

# Hawaiian Church Chronicle

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## RELIGIOUS EDUCATION NUMBER

### AN EDITORIAL

### “What of the Sunday School?”

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Rev. Thomas B. McClement

Rev. T. R. Hinckley

Sister Olivia Mary

Rev. Wm. Ashe-Everest

Deaconess Sarah Swinburne

Rev. Logan A. Pruitt

## WHAT OF THE SUNDAY SCHOOL?

### An Editorial

It has for a long time been increasingly evident to thoughtful observers that all is not well with that portion of the traditional educational policy of the Church which we call the Sunday School. Of late years some of our best minds have been concentrating on the problem of how to improve our Sunday Schools with respect to curriculum, equipment, teaching, and extra-curriculum activity. In fact, about every feature of the Sunday School, or, as we are urged to call it, the Church School, has come in for review and drastic criticism. Our Christian Nurture series of lessons has been written, revised, and rewritten until it ranks quite on a par, probably, with like material elsewhere. Week-day religious activity, work in the "five fields," teacher-training, worship,—all these have had attention and study.

Yet a great many, probably including most of the experts who know most about the matter, are still profoundly dissatisfied with the results we are securing. Gloomy predictions are not wanting. Many are saying that the average Sunday School in its present form does not produce enough results, either in the building of Christian character, or in Church membership, to justify the amounts of time and money expended on it. It is an open question whether we could not get better results some other way with the same expenditures of funds and energy.

What, specifically, is wrong with our Sunday Schools, taking them generally throughout the Church? We think at once of several things. First, its teachers are untrained. Sometimes they are untrained in the theory and practise of teaching, which is most unfortunate. More often they are untrained in

religion itself, which is absolutely fatal. We do not mean that only theological seminary graduates are equipped to teach Sunday School, as we once heard a parson maintain. But we do mean that properly equipped Sunday School teachers should know something more about the Bible than that it contains stories about Adam and Eve, Joseph, Moses, and David and Goliath; something more about the Church than that it uses a Prayer Book; something more about Jesus than that He was born in Bethlehem, fed 5000 people, raised Lazarus, was crucified, and rose from the dead the third day. The average Sunday School teacher conducts her class as if there were no such thing as a modern view of Biblical inspiration, or a reconciliation of faith and science, or a social gospel for today. We teach children Bible stories,—or at least interpretations of stories—which they will certainly have to unlearn or greatly modify in high school and college. Our teachers need to learn today's faith before they can rightly undertake to teach today's children.

Second, its equipment is pitifully inadequate. Literally not one parish or mission in a thousand has or can possibly have Sunday School equipment as regards class-rooms, maps, furniture, texts, and reference books which is more than 50% efficient when compared with the day school equipment which the pupil sees and uses five days a week. And the impression of inferiority thus presented to the child tends at the very outset seriously, even if unconsciously, to prejudice him against the Sunday School and all its works.

Third, the Sunday has not the co-operation and backing of the home as the day school has. Monthly letters to

parents, personal visits (when infrequently they are made), parent-teacher associations,—these, and all the other devices we have seen tried hardly indent the prevalent indifference of the ordinary Episcopalian home as to the child's regular Sunday School attendance.

Still other things might be mentioned,—volunteer teachers, irregular and tardy, unreal or purely formal periods of worship, imperfect coordination with the parish life. But enough has been said to suggest the gravity of the problems that face us in the religious education of our children.

Is the Sunday School doomed? In its present form we, personally, are inclined to think that it is. It labors heroically under practically insurmountable handicaps against which it is fighting a steadily losing battle in most parishes, compared to the challenge of the opportunities which face it. Of course, we do not doubt for a moment that the constructive religious education of our youth must and will go on. We should be recreant to our Christian trust if we did not insist that it shall. But it may well be that a shift of front is necessary.

The week-day religious education movement is sweeping the nation in waves of tremendous progress. We Episcopalians have had relatively little to do with either its origin or its spread, but the time has come when we must take more account of it than we have done. Briefly, what it does is to recognize, as enlightened communities are coming everywhere to admit, that religion is as much a part of a child's proper education as arithmetic. Therefore, though the State will not sanction the teaching of sectarianism of any sort, it will do and does one of two things. Either it will permit non-sectarian

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## THE SUNDAY SCHOOL IN PAROCHIAL LIFE

By Deaconess Sarah Swinburne

Perhaps the basic attribute of modern American life is the primary position given to education; indeed our civilization may be said to be built on free and compulsory public instruction. It will be found that a very large proportion of the taxes in each state are spent on educating our children: in our own territory over fifty percent of the public revenue is used for this purpose.

Very evidently then there can be no doubt about its importance. A doubt however does arise as to whether sufficient weight is attached to instruction in the fundamentals of the Christian Religion; in other words, whether our Sunday Schools are receiving the support which is their due.

If the state school is the institution which trains the young citizen in an appreciation of his duty and responsibility as a citizen of America it is equally true that the Sunday School by its training develops those traits which will tend towards the living of a godly and Christian life. Granting that we are a Christian nation this aim is of the first importance.

The Parish Sunday School is the Church's means of teaching the child those things he should know "for his soul's health." It is a mistake to assume that the regular Sunday sessions are the only way the Church School has of attaining its object; a great deal of its program is accomplished on week days and in cooperation with the home.

The result of a proper Sunday School training is the making of men and women whose lives are filled with the joy of carrying out the Master's command to "go into all the world and preach the gospel."

What work in the parish can be of more importance?

## REV. J. CHARLES VILLIERS PASSES

The Rev. J. Charles Villiers, rector-emeritus of the Church of the Good Shepherd, Wailuku, Maui, passed to the fuller life on the morning of Monday, February 27th, following an operation. He had been ill for some weeks, in fact almost ever since his retirement at the beginning of this year.

Private services were held the same day in Honolulu for relatives, the clergy of the city, and close personal friends, Bishop LaMothe officiating, and Cannon Ault assisting. Funeral services were held in the Church of the Good Shepherd, Wailuku on Tuesday, February 28th, with the Bishop officiating, and the church filled with a sorrowing crowd of Mr. Villiers' many friends from the parish and city where he had spend the last 14 years of his ministry. Burial was in Makawao cemetery.

The Rev. J. Charles Villiers was born in Edinburgh, Scotland, July 10th, 1858. He received his education and theological training in England, where he was ordained to the Congregational ministry at Coventry in May 1886, after having spent the three preceding years as assistant minister in Stratford-on-Avon, where he and Mrs. Villiers were married July 14th 1885. Mr. Villiers was Pastor of a parish in Coventry until June 1890, when he and his family came to the United States.

In 1891 he was awarded a scholarship for graduate studies at Harvard Divinity School, but did not take advantage of it. Later, however, he pursued courses of special studies at Yale Divinity School.

Before he was ordained a Priest of the Episcopal Church he held several pastorates in the Middle West and in New England. For ten years or so, he was pastor of the First Congregational Church in Old Lyme, Connecticut, a

## "FINDINGS IN RELIGIOUS EDUCATION"

If you have not already subscribed to "Findings in Religious Education," the magazine of the national Department of Religious Education, you may secure a sample copy by sending your name and address to Mrs. Richard B. Kimball, 281 Fourth Avenue, New York.

"Findings" is published quarterly and serves to keep the local parishes informed of the policy and work of the national department. It contains articles by people in various parts of the country who have had successful experiences in religious education; book reviews by many leaders in various branches of Church life; and news notes describing the work and explaining the purposes of the department.

If you are associated with one or more children in any religious endeavor, whether as parent, Church-school teacher, or anything else, "Findings" is for you. To it you are invited to send your ideas and confide your problems. In it you will find the ideas of others who like you are trying to help one or more children to find God.

The subscription price is fifty cents a year.

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New England town celebrated as a gathering place for leading American artists, but more celebrated for its fine old colonial Church built from plans of Sir Christopher Wren, and the model for the new Central Union Church in Honolulu.

Before coming to Hawaii, Mr. Villiers was rector of St. Mark's Church, Caspar, Wyoming, for several years.

In 1913 he came to Hawaii to take charge of the Church of the Good Shepherd, Wailuku, Maui, of which Church he was rector until the beginning of this year, when he became its rector-emeritus.

## VALUES FOUND IN CHURCH BOARDING SCHOOLS

By The Rev. T. R. Hinckley  
Principal, Iolani School

It is interesting to note what Professor Ellsworth Huntington has to say regarding the children of missionary parents. "If a child," he says, "were allowed to choose his own parents the very best choice he could make would be those in missionary service." In comparing the list of Who's Who in America it is found that the sons of missionaries have 2,400 times the chances that unskilled workmen have in their contribution to human welfare.

Dr. Huntington does not draw the conclusion that it is simply a matter of heredity but rather the rigorous training along spiritual lines in childhood.

No person could admit that an education is the only necessary thing in life to bring success. If a man has evil propensities an education only makes him more dangerous to society because a trained mind enables him to execute greater crime. The prisons are full of such people.

Psychologists never seem to agree upon just what proportion of character traits we inherit and what we acquire through environment. Those who have a long line of illustrious ancestors are prone to think that their elevated station in life is due to heredity while the one brought up in the gutter who earns his crust of bread selling newspapers and in after life receives at the hands of his fellowmen the highest gift they can bestow upon him, is little concerned with either heredity or environment, for he was no illustrious ancestors to brag about or pleasant memories of childhood. But one thing he undoubtedly has whether he can account for it or

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By Sister Olivia Mary  
Principal, St. Andrew's Priory

Of what value are Church boarding schools? Do they justify their existence? Or would it be well for the Church to discard them, use the funds so liberated for welfare work and Church extension, and leave education for the State?

If education can be considered something less than character-building, then there might be reasonable room for doubt about the matter; for obviously a "big business" like our public school system is more economical and efficient than our independent, relatively unsystematized Church Schools. Nor do I mean to imply that all State educators take this narrow view of education. On the contrary, the strongest emphasis is being given to this very thing,—character building and the inculcating of high ideals of citizenship and personal conduct in the children. But necessarily, in our public schools, this must be done with the minimum of religious emphasis. That this program is not being carried on entirely unsupported by religion is noteworthy among educators, among whom there is frank acknowledgment of dependence upon religion, even upon the Christian religion, both for ideals and for motive power.

But there are more or less well-defined limits beyond which the public school principal and teacher may not go. These limitations, however irksome they may be to the individual, are the necessary safeguards of the democratic principle of liberty of conscience for which we all stand in America. With all our Jewish and other non-Christian citizens, to say nothing of the differences of belief among Christians, one can-

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not see how the public schools could go much further than they are doing in the matter of religious education, especially where they are cooperating with local ministers to give school time to week-day religious instruction.

But does this curtailed, restricted handling of the great truths about God and man and the relationship between them suffice? Not if we hold, as I shall take for granted we do, that Christian character (by which I mean Christ-like character) is the highest type of character, and therefore our goal. Under one condition only could such meager training in religion be sufficient, a condition which does not exist for the vast majority of our children. I am, of course, thinking of a home founded on religion, in which religious nurture would have its rightful place and be given all the emphasis due it. How many homes, even of those who are Church members, are of this description?

The Church boarding school endeavors to combine home and school, and because it is a Church institution is able to approximate that ideal home which I have described. We are told that it is really quite impossible nowadays to have family prayer in the home; it simply does not fit into our modern schedule. But everyone takes it as a matter of course that the Church school should have its daily services, short though they may be, of prayer and praise. It causes no comment from parents or pupils; it is not considered pietistic or "queer"; it is just "the custom in Church Schools." And it continues to exert its influence. The same might be said of grace before and after meals, and of classes in religious instruction; they are expected and accepted, and quietly they do their work.

In numbers, our Church Schools reach and influence very, very few, but their value, in my opinion is in propor-

### THE N. A. T. A.

These cryptic letters stand for "National Accredited Teachers' Association," a division of work of the Department of Religious Education, to which is committed the task of teacher training for our Sunday Schools throughout the Church.

The aim of the N. A. T. A. is to provide facilities by which every Sunday School teacher, no matter how isolated the parish or mission in which she works, can train herself to do better work for and with the children committed to her care. If no diocesan or parish training school is available which she can attend, correspondence courses are offered having all the same advantages except that of personal contact with the teacher. Credit is given for the completion of each course and a diploma offered for the satisfactory completion of 12 such units.

The N. A. T. A. is represented in Honolulu by the Board of Religious Education. Three annual Teacher Training Institutes have been held under the direction of this Board. As a result of these Institutes, Honolulu ranks second in the entire Eighth Province of the Church in the number of persons holding either diplomas or credit toward diplomas. Eastern Oregon is first, with twelve holders of diplomas and 50 having part credit. Honolulu takes a good second, having six diploma-holders and 36 with more or less credit toward that standard.

tion to their intensive influence. Our danger is in not making the most of our opportunity, which is not that of merely holding up ideals (the public school teacher can do that) but of guiding young lives in the practises of Christian living as the outward expression of Christian convictions. What better agency have we for this than our Church boarding school?

**ON BEHALF OF THE CHILDREN**

By the Rev. Wm. Ashe-Everest.

This is the children's age. More time, more thought, and more energy are in this generation being given to the study, development, and discipline of children than has ever been systematically attempted in any past century. The seed-thoughts on this subject scattered by Christ upon the soil of the first century are coming to blossom and fruitage now in the twentieth. Emerson quotes an old gentleman as saying that all his life had been spent in a most unlucky time of transitions, for when he was a boy the greatest respect was paid to old age, and now that he was an old man the greatest respect was paid to children!

In our churches this respect paid to children has been peculiarly focused upon the Sunday School. "Sunday School children" is the familiar phrase. On the other hand, the expression "Church children" is an unfamiliar one, and calls for some comment and explanation. In our modern society, children of professing Christians seldom go to Church during their best habit-forming years, while, conversely, Christian parents frequently neglect the Sunday School during their best service-giving years. In this manner, parents and children of Christian homes are serving God along separate parallel lines which, as we know, never meet. The Sunday School line is the shorter line, but it has no regular terminus at the Church door. On this short line walk thousands of children who do not have so much as a birthright in the Church. It is possible for these children to pass along this line quite at one side of the Church, and so out into the world, without any practical knowledge of the Church services, sermon, or sacraments. If any of these children are brought to a sav-

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**HONOLULU CHURCH WORK IN  
"MOVIES"**

As an experiment in visual education in the Program of the Church, the Department of Missions selected Honolulu as the subject of a moving picture film to depict the Church at work here in this missionary field. The Rev. John W. Irwin, of the Department of Publicity, accompanied by Mr. Charles E. Welch of Philadelphia, cameraman, spent about three weeks in the Territory in February, taking pictures of our work in Honolulu and vicinity, and on the island of Hawaii. All of our churches and missions on these two islands were visited, and pictures made of Sunday School groups, showing racial make-ups, as well as many other groups. The completed film, which will consist of three reels, will be shown for the first time at General Convention in Washington, D. C. this fall, after which it will be available for general distribution.

**A LETTER FROM THE NATIONAL  
COUNCIL**

My Dear Bishop LaMothe:

On behalf of the National Council, I want to express to you, and through you to the District of Honolulu, our very deep appreciation for the support rendered by your District to the work of the General Church during the past year.

You have sent to us during the year the full amount of the Budget quota assigned to your District for the year 1927, and by this splendid support have contributed largely in making it possible for us to close our books for the year with all bills paid.

With sincere regards and all good wishes, I am.

Faithfully yours,

Lewis B. Franklin  
Treasurer.

## THE BASES OF RELIGIOUS EDUCATION

By the Rev. Thomas B. McClement

The need of religious education is being recognized on every hand. We have come at long last to believe that something must be done to quicken in the youth of our schools, colleges, and churches a more intensified and scientific study of religion. The drift of the time is away from the Sunday School, and to a greater or less extent away from the Church. We are face to face with a real crisis in religion, and if we fail to interest the young in the study of the ancient oracles we shall have done very little to guarantee the perpetuation of the Church.

Of course the Church will be perpetuated, even though we fail in doing our duty, for while the work of commending the Gospel to others depends largely upon the consecration of the individual and the organized Church to which he belongs, the Head of the Church will not fail nor be discouraged, even though the times seem unsympathetic to the revelation which He gave and to which His disciples seem apathetic and unconcerned.

Many parents apparently do not seem to realize the need of religious education as fundamental to the normal development of the child. Perhaps they have not thought out the problem sufficiently from the standpoint of religious psychology. What is the nature of the being in whose religious education we are so profoundly interested? If we can get a clear idea in regard to his personality, perhaps we can see the problem from a new angle, and thus see the part religion plays in the evolution of his consciousness.

He is not the simple little creature we once thought him to be. He has a marvellously complex physical body, the mysteries of which we are just be-

ginning to understand. It would take us too far afield to go into a detailed description of the miracle and marvel of the body, but we ought to realize the respect and reverence we owe our bodies, knowing that they are the temples of the living God, and have been consecrated in our Baptism to holy use,—the service of the living God Who gave them.

But man is more than a mechanism; he is a soul as well. He is a psychological reality as well as a physiological entity. He is mind as well as brain. He is capable of thought as well as of feeling and of action. The glory of man lies fundamentally in the realm of the mental and the spiritual. We expect more of him because he belongs to a higher order of creation. If the animals are endowed with mind, it is not the kind of mind that we are familiar with. We read of mathematical horses and have sometimes seen them in circuses, but their alleged mathematical knowledge is not the kind found in a mathematics classroom. They cannot go beyond a certain point, and that a very elementary one.

But the child is endowed with vastly greater capacity, and his intellectual endowment is what stamps him as a being made in the image of the Infinite. It is a great honor to be endowed with that kind of mental superiority, and the recognition of that fact carries with it the assumption of a unique responsibility. If we were made in the image of the living God, we must have been made for a purpose, and that purpose is to realize all the possibilities of our selfhood. We are born with a great many instincts, and religion is one of these, and not by any means the least important of them.

The religious education of the young, therefore, is a question of paramount importance. It is vital in the normal



unfolding of the growing consciousness, and any parent who disregards the claims of religion in the life of his child is creating a psychological lop-sidedness which can only eventuate in harm to the child. It is far from being universally believed as yet, however, that religious education is a part of general education. We have either got a wrong psychological conception of things or we are morally culpable in eliminating from the curriculum of the public schools the study of one of the greatest bodies of literature that the creative activity of the race has produced. We stultify the child when we decline to recognize the fact that he is something more than a combination of the physical and the psychological. If we put a low valuation on the physical by paying no attention to scientific care of the body, we bring down upon ourselves the moral condemnation of those who are qualified to speak on such questions. We have no moral right to bring a child into this world and then neglect the claims of his little body as if that body were a thing of no consequence.

The same is true in regard to the evolution of the intellectual. The boy must be sent to school. He must be taught at least the rudiments of an education. He must know how to read and write, so that he can make a living

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One condition must be agreed to before a person may join the class in personal religion conducted by the Rev. A. W. Clark of St. Thomas' Church, Hanover, N. H., namely, willingness to give time to practical experimenting in Christianity. Some definite point of Christian practice or belief is discussed each week, and then the attempt is made to live this in the following week, reporting and discussing the results, or lack of results, at the next session.

### IOLANI TEACHER LEAVES

The principal of Iolani announces, with much regret, the resignation from the faculty and the departure from Honolulu of Miss Roberta Caldwell, teacher of general science. Miss Caldwell had been on the Staff of Iolani for a number of years, and had rendered faithful efficient service. She will be greatly missed.

Miss Caldwell is returning to her home in San Jose, California.

### NEWS OF FORMER HONOLULU CLERIC

To the shops maintained here and there in the world by mission industries should be added St. Andrew's Craft Shop in the Palace Hotel, San Juan, P. R., which handles the work from St. Andrew's Mayaguez,—handkerchiefs, table linens, embroideries and other beautiful things. Mrs. Saylor told in *The Spirit of Missions* for December something of the great need among girls and women around the mission, as many of whom as the mission can provide work for secure a living wage and self-respect through this work.

### DAUGHTER OF BISHOP STALEY PASSES

The following item is sent to us from England, and will be of interest to many in Honolulu:

Died: STALEY, at the residence of her sister Mrs. Blanche Staley at "Aloha", Bournehall Road, Buskeg, England, December 4th, 1927 EDITH FRANCES STALEY, eldest daughter of the first Bishop of Honolulu, aged 75 years.

In Ottawa, Canada, in November, 1927, Constance, widow of Charles Copeland, third daughter of the late Bishop Staley. Mrs. Copeland leaves one daughter, Mrs. Victor Thompson, a resident of Ottawa.

## THE WEEK DAY RELIGIOUS EDUCATION MOVEMENT IN HONOLULU

By Logan A. Pruitt, Director

Week Day Religious Education had its inception in the minds of a few religious leaders in Honolulu some seven or eight years ago. The results which were being obtained from this type of work on the mainland seemed to indicate that it could be adapted to the situation in Honolulu with good results. Interest was crystallized to such an extent that a committee consisting of the Rev. Mr. Alexander, of the Methodist Church, Miss Channon, secretary of the Y. W. C. A., and Mr. Larimer, secretary of the Y. M. C. A., were asked to make a study of the city to determine the need of, and interest in, week day religious instruction.

The report of the committee indicated that there was not only a great need but a considerable interest in such an undertaking. Thereupon some philanthropic persons were approached regarding the matter and backing secured which warranted the beginning of the work in Honolulu. The Honolulu Interchurch Federation being the logical organization to undertake such an enterprise was asked to appoint a committee to launch the movement by securing a competent leader to direct the work. A committee was appointed. After a delay of nearly two years and the appointment of another committee composed of the Rev. J. P. Erdman, Bishop La Mothe, Scott B. Brainard, Dr. John Hedley, and W. E. Givens, a director was secured and the work started.

The Rev. Mr. Pruitt was called from the mainland and began his work as director of Week Day Religious Education with the opening of the second semester of the 1924-1925 school year.

The committee of five felt that the responsibility for the carrying on the

project should be in the hands of a larger group. At their request the committee was increased to fifteen, and became known as the Council of Religious Education of the Honolulu Interchurch Federation.

The Daily Vacation Bible Schools which had been conducted by several organizations were taken over by the Council of Religious Education and the Director of the other week day schools of religion asked to assume general supervision of such of the Daily Vacation Bible Schools as were willing to cooperate. Most of these schools did cooperate and have continued so to do.

With the growing necessity for closer contact between the governing body and week day religious work it was found that the Council was too large for greatest efficiency. This was especially true since all of the religious educational work of the Interchurch Federation was in the hands of the Council, such as the Community Teacher Training Schools for Sunday School teachers, Sunday School conventions etc., as well as the week day work.

A Board of Week Day Religious Education was therefore formed to take over all the week day religious instruction both during the regular school year and the Daily Vacation Bible Schools. This Board was composed of Rev. E. S. Freeman, chairman; Mrs. Frank Atherton, Mrs. Alexander Lindsay Scott B. Brainard, W. C. Crawford, Professor S. C. Lee, Mr. Kunitomo, and Mr. Wm. Forbes. This Board with a number of changes in its personnel has continued to carry on week day religious instruction since its inception in the spring of 1926.

It has been the policy of the Interchurch Federation through its department of Religious Education to cooperate with the local churches to the fullest extent of its ability.

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ing knowledge of Christ during their Sunday School years, they must experience, as it were, a second conversion,—that is, a conversion into the love, service, and habit of the Church. This conversion is difficult and sometimes neglected, so that “Sunday School children” still represents the ideal with which the age contents itself.

The Sunday School is no doubt diligently doing an increasing work for Christ. Its office is indicated by its results, and any depreciation of it would be disloyal to Christianity. But the further idea I desire to present is that our love and responsibility for children are not met by making “Sunday School children” a synonym for “Church children.” “A Church,” it has been said, “is a society of persons professing faith in the Lord Jesus Christ as the Son of God and Saviour of men, and organized in allegiance to Him for Christian work and worship, including the administration of the sacraments which He has appointed.” Under this definition, we certainly could not designate the Sunday School as in any adequate sense the children’s Church.

Now how can we get the Sunday School into the Church? What becomes of our young people when they leave the Sunday School? These are questions familiar to every Rector, officer, and Church worker; questions frequently asked but seldom answered. My belief, in a word, is that a Junior congregation is the answer for which so many of us have been listening. A Junior congregation takes the children directly from the home into a Church service. It graduates them from the Junior into the Senior congregation. It would take too long to go into the details of the Junior congregation, but in all important respects it is the counterpart of the Senior congregation.

## WOMAN’S AUXILIARY NOTES

A most interesting district meeting of the Woman’s Auxiliary was held on the afternoon of February 15th at Iolani School. The parish branches were well represented, and there were several clergy and some visitors.

Bishop McKim gave a most interesting and touching account of the leper settlement at St. Barnabas’ Mission, Kusatsu, Japan. As he has made personal visits to the colony, he was able to present a most vivid picture of the life of the lepers, and the self-sacrificing devotion of Miss Cornwall-Leigh, an English woman, who has given herself and her means to teach them of Christ’s love. Mrs. G. H. Phipps, who has lived

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Even when this idea is not carried out, at least every Sunday School should be opened in Church with a Church service, a children’s choir, and the minister officiating. If this is not done something is wrong, and something of less importance ought to be sacrificed so that it can be done. Children can get Bible teaching at any church; the beauty of the Episcopal Church’s worship is our particular heritage. It is something we are justly proud of, and the one thing that in many Sunday Schools the children (our hope of a future congregation) are denied; and then we wonder why, when they grow up, they cannot see any difference between our Church and the other religious bodies. The sacraments, symbols, and liturgy of our Church mean something, and the children should know these meanings, and learn to love them and their Church while they are still children. Then they will not be leaving us as they graduate out of the Sunday School, for they will already have been graduated into the Church and the Senior congregation.

in Japan, and knows Miss Cornwall-Leigh, moved that the Auxiliary pledge \$100.00 a year for the support of one leper at the Mission. Anyone wishing to contribute may communicate with Mrs. H. McK. Harrison, Kalakaua Avenue, who has been appointed chairman to raise this amount. The offering of the day, amounting to \$35.00 was voted to this cause.

Miss Elizabeth Matthews, always a welcome visitor, and the newly elected presiding officer of the W. A. at next General Convention, gave an inspiring talk on Christian Knowledge, or things a Christian ought to know for his soul's health.

Mrs. Thompson announced that Mrs. Robert McWayne has been appointed assistant Periodical Lent Secretary, to have charge of the collecting and distributing of books and magazines. As the United States fleet of 25,000 men and 2000 officers will be in Honolulu in May, it is important that we do our share in supplying them with reading matter. Kindly notify Mrs. McWayne if you have anything you want called for. Mrs. James Bergstrom is still in charge of the subscription department, and secures a generous discount on all new subscriptions or renewals to current magazines. This fund helps us to supply the clergy with periodicals. We ask your cooperation.

The series of opera recitals given at "Niniko" by Mrs. Robbins B. Anderson has been most successful, from both an artistic and a financial standpoint. The debt and interest on Makapala Parish House have been wiped out, and a substantial sum remains over to be used toward the repairs on the Bishop's House.

The Woman's Auxiliary wishes to express its sincere appreciation to Mrs. Anderson and to all who assisted her,

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not and that is character, for he has shown traits of unselfish devotion which have endeared him to his fellow-men.

The great objective of a Church school aside from formal education is to awaken in the student the great spiritual values of life. Assuming that the instructors of a Church school are singleminded in this purpose and promote both by precept and example these spiritual values, there lies an influence that will do much in the building of Christian character. The Sermon on the Mount never saved a man's soul but the One who uttered it has been a living reality to that countless host which has made our civilization what it is. Spiritual values are attained through the knowledge of Christ Our Lord. We teach that for which the Church stands, for we believe that the knowledge of Christ enriches the lives of those with whom we come in contact.

A woman some months ago was led to the electric chair for the murder of her husband. As the time came for her to die she was heard to mumble the prayers she had learned as a child. As the sands of life were nearly spent, when human aid was gone she turned to the things of the spirit, that better part of her nature which had been awakened in childhood. If she could have only held fast to that better-part, how different her life would have been.

So this is the value of a Church school; to present the Living Christ, thus promoting spiritual values, broadening and enriching life and building up Christian character whose returns may always be reckoned in the priceless coinage of good citizenship.

especially to Mrs. Lowrey for the use of her beautiful home.

# MISSIONARY APPORTIONMENT FUND

RECEIPTS to MARCH 1, 1928

	Apportion- ment	Jr. A. & W. A.	Sunday School	Parish	Total Receipts	Convocation Assessment	Expense Fund Received
St. Andrew's Cath. Parish	\$4,500.00			\$152.12	\$152.12	\$350.00	
St. Andrew's Haw'n. Cong.	500.00					52.50	
St. Peter's	525.00					29.25	
St. Clement's	300.00			47.85	47.85	52.50	13.10
St. Elizabeth's	275.00					17.50	
Epiphany	225.00			48.89	48.89	17.50	
St. Mary's	125.00					7.00	
St. Mark's	100.00					6.00	
St. Luke's	125.00					11.75	\$11.75
Holy Trinity	150.00					11.75	
Good Shepherd	200.00					29.25	
Holy Innocent's	100.00			10.00		17.50	
St. John's, Kula	25.00					7.00	
Holy Apostle's, Hilo	200.00					22.25	
St. Augustine's, Kohala	100.00					11.75	
St. Augustine's, Korean	50.00					6.00	
St. Paul's, Makapala	100.00					6.00	
St. James', Kamuela	50.00					6.00	
Christ Church, Kona	225.00					17.50	
Paaulo	35.00					6.00	
St. James', Papaaloa	35.00					6.00	
West Kauai Missions	60.00					6.00	
All Saints, Kapaa	100.00	\$15.00			15.00	10.00	
St. Andrew's Priory							
Iolani School							
Waiohinu							
Tom May Fund					70.00		
Loose Offering							
	<u>\$8,105.00</u>	<u>\$15.00</u>		<u>\$258.86</u>	<u>\$343.86</u>	<u>\$707.00</u>	<u>\$24.85</u>

(Continued from Page 3)

Christian teaching to be given to large numbers of children on a voluntary basis, but on school time, by instructors qualified both religiously and pedagogically; or it will permit children to be excused on school time, in smaller groups, to attend religious instruction under the direction of the Church of their own choosing.

Personally, we much prefer the former plan. It reaches more children, under conditions which tend to better teaching and it emphasizes the essential unity of Christian thinking and practise.

Naturally, if this plan be adopted, each church will desire to add to this body of fundamental Christian instruction some particular teachings and practises peculiar to itself. This it will do by means of further instruction classes

under its own auspices,—perhaps a modified form of our present Sunday School. We envision the Episcopal Sunday School of the future as a place where, building upon the general Christian knowledge which our children are acquiring in week-day schools of religion, and coordinating with that, we shall go on to teach our children about worship, about creeds, about history, about sacraments what, as Episcopalians, we want them to know. Because there will be fewer subjects to teach, we shall require fewer teachers, and we can select and train them more carefully. Equipment required will be largely that of the Church building itself, used in worship and devotional instruction. And the child will grow naturally and inevitably under the influence of this sort of instruction into a well-rounded and intelligent member of his own Church.

**(Continued from Page 9)**

in the world and not be too badly handicapped in the struggle that lies ahead of every youth in every department of human activity. The normal parent is 100% in favor of education because he believes that his children are psychological realities, and that education is fundamental to the normal evolution of their personalities.

The trouble with a great many people is that they never go beyond the limits of the intellectual, apparently thinking that body and mind are the beginning, middle, and end of us, that death registers the dissolution of the soul no less than of the body. If that philosophy is correct, then the Church is a social and theological anachronism, and we are wasting time and effort in the building and perpetuation of an institution whose function terminates at the grave. But even Ingersoll had a better philosophy than that. He said that we stand midway between two eternities, and that in a way which is incomprehensible to us we belong to both.

Is the thing that we call the "self" or the "consciousness" or the "ego" comprehended within the limits of what we call "mind"? Does that term exhaust the sum total of our psychological endowment? Is there nothing beyond the limits of the intellectual that links us to the stars and creates within us a passion for fellowship with God? St. Augustine says, "Lord, thou hast made us for thyself, and our hearts are restless till they rest in Thee." What is it that creates within us this eternal restlessness, this everlasting quest, this inextinguishable craving that nothing in the universe can satisfy but God Himself? It is the third part of us. It is that part which the author of the book of Ecclesiastes says has had the stamp of eternity put upon it.

We are not dichotomists, we are tri-

chotomists; we are body, mind, and spirit. We exercise the physical, and rightly so. We develop the intellectual, and thereby make it possible for us to have fellowship with the great minds that are the glory of the race. But do we attach the same importance to the evolution of the spiritual? We do not seem to put a very high valuation on the part that lives above the level of the intellectual. It is the possession of this apex, the third part of us, the crown and the glory of our personalities, that guarantees to us the fact that we were born to an immortality of honor.

Education, therefore, is not complete that disregards the existence and the claims of the thing that constitutes the core, the heart, the quintessence of our personalities. It is imperative that every child should be given an opportunity to realize the possibilities of his spiritual self. The function of the ministry is to interpret God to men and men to themselves. The Church exists primarily for the purpose of bearing witness to the eternal. A part of that Eternal is in every child, and his education ought to be comprehensive enough to enable him to get acquainted with all of himself.

If the Church is derelict in its duty and the parents are apathetic and unconcerned, and the tendencies of the age sweep the child along through the years of adolescence without the slightest introduction to the education of the higher reaches of his personality, he will go through life with only the lower two-thirds of his being functioning, while the upper and better part of him remains in a state of chronic quiescence and atrophy. In a land like this it ought to be impossible for any child to so go through life maimed and crippled, and the victim of a species of spiritual homicide that is wicked and indefensible.

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