possible ought never to take place. It will almost inevitably land in the divorce court. Divorce is becoming such a tragedy in American life that something will have to be done. One of the best things that can be done, it seems to me, is to make hasty and ill-considered marriage more difficult. Some of the worst marital wrecks, in my experience, have come from hasty marriages where neither of the parties knew anything about the other. Personally I believe in fairly long engagements. If it is true, as a recent writer stated, that when two people fall in love it is a kind of temporary insanity, in which they lose all sense of proportion and sanity of judgment and for the time being are blind to the most glaring faults and incompatibilities, then what is more necessary than time enough to learn to know each other.

I clipped this out of a paper a few days ago and pass it on to you with the question, "Which are you in your Church?"

"Have you ever thought of the difference between a tree and a post? It is only a matter of life. Plant a tree and it begins to grow. Set a post in the ground and it begins to decay. The tree lives while the post dies." Again, which are you?

JOHN D. LA MOTHE,
Bishop of Honolulu.

An Italian Mission in Brooklyn, the Church of the Annunciation, the Rev. T. H. Mochino in charge, assumes its full missionary quota and has for several years paid it in full, increasing it each year.

EDITORIAL

The news stands and stores are crowded with magazines and periodicals,—good, bad, and indifferent. Probably it is true, as someone has lately said, that the average American gets his information and his inspiration from the daily newspaper and from the weekly or monthly magazine rather than from books. He claims he has no time to read books, and his attitude toward them is reflected in the reply of the man who asked a friend whether a book would be a suitable gift for a mutual acquaintance. "No", was the answer. "Don't give him a book; he's already got a book."

With all this magazine reading, we find it passing strange that our religious periodicals are leading so precarious an existence. Journal after journal of religion has "gone under" in the last year or two. Church people doubtless read, but apparently they do not read Church papers.

In the Episcopal Church, we are very fortunate in the quality of our journalism. Every type of religious thought found in the Church is ably reflected in one or more of our four principal weeklies. "The Living Church" is the organ of the "Catholic" group of Churchmen; "The (New York) Churchman" represents the liberals; "The Southern Churchman" the evangelicals, while "The Witness" stresses more the news of the Church, with very brief articles of general interest, and does not commit itself to a definite theological position.

In addition to these, the Publicity Department of the National Council publishes bi-monthly from September to June "The Church at Work," an extremely well written and illustrated summary of the progress of the Church.

This is distributed gratis. We sincerely trust that all the clergy make it available to their people.

Finally, but by no means least, there is "The Spirit of Missions", generally conceded to be the finest missionary magazine published anywhere, and at a cost of only \$1 a year. And there is, of course, your own Diocesan paper.

It is curious, that, although we could not go without the news of our city, our nation, or the world, we forego without much thought the news, local and general, of our Church. In the word of S. Paul, "Brethren, these things ought not so to be". In order to be a well-informed Church, every communicant should take and read regularly: (1) The Spirit of Missions, (2) the Diocesan paper, and (3) one of the general Church papers. The total cost would be just 50 cents a month—the price of three cigars or one movie. All together, now—send your subscriptions to

The Spirit of Missions, 281 Fourth Ave., New York City; and

The Living Church, 1801 Fond du Lac Ave., Milwaukee, Wis.; or

The Churchman, 2 West 47th St., New York City; or

The Southern Churchman, Richmond, Virginia; or

The Witness, 6140 Cottage Grove Ave., Chicago, Ill.; and

The Hawaiian Church Chronicle, 97 Merchant St., Honolulu, T. H.

Frequently we see in the Church papers that "St.'s Church is the recipient of a bequest of \$..... by the will of the late"

This makes us think of the privilege which people have of remembering in their wills the work of Christ's Church, which they have gladly supported during their lives. If we believe—as of course we do—that a certain per-

centage of our yearly income should be restored to God through the Church ought it not to be equally true of the resources we have accumulated during life?

It need not be a large gift in order to be useful. It may be given for a special purpose or not; as a gift or an endowment. But in whichever specific manner we desire, let us perpetuate our love for the Church and our service to it in parish, diocese, and world by bequeathing to it a generous portion of the property of which we die possessed.

And the time to make these arrangements is while we are still in health.

DISTRICT COUNCIL OF YOUNG PEOPLE'S SOCIETIES

An enthusiastic interest has been shown in the weekly Lenten services on Friday evenings from 5:30 to 7:00 at the Cathedral. For the first time, the District Council has sponsored such united services for the Church's young people, and the response has been very gratifying. At the first meeting about 20 were present, which increased to 50 at the second. The Bishop was the speaker on the first Friday and Miss Emily Tillotson on the second. Other speakers at later dates were the Rt. Rev. John McKim, the Rev. Donald R. Ottman, Mrs. Katherine Eddy, and the Rev. J. F. Kieb.

It is felt that many young people have come who would be unable to attend any other Lenten service. The different societies have taken turns in serving a simple supper in Davies Memorial Hall at 5:30, after which the young people adjourn to the Cathedral for a brief service of worship.

BRIEF HISTORY OF ALL SAINTS' CHURCH, KAPAA, KAUAI

By **THE REV. HENRY A. WILLEY**

The first vicar, the Rev. Henry Alpheus Willey, arrived on Kauai with his wife, on October 28, 1924.

The first service, consisting of Morning Prayer and sermon, was held in Makee Social Hall, Kealia, on the morning of Sunday, November 16, 1924, with 21 persons present.

The first baptism was that of Charles Leon Lane, infant son of Mr. and Mrs. C. L. Lane, and was held at the home of the parents in Lihue, on December 5, 1924.

The first confirmation class was confirmed by the Rt. Rev. John D. La Mothe, D.D., in Makee Social Hall, Kealia, on June 22, 1925. The class consisted of Dorothy K. White, Catherine M. Gentry, Ada M. Scott, Adele Lucas, Leon Joseph Lucas, George E. Mundon and Thelma Mundon.

The first marriage solemnized was that of Owen Chang Hee and Helen C. H. Lun, at the rectory, November 14, 1925.

The rectory of All Saints, Church was completed and first occupied by the vicar and his wife on June 30, 1925.

The first service was held in the newly completed building of All Saints' Church on December 6, 1925. The congregation present filled the building and many witnessed the service from the lanais. The music for the morning was furnished by the Kauai Hawaiian Chorus directed by Mr. Henry Waiiau.

The first baptism in the church building was that of David Anthony Corstorphine, infant son of Mr. and Mrs. J. B. Corstorphine, held on the morning of Christmas Day, 1925.

The first class confirmed in the new church building consisted of Edith J. K. Rice, Edith E. Sloggett, Florence E. Horner, Wallace M. Arakawa, Wallace

S. Tanaka, Mary K. P. Hayselden, Joseph Prigge, Violet K. Kaneakua and John K. Kaneakua. The service was held by the Bishop of Honolulu, assisted by the vicar, on Sunday, March 14, 1926.

The first marriage solemnized in the new building was that of Harry Seto and Jean Tung, on July 4, 1926.

The first committee of the mission appointed by the Bishop consisted of Mr. H. D. Sloggett, warden; Mr. W. Foster Horner, treasurer and clerk, Mrs. J. M. Senni and Miss Bernice Hundley.

The Church And Its Furnishings

The first gift made to All Saints' Church was a donation of five thousand dollars presented to the Rt. Rev. John D. La Mothe, D.D., by Mrs. Isabell Freeman and her sister Miss B. H. Buckingham of Washington, D. C.

The land on which the church and rectory stand, consisting of approximately five acres, was presented to the church by Mr. and Mrs. Henry Digby Sloggett. Among other generous gifts of Mr. and Mrs. Sloggett to All Saints' Church are two purple burses for the offering, fifty copies of the New Hymnal, and cabinet and table for the sacristry.

The silver communion service, consisting of chalice and paten, was presented to the first Anglican Church on Kauai by Her Majesty Queen Emma in the year 1883. When the work was abandoned a few years later this service was placed in the keeping of the Cathedral in Honolulu. It was sent to the vicar by the Rev. Canon Ault in November 1924 and was used in the first communion service of the new mission.

The Austin pipe organ is the gift of Mrs. S. W. Wilcox.

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NEWS OF THE PARISHES AND MISSIONS

HOLY INNOCENTS, LAHAINA

Last Sunday (Sexagesima) was a natable day for all who are interested in the work of our church here, because it was the culmination of events, beginning several years ago, which made it imperative that we abandon the old church property, and build a new church and Sunday School adjoining the parsonage, thus avoiding further taxation on our beach property.

Bishop La Mothe came to Lahaina early on the previous Friday morning for the purpose of conducting services for the Bishop's Crusade. He spoke earnest words to us in church on Friday and Saturday nights, and it was encouraging to see such a good attendance at both services.

On Sunday morning at 9:30 o'clock, in the presence of the Sunday school, the Bishop baptised little Dorothy Kealoha Brown of Honolulu, a great granddaughter of Mrs. Richard P. Hose of Honolulu, afterwards confirming Mr. and Mrs. Wm. Goo of Olowalu and Mrs. Henry Chung of Lahaina. The Bishop then gave a most instructive address on the significance and meaning of Baptism and Confirmation.

At 10:30 o'clock, in the presence of a splendid congregation, the choir and clergy were met at the front entrance of the church by the Vestry Committee, when the Service of Church Con- began, the Bishop reading the opening sentence of the 24th Psalm, with the clergy, choir and congregation saying the alternate verses. The Bishop in the chancel then proceeded with the exhortation and prayers after which the Sentence of Consecration was read by Rev. F. N. Cockroft, who also read the Epistle. Rev. J. C. Villiers of the Church

of the Good Shepherd, Wailuku, read the Gospel, and after the Nicene Creed and a hymn, also addressed the congregation, and in felicitous words spoke of those who had assisted with money or services in the erection of the beautiful and dignified structure dedicated to the service of God that day. The Bishop then delivered his sermon, which was a strong and earnest appeal for living one's religion and not merely believing it. Thus closed the third of his Crusade addresses which will leave a lasting impression upon the minds of those who listened to them.

It was pleasure to have Mrs. J. C. Villiers play the organ, and also gratifying to welcome so many friends from the Church of the Good Shepherd, Wailuku to the beautiful and inspiring services of the day.

The exterior of the Church, and also of the Parish House, is of "Bishopric" colored stucco. The interior of both buildings is of "Celotex," neatly and tastefully panelled. At the entrance to the Chancel is a pillar on either side of cement stone fitly ornamented—a slight suggestion of the two pillars in the porch of Solomon's Temple, though, of course, having no such ornate adornment.

The contract for the Church and Parish House, exclusive of extras, was \$8450. The cost of erection, including necessary additions, was about \$9000. The additions include a beautiful "Rose Window" of English stained glass, the gift of Mrs. H. P. Baldwin, the altar, the gift of Mrs. Hayselden, the bell, the gift of Mrs. F. J. Lowrey, and the Communion cushions, which are the gift of several Chinese communicants of Holy Innocents' Church.

ST. MARK'S MISSION

St. Mark's is glad to welcome back the priest-in-charge, Rev. D. R. Ottman. During his absence we had the services of Rev. James Kieb, who baptized twenty-four children and presented four for confirmation. The Rev. Messrs. Cullen, Hinckley and Doty also gave us their services. Bishop La Mothe celebrated communion twice and was with us three times in the evening. We appreciate the willingness with which these clergy gave us their services. Without them we should not have been able to carry on.

On Sunday, March 13, we had the privilege of a visit from Miss Tillotson. She spoke to the Church School about two missions in Alaska and told the children a story. It was a great pleasure for us to have her and we hope she will come again.

St. Mark's young people were hosts to the Diocesan Y. P. S. L. at the weekly meeting March 11. After a light supper the members went into the cathedral, where, after a brief service, Miss Tillotson addressed them. She spoke interestingly and inspiringly on the Church's program and particularly mentioned the work among the Dakota Indians. She expressed the wish that some of the young people might heed the call to the mission field where the harvest is so great.

Our Y. P. S. L. presented one of the three plays given by the Diocesan Y. P. S. L. to raise money for the expenses of a delegate to the conference at Asilomar.

We are unhappy to record the death of Eva Kaku. Mrs. Kaku was one of the first children baptized at the mission. She was a great help to the worker helping at different times in the kindergarten, Sunday School and Girl Scout work. She leaves behind four

little boys, the youngest a baby four months old, and her devoted husband George Kaku. Her memory will be cherished, her kindness and ready help unforgotten.

—M. B.

IOLANI NOTES

At General Assembly on March 10th, Miss Tillotson, the National Educational secretary of the Woman's Auxiliary, spoke to the students on Christian Citizenship. Miss Tillotson was very much interested in the student body and expressed the wish to be present when the oratorical contest is held next month.

* * *

On the evening of February 21st a theatrical night was held at the Parish Hall, which was given by the students assisted by Miss Lawson and Miss Huston. The Rev. Mr. Cullen had charge of the program. The hall was fairly well filled and every one pronounced the entertainment well worth seeing. It consisted of a short Latin play, a French song and an English comedy, besides a sleight of hand performer who was most thoroughly appreciated.

* * *

Mr. Clifford, a former instructor at Iolani, has given a silver cup for the champions in a volleyball series. The games will begin on Monday afternoon at 2 o'clock. There will be six teams from the 7th grade up who will participate and a good deal of class rivalry is expected.

Sixty-eight dioceses and districts out of eighty making definite pledges toward the deficit have completed their work. Bishop Lawrence urged that a definite effort be made to close up this deficit before next General Convention or sooner.

EPIPHANY CHURCH, KAIMUKI

The Young People's Fellowship, after a period of inactivity, has reorganized, elected new officers, and laid out an excellent program of educational and devotional meetings for the Sundays between now and the end of June. They also plan to make a corporate communion at least twice during Lent, and they have taken part in the Friday evening meetings at St. Andrew's Cathedral arranged for the young people of our Church in the city. The new officers are as follows: President, Mr. Stanley Hartman; vice-president, Mr. Harold Taylor; secretary, Miss Eunice Rhoades; treasurer, Mr. Stanley Schmidt.

At the annual meeting of Epiphany Men, held on March 13th, Mr. Lewis B. Reeves was re-elected president. The other officers chosen were Mr. Harold C. Hill, vice-president, and Mr. Robert S. Frazer, secretary-treasurer. The club reported an interesting and prosperous year past, with much really constructive service rendered to the parish. There are now 29 members.

Lenten services have been moderately well attended, and will doubtless improve as Lent continues. The Auxiliary is holding bi-weekly sewing meetings to make new vestments for the choir, and to do Auxiliary box work for the Philippines.

On Sunday, March 13th, the congregation had the pleasure and privilege of having as the special preacher the Rev. F. N. Cullen.

A lantern equipped for showing many types of slides and films has been purchased by the Sunday School for its use and the use of the parish. A large number of Biblical pictures accompany the lantern, which will thus be most useful in Sunday School and other religious education projects.

ITEMS OF LOCAL INTEREST

The 25th Annual Convocation of the Missionary District of Honolulu will meet on the stated date, the last Saturday in April, which this year is Saturday, April 30th.

Miss Hilda Van Deerlin, the head worker at St. Mary's Mission Home and Day School, on March 16th for a vacation on the mainland. Miss Van Deerlin will visit relatives and friends in California, and will return to Honolulu about the first week in June.

The Committee on Religious Education invites the gift of a book case capable of being locked, in which to place its Sunday School Teachers' lending library. Anyone who has in attic or cellar such a bookcase will please communicate with the Rev. Mr. Hinckley, at Iolani School, and we shall be glad to send for it.

Perhaps for the first time in the history of the present Church, a Sunday evening service was held in the Church of the Good Shepherd, Wailuku, Maui, on Sunday, February 13, (the day of the consecration of Holy Innocents' Church, Lahaina), at which Bishop La Mothe was the preacher. There was a good congregation to hear the Bishop's sermon of practical wisdom and spiritual helpfulness.

To follow Lahaina Church article:

Berkeley Divinity School, moving from Middletown to New Haven next year, expects to build a hostel and hopes to rent apartments in it to missionaries on furlough, which would make courses in the Divinity School and in Yale available to the missionaries, and would also provide for the Seminarians valuable opportunity of contact with the missionaries.

WOMEN'S AUXILIARY

The visit of Miss Emily Tillotson, National Educational Secretary of the Auxiliary, has greatly added to the interest in the educational work of the local Auxiliary. It was thought that a fairly heavy program had been laid out for her, but she has asked that she be given anything that will bring her into the closest possible contact with the work here. She has so much to give, and is so gracious and willing to help in forming classes and study groups, that every Churchwoman should make the opportunity to hear her.

On Thursday, March 3, the Diocesan Auxiliary welcomed Miss Tillotson at an informal reception in St. Andrew's Parish Hall. She spoke briefly of her work and was introduced to everyone present. Tea was served in front of the cloisters.

On Monday mornings at 9:30 the Normal class for leaders meets with Miss Tillotson. The subject is the method of leading a discussion group. It is intensely interesting, and brings out much keen and valuable discussion. On Wednesday evenings at St. Andrew's Parish Hall, Miss Tillotson speaks to both men and women, using as her subject "The Church's Program". It is a subject which every member of the Church should study in order to know what his Church is aiming to do.

Fridays in Lent are being devoted to sewing for our box for the Philippine Islands. Every branch has been well represented. At noon, different branches take turns in acting as hostesses, and a sociable hour is enjoyed with a light luncheon. At 2 o'clock Miss Tillotson conducts her class on the study of the rural Church in America, using as the text book "Beyond City Limits," by the

Rev. F. D. Goodwin, secretary for Rural Work in the National Council. The class has been very well attended, and is most interesting.

Miss Tillotson has also met with various groups of the young people's societies, with St. Mark's Sunday School, and with several branches of the Women's Auxiliary.

Besides speaking to members of this Church, Miss Tillotson has had several requests from other denominations. She gave a most inspirational talk on "Prayer" to those present at the World-wide Day of Prayer for Missions service in the Christian Church. She has also spoken at the annual meeting of the Women's Board of Missions of Central Union Church, and to the Central Committee of Community Welfare.

The District Branch of the Auxiliary asks your prayers and your gifts for St. Mary's Mission, and for St. Paul's Mission, Makapala, Hawaii. There is still a debt of about \$2000 on the new parish hall at the latter place which must be paid off very soon. Until that debt is paid, the Auxiliary will continue to consider St. Paul's our special work.

Canon Peter Green has dedicated for its special purpose the southwest portion of St. Paul's Church, Kensal, Manchester, to be known henceforth as "The Missionary Corner," where will be found a lending library, collecting boxes, books and cards, and free literature of the various missionary societies, the special objective being to enlist the interest and support of the young.—London Diocesan Magazine.

NOTES FROM THE NATIONAL COUNCIL MEETING

The first year of the "Pay-As-You-Go" plan is closed. Here are some of the results:

1. The National Council will close its books for the year with a small surplus without using as current income the principal of any undesignated legacies.

2. Out of 97 dioceses and districts to which quotas were allotted 49 have paid their full share of the budget. In 1925 there were 32 dioceses which paid the full budget quota.

3. The Council has received from 74 dioceses the amount they told the Council to expect, while four others met their budget quota but failed to pay an expected surplus.

4. The dioceses told the Council to expect \$3,057,934 (corrected figure). The dioceses paid \$3,028,983.51 making a net shortage of \$28,950.49. This shortage has been made up by savings, in excess of earlier estimates, in operating expenses.

For 1927, the statements received as to what the dioceses and districts expect to pay in 1927 have necessitated reductions in appropriations amounting approximately to \$250,000.

(Continued from Page 5)

The brass altar and the processional cross are the gifts of the Woman's Auxiliary of St. George's Church, Griffin, Georgia, of which parish the vicar of All Saints' was rector before coming to Kauai.

The brass altar vases are the gifts of Mrs. Charles M. V. Forster in memory of her husband, Mr. Charles M. V. Forster.

The brass eucharistic candlesticks are the gift of Miss Edith Hanson.

Two cut glass cruets and a silver topped cut glass bread box for the communion service are the gifts of Mrs. Eva Mitchell Goddard, of Griffin, Georgia.

Two other small-cut glass cruets and two small brass vases are the gifts of the Rev. Hugh E. Montgomery, St. John's Church, Stockton, California.

The gold leaf cross on the church building is the gift of Mr. G. A. Hanson, Uplands, California.

The altar prayer book is the gift of Mrs. William Grote.

The concrete font is the gift of the Daughters of St. Stephen, St. Stephen's Church, Pittsfield, Massachusetts. Design and labor for font were donated by Mr. Pugh and the shop pupils of Kalaheo school.

The lectern and Litany desk are the gift of Mr. and Mrs. Albert Horner, Jr.

The Bishop's chair was presented by Mrs. Albert Horner, Sr.

The brass altar desk is the gift and workmanship of Mr. M. E. Crosman.

The Rector's chair is the gift of Mr. and Mrs. W. Foster Horner.

The hymn board, credence table, Rector's stall, aisle carpet, communion cushions, pew kneeling cushions, cushions for Litany desk and clergy stall, vestry curtain, rugs for chancel and study, and furniture for Rectory and study are among the gifts of the Women's Guild of All Saints' Church.

Altar linens and silks have been presented by the Altar Guild of St. Stephen's Church, Pittsfield, Massachusetts; by the District Auxiliary of Honolulu, and by the Rev. Bert Foster, St. Mark's Church, Uplands, California.

Helen Keller acted as sponsor for a baby baptized in Trinity Chapel, New York, in January. The baby was the child of deaf-mute parents.

"THE CHRIST OF THE INDIAN ROAD"

By THE REV. F. N. CULLEN

It is true that all the moral and spiritual teachers of the world have come out of the East. And as we read Mr. Stanley Jones' book "The Christ of the Indian Road," we are inclined to entertain the belief that Western Christendom will have to go to the East to get from the people of India our own Christ Interpreted as the true Spirit alone can interpret Him. India will never accept the ethics of our Christian teaching nor our modern western civilization which we claim to be based upon it, and Mr. Jones is quite right when he makes this assertion. We do not understand the temper of the East. The Oriental must have a religion that may be daily lived, daily expressed. And so it is that the author of "The Christ of the Indian Road," has found that it is not our Christianity that India wants, but that she does want the Christ of God. Here she has verily stumbled upon "The Pearl of Great Price." Christ can do more for the heart-hungers and the social ills of India than all the doctrine and discipline and institutions of Christianity can accomplish which the Occident has built up around the Divine Jesus of Nazareth. The people of India wish to be Christ-like, but they do not wish to be identified with modern Christianity, and they point to such men as Mahatma Gandhi and Dr. Rabindranath Tagore as truly Christ-like men.

Every religion must have two phases, a ceremonial or exoteric side and a spiritual or esoteric. No religion is worth the name that does not possess these two qualities. A neophyte is carefully instructed for initiation, and then he is led into the mysteries of the religion, where he receives spiritual illumination. St. Paul, the Christian

mystic, speaks of himself as "a steward of the mysteries" and again he says, "and though I understand all mysteries." St. Matthew quoting the words of our Lord says, "it is given to you to know the mysteries." That is what India wants, as Stanley Jones has discovered and is endeavoring to give them. He himself has been with Jesus, for it is only an initiate, one who has met the Lord, who can speak of Him with such power and convincing assurance. In other words, only those who have been led into the mysteries of esoteric Christianity can ever know the length and the breadth and the height and the depth of the love of God, and how sweet is the service of the Lord. Yes! India wants Christ, the esoteric Christ, the Christ within the heart, the Christ who shines out in the life, so that others say of those who find Him, "these have been with the Lord."

There are a few statements made by the author which force one to the conclusion that he has not read deeply into the philosophy of Eastern religions. For instance, he speaks of the goal of Buddhism and says, "Be disillusioned; annihilate thyself." After faring far afield for more than a score of years, in the study of the great religions of the East, we return to say that Mr. Stanley Jones has missed the truth here. And may we add that Dr. Dwight Hillis, Dr. Parkes Cadman and Dr. Shannon, known as the Triumvirate of the American pulpit, are unanimous in the verdict, that if Christianity has a rival it is Buddhism, esoteric Buddhism with its highest Heavens, where, perfect in body, soul, and spirit, man shall be at one with the Father. That is the AT-ONE-MENT, or the atonement as taught by Buddhism; and that certainly does not savor of annihilation or extinction of individuality. If we may be permitted to present the tenets

of Buddhism, and the true import of its esoteric doctrine on this point, it might be stated thus: "Be disillusioned, but find thyself; and then lose thyself again in service to thy fellow man, and so merit the right to Nirvana or bliss immortal."

Then the author alludes to a certain teaching of Islam and Buddhism. He takes the Kismet of Islam and the Karma of Buddhism and makes them synonymous, another striking evidence of his lack of knowledge of the deeper philosophies of those religions. Kismet, as taught by Mohamet, is simply Fate, a resistless force against which a soul struggles in vain. So it is that we speak of the sons of Islam as fatalists, and fatalism as we know breeds fanaticism, one of the marked proclivities or idiosyncrasies of the Moslem. But Karma is quite another thing. Christ stated the Karmic law when He said, "Whatsoever ye sow, that shall ye also reap." It is the resultant effect, for whose cause we are individually responsible. And furthermore, there lies within the capacity of each man the power to change his own Karma—something that cannot be done with the Kismet of Mohamet.

Mr. Jones concludes his remarks on Karma by saying, "Karma must be replaced by the Cross." But the truth will always remain that Karma is the Cross itself, and a cross of our own making; and the more cheerfully we bear that Karma, the lighter that Cross shall become. So we must here say that the Cross will never replace Karma, because Karma is the Cross.

We furthermore notice that the author of "The Christ of the Indian Road" alludes to Mr. Krishnamurti, the young Hindoo protege of Mrs. Annie Besant, the president of the Theosophical Society, and says, "God help us if he be the young man we must look to for a

message to our immortal souls." We would remind the writer of what was said by His own people to our Blessed Lord, and that His critics were not particular in the choice of their language. They called Him "wine bibber," "friend of publicans and sinners," "an associate of Beelzebub, the prince of devils." Yet that did not rob the Lord of the glory that was His, and is His today. The fact of the matter is that we are too close to Krishnamurti to see him as he is. The acid test of time and perspective must be applied, and until then no man can judge him. "Why should it be a thing impossible," we ask again, as it was asked 2000 years ago, that God should raise up a young man to fulfill His behest, to come among us, and once more to speak the words of Truth and Life to a morally and religiously indifferent world? If Krishnamurti's work be undertaken with the aim of personal aggrandisement, it will perish. But if he speak through the inspiration, and with the power of the Holy Spirit, then in all the denunciations and scurrilous criticisms we hurl at him, we merely beat the air. Of course we are again acting along the lines of our group-thinking. We are inextricably caught in the meshes of an un-christian, selfish and intolerant attitude toward others, an attitude that is a distinct product of our generation, an attitude whose roots lie buried deep in the sin of our day, pride of intellect. If a philosophy be advanced that does not "jibe" with our institutions or our thinking, we score it and relegate it to the waste heap of ridicule and contempt. This is not a Christ-like spirit, not a Christ-like tolerance.

We hasten to admit, however, that Mr. Stanley Jones is giving himself, as a true mystic, wholeheartedly to the work of showing the deeper esoteric

(Continued on Page 14)

MISSIONARY APPORTIONMENT FUND

Receipts to Feb. 15, 1927.

	Apportionment	W. A. & Jr. A.	Sunday School	Parish	Total Receipts	Convocation Expense Fund	
						Assessment	Received
St. Andrew's Cath. Parish	\$4,500.00	.....	.....	\$377.92	\$377.92	\$350.00	.....
St. Andrew's Hawaiian	500.00	.....	.....	250.00	250.00	52.50	.....
St. Peter's	525.00	.....	.....	.....	.....	29.25	.....
St. Clement's	300.00	.....	.....	30.50	30.50	52.50	.....
St. Elizabeth's	275.00	.....	.....	60.00	60.00	17.50	.....
St. Luke's	200.00	.....	.....	52.60	52.60	17.50	.....
Holy Trinity	125.00	.....	.....	.....	.....	7.50	.....
Good Shepherd	100.00	.....	.....	.....	.....	6.00	.....
Holy Innocents', Lahaina	150.00	.....	.....	.....	.....	11.75	.....
St. John's, Kula	150.00	.....	.....	.....	.....	11.75	.....
Holy Apostles', Hilo	200.00	.....	.....	.....	.....	29.25	.....
St. Augustine's, Kohala	100.00	.....	.....	42.35	42.35	17.50	.....
St. Augustine's, Korean	25.00	.....	.....	.....	.....	7.00	.....
St. Paul's	200.00	.....	.....	.....	.....	22.25	.....
St. James', Kamuela	100.00	.....	.....	.....	.....	11.75	.....
Christ Church, Kona	50.00	.....	.....	.....	.....	6.00	.....
Paauilo	100.00	.....	.....	.....	.....	6.00	.....
St. James', Papaaloa	50.00	.....	.....	.....	.....	6.00	.....
West Kauai Mission	225.00	.....	.....	.....	.....	17.50	.....
All Saints', Kapaa	35.00	.....	.....	.....	.....	6.00	.....
St. Andrew's, Priory	35.00	.....	.....	.....	.....	6.00	.....
Iolani School	60.00	.....	.....	.....	.....	6.00	.....
Waiohinu	100.00	.....	.....	.....	.....	10.00	.....
Loose Offering	.....	.....	.....	.....	.....	.....	.....
Tom May Endowment	.....	.....	.....	.....	.....	\$707.00	.....
Epiphany	.....	.....	.....	20.00	20.00	.....	.....
St. Mary's	.....	.....	.....	.....	.....	.....	.....
St. Mark's	.....	.....	.....	.....	.....	.....	.....
	\$8,095.00	.....	.....	\$833.32	\$833.32	.....	.....

DISTRICT REGISTER

Baptisms

At EPIPHANY CHURCH, Kaimuki, Feb. 27—Jean Jennie Pope, Evelyn May Giddings. March 3—Florence Lucille Grace, Willard Robert Grace. By the Rev. E. S. Freeman.

At HOLY INNOCENTS' CHURCH Lahaina, Feb. 20—Dorothy Kealoha Brown. By the Rev. F. N. Cockcroft.

Confirmations

At SCHOFIELD BARRACKS CHAPEL, Jan. 21—Gertrude McSpadden Collier, James Vestie Collier, Leigh Allison Miner, Thomas Hutchinson Savage, Gordon Winlock, Seward William Hulse, Allan Douglas Hulse. Presented by the Rev. J. Burt Webster.

At HOLY INNOCENTS' CHURCH Lahaina, Feb. 20—William Goo, Mi-

sao Goo, Eliza Chung. Presented by the Rev. F. N. Cockcroft.

Marriages

At ST. ANDREW'S CATHEDRAL, Feb. 17—William Peter Kruse, Jr., and Martha Engel. March 1—Donald Leslie Lee and Evelyn Elizabeth Trevenen. By Canon William Ault.

Burials

At ST. ANDREW'S CATHEDRAL, Feb. 13—Rose Makee Tenney. By Bishop La Mothe. Jan. 20—Richard Searle. Jan. 30—Kenneth Harry Hewett. Feb. 4—William M. Neal. Feb. 25—William Noble. Feb. 27—Henry Jerry Harrison. March 11—Lewis Edwin Capps. By Canon William Ault.

At HOLY INNOCENTS' CHURCH, Lahaina, March 8—Roberta Katherine K. S. C. Leong Chong. By the Rev. F. N. Cockcroft.

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mysteries of Christianity to the people of India, and that the Holy Spirit has gone before him, and is opening the minds of his hearers—those other sheep of the Master's fold—so that they are hearing His voice as they have never heard it before. So we conclude that to be Christ-like is the cure of the world's sins and sorrows, its misjudgments, its unholy criticisms, its colossal ignorance

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