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The Diocesan Paper

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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MISSIONARY DISTRICT OF HONOLULU. DIOCESAN DIRECTORY.

The Rt. Rev. John D. La Mothe, D.D., Bishop.

HONOLULU.

- St. Andrew's Cathedral.**
Rt. Rev. John D. LaMothe, D. D., Dean.
Rev. Canon William Ault.
Rev. Canon Y. T. Kong.
Rev. Canon John Osborne.
- St. Andrew's Cathedral Parish.**
Rt. Rev. John D. LaMothe, Rector. Phone 3869.
Rev. Canon William Ault, Vicar. Phone 1908.
- St. Andrew's Hawaiian Congregation.**
Priest-in-Charge, The Rev. Donald R. Ottmann, Sierra Ave., Kaimuki. Phone 7535. 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—Worshipping at St. Elizabeth's.**
Priest-in-Charge of St. Elizabeth's.
Mr. P. Y. Cho, Lay Reader, P. O. Box 1436; Phone 8210.
Mr. Noah Cho, Lay Reader, P. O. Box 1436; Phone 8210.
- St. Mary's Church, Moiliili, 2108 S. King Street; Phone 69772.**
Priest-in-Charge of Epiphany, Kaimuki.
- St. Clement's Church, Wilder Avenue and Makiki Street.**
Rector: Rev. W. Maitland Woods, M.A.
- St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.**
Priest-in-Charge of Hawaiian Congregation.
- Epiphany Church, Kaimuki, 10th Avenue and Harding Avenue.**
Priest-in-Charge: Rev. Elmer S. Freeman, 1103 10th Ave., Kaimuki; Resid. Phone 78924; Study, 7537.

MAUI.

- Church of the Good Shepherd, Wailuku.**
Priest-in-Charge, Rev. J. Charles Villiers, Wailuku.
- Holy Innocents, Lahaina.**
Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.
- St. John's, Kula.**
Priest-in-Charge Good Shepherd.

HAWAII.

- Holy Apostles, Hilo.**
Rector, J. Lamb Doty, Hilo.

- Holy Apostles, Japanese, Hilo.**
Priest-in-Charge, Rev. J. Lamb Doty, Hilo.
- Paauilo, Kukaiau, Papaaloa, Ookala.**
Priest-in-Charge, Rev. Wm. A. MacClean, 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. Jadi 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. Hinckley, 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 Sarah 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. MacClean, Principal.
- Holy Apostles' Japanese School, Hilo.**
Rev. J. Lamb Doty, Superintendent.
A night school for young men and women.

BAPTISMS

St. Andrew's Cathedral Parish

By Canon Ault.

- November 12—Mabel Emma Alexander.
- November 28—Geraldine Mae Mark.
- November 29—Harry Edmondson.

By the Rev. F. N. Cullen.

October 17—Harley Francis Cope.

St. Elizabeth's, Chinese Mission.

By the Rev. James F. Kieb.

- November 22—Gladys Sung.
- November 22—Kenneth Dunn.
- November 22—Bong Chun Soo.
- November 22—Kyoung Soo Kim.
- November 22—Teuk Ku Moon.
- November 22—Moon Teuk Kim.

St. Mary's Mission, Moiliili.

By the Rev. E. S. Freeman.

September 27—Alice Gum See Seu.

October 11—Fred Young Gunsolus.

Christ Church, Kealakekua

November 22—Sun Yhann Youn.

November 29—Alfrida Irwin Dickson.

Trinity Mission.

By the Rev. Philip T. Fukao

December 13—Paul Koso Hirashiki.

December 13—Arthur Sakuro Nakagawa.

December 13—James Tsunetaro Nakata.

December 13—Grace Haruyo Ohmae.

December 13—Alice Kawayo Takeshita.

MABRIAGES

By Canon Ault.

- November 5—James Fite Hewitt and Dorothy Kathleen Shelling.
- November 14—Harry Christie Dunn and Dorothea Jeanette K. Naylor.

November 24—Simpson Allan McNicoll and Helen Virgil.

December 4—Kenneth Frances Farney and Beulah Margaret Morrison.

By the Rev. F. N. Cullen.

October 17—Raymond Lurbe and Helen Kauka.

St. Elizabeth's Mission.

By the Rev. James F. Kieb.

November 12—Raymond M. Kam and Lily Tyau.

St. Mary's Mission, Moiliili.

By the Rev. Philip T. Fukao.

November 14—Yoichi Mokogawa and Takayo Imaguchi.

St. Andrew's Hawaiian Congregation

By the Rev. D. R. Ottman.

November 9—Lionel Brash and Bella K. Nahale.

BURIALS.

By the Rev. F. N. Cullen.

October 17—Mrs. M. C. McEldowney.

November 3—Pauline Emye Chase.

November 3—Warren M. Benford.

By Canon Ault.

December 1—Archibald Alfred Young.

St. Andrew's Hawaiian Congregation

By the Rev. D. R. Ottman.

November 7—Benjamin Hornblower Clarke, Jr.

CONVOCAATION EXPENSE FUND, 1925.

Receipts to December 15th.

	Assessment	Received
St. Andrew's Cathedral Parish.....	\$350.00	
*St. Andrew's, Hawaiian	52.50	\$52.50
St. Peter's	29.25	
*St. Clement's	52.45	52.45

*St. Elizabeth's	17.50	17.50
*Epiphany	17.50	17.50
St. Mary's	7.00	
*St. Mark's	6.00	6.00
St. Luke's	11.75	
Holy Trinity	11.75	
Good Shepherd	29.25	
*Holy Innocents	17.50	17.50
St. John's, Kula	7.00	
Holy Apostles	22.25	
*St. Augustine's	11.75	11.75
*St. Augustine's, Korean	6.00	6.00
*St. Paul's	6.00	6.00
*St. James', Waimea	6.00	6.00
*Christ Church	17.50	17.50
Paaulo	6.00	
*St. James', Papaaloa	6.00	6.00
*Kauai Missions	6.00	6.00
All Saints, Kapaa	10.00	

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

APPORTIONMENT FOR MISSIONS, 1925.

Receipts to December 15th.

	Apportionment	W. A. & Jr. A.	Sunday Schools	Parish	Total Receipts
St. Andrew's Cath. Par.	\$4,500.00	\$ 160.00	\$ 210.58	\$3,299.06	\$3,669.64
*St. Andrew's (Hawaiian)	500.00	.....	60.00	440.00	500.00
St. Peter's	525.00	.....	375.92	.....	375.92
*St. Clements	300.00	.....	80.55	224.19	304.74
*St. Elizabeth's	275.00	.....	230.00	45.00	275.00
*Epiphany	200.00	.....	68.08	222.07	290.15
St. Mary's	175.00	.....	124.16	.....	124.16
St. Mark's	100.00	.....	82.03	.....	82.03
St. Luke's	150.00	.....	114.37	.....	114.37
Holy Trinity	150.00	.....	122.60	.....	122.60
Good Shepherd	200.00	.....	60.00	20.30	80.30
*Holy Innocents	100.00	10.00	54.20	68.20	132.40
*St. John's, Kula	25.00	.....	26.95	7.00	33.95
Holy Apostles	300.00	25.00	50.46	166.90	242.36
*St. Augustine's	100.00	31.00	89.00	20.00	140.00
*St. Augustine's, Korean	50.00	.....	43.45	10.00	53.45
*St. Paul's	100.00	.....	111.10	.....	111.10
*St. James, Waimea	50.00	.....	66.73	.....	66.73
*Christ Church	225.00	60.00	77.06	106.44	243.50
Paaulo	35.00	.....	.....	12.14	12.14
*St. James', Papaaloa	35.00	.....	14.51	35.00	49.51
Kauai Missions	100.00	.....	33.24	7.00	40.24
*St. Andrew's Priory .....	.....	.....	352.48	.....	352.48
All Saints, Kapaa .....	.....	.....	10.00	20.45	30.45
Loose Offering .....	.....	.....	10.67	.....	10.67
Miscellaneous .....	.....	.....	.....	.....	6.23
*Tolani .....	.....	.....	230.20	.....	230.20
Waiohinu .....	.....	.....	.....	.....	40.00

\$8,195.00 \$ 286.00 \$2,698.34 \$4,853.75 \$7,884.32

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

THE PASTORAL LETTER OF THE HOUSE OF BISHOPS

**Old and Young Alike Urged to Seek for Divine Help and Guidance.
The Church Called to a New Preaching of
the Gospel of Jesus Christ.**

The Convocation closed with a service at which the Right Rev. William T. Manning, D.D., Bishop of New York, read the message which follows—a message which in no uncertain terms calls for the preaching of the whole Gospel to the whole world.
Brethren of the Clergy and Laity:

As those upon whom rests the responsibility of Chief Shepherds in the Church of Christ, we send our message of love and counsel to you at this time.

We look out upon a world in which vast changes are taking place. In China, and elsewhere among the peoples of Asia and Africa, movements and forces are at work which must have momentous consequences. Some of those best able to judge the signs of the times are warning us of the danger of racial conflicts more disastrous than any that this earth has yet known. It is no longer possible for the races of men to dwell separate and remote from one another. A power must now be found strong enough to bind men together in world brotherhood if they are not to consume each other in world strife. Throughout Europe there is deep disquiet with widespread threatenings of social disintegration. And here in our own land, favored as it is beyond any deserts of ours, we see much that must give us grave concern. We see an amassing of wealth such as history has never known, without a corresponding growth in sense of stewardship and obligation, though there are many noble examples of generous giving. There is still much to be done to bring our industrial and economic conditions into accord with the spirit and law of Christ. We see a weakening of the ties, and a lowering of the standards, of home life due to lack of proper parental control and to the absence from our homes of definite religious influence. We see a widespread revolt against the Christian ideals of morality and purity expressed in much of our literature, advocated openly by some of those whose position gives them hearing and influence, hailed by many as the advent of a fuller freedom and a larger self-expression, and, in correspondence with this, the appalling and still increasing growth among us of Divorce.

We see in our land tens of millions of men and women who acknowledge no connection with religion, and, as a result of this, a large proportion of our children growing up without religious influence, or religious teaching, of any sort. Can we fail to see the connection between this situation and the spirit of lawlessness, the startling increase in crime, and especially the increase in the number of youthful criminals, which is now challenging our attention?

But in our own country, and elsewhere, another movement is manifest. Driven by the pressure of the world's need, men are, with new earnestness, looking towards Jesus Christ. Evidences of this are coming from the farthest corners of the earth. Faced by the issues of this present time men are feeling the need of Divine help and guidance. They see the inadequacy of human statesmanship to meet the present world situation. With a new reality they feel their need of God. More widely than ever before they are beginning to see that the one hope of the world is in Christ. But their faith in Him is vague and uncertain. The call to the Church is now for a new preaching of the Gospel in all its Divine truth and power. We give thanks for the results of the Nation Wide Campaign inaugurated six years ago. This movement has not only increased our contributions for the work of the Church, it has aroused us to a new consciousness of our corporate life and responsibility. We call for a still larger and more loyal participation by every diocese, every parish and every member in this great common undertaking of the Church. But we need now something still deeper and more vital than this, something without which all our efforts will be of no avail. Organization, machinery, methods of administration, have their importance, but the supreme need of the Church today is a fresh realization of the meaning and power of the Gospel itself. We need a new conversion to Christ so that we may preach Him to men with the same love and power with which the Apostles preached Him. What is now needed is that Christ Himself shall be accepted, that His grace and truth shall be made known, that we shall preach Him to men as the New Testament shows Him to us, as He is now at God's right hand, in all His majesty and glory. It is this message for which men are longing and waiting. It is this Faith which has power to save the world. It is this which will fill the ranks of the Ministry with the best and noblest of our sons, and will

carry men and women to the ends of the earth to share with others the joy and light and love that they themselves have found in Christ. If there seems to be today any lack of enthusiasm, of joy, of adequate response to the missionary challenge of the Church, it is because of the lack of evangelical fervor in our preaching of Jesus Christ.

The very heart of the Gospel is that it was the Eternal Son of God Himself who came in the Person of Jesus Christ to dwell among men. With the Apostles, with the New Testament, with the whole Catholic Church throughout the world, we believe that it was He by Whom the heavens and the earth were made. "Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

Let us make it clear that our acceptance of the Christian Creed is not a matter of mere assent to intellectual propositions. Our faith is in Christ Himself, which is an infinitely simpler, and an infinitely greater thing. We believe in Him, we pray to Him, we strive to follow Him, we look to Him as our Saviour and our Lord. It is our faith in Him which explains, and justifies, the prayers, the hymns, the Sacraments, the whole Faith and worship of the Church.

We would especially warn our people against the superficial and false antithesis, just now often dwelt upon, between the religion of Christ and the religion *about* Christ. No such differentiation can be made by those who believe in Jesus Christ as God. There is no such antithesis in the New Testament. We need both the religion about Christ and the religion of Christ and the Church and the Scriptures give us both. If we are to have a living faith in Christ, we must know the truth about Him.

Brethren: the love of Christ constraineth us—that love, which poured itself out in entire self-surrender for our sakes, is the challenge to us, and to all men, to redeem the discord and failure of the world, to abolish war and bring in peace, by unselfish service in His Name and power. On Him, and on faith in Him, depends the whole world's hope and salvation. It is Christ alone who brings comfort for the sorrow of human life, Who can overcome the sin in the world, and in each of us. It is Christ alone Who can give us the strength that we need for the tasks now facing us. It is Christ Who has given us those visions of truth, of justice in all human relationships of world brotherhood, which are now before men's minds. It is Christ only Who can bring these visions to fulfilment.

We who send this message to you pledge ourselves to new devotion in His Name and service. With most affectionate care for them, we call the young people of the Church to new adventure in the faith and service of Him who is more modern than any of the movements of our day. We call the whole Church, clergy and laity, old and young alike, to repentance and new life, to prayer and sacrament and worship, to faith in Jesus Christ the Son of God, that we may be His true disciples and may bear our faithful witness of Him to the world.

THE REV. JAMES WALKER'S LETTER FROM ENGLAND

We motored from Wolverhampton to London in one day, stayed a short time at Stratford-on-Avon, visited Shakespeare's home and the many historic places associated with his name. This was the only place we stopped at for a good look round. We passed through Henley-in-Arden, Kingston, Banbury—the place noted for its cakes, also the story of the fine lady who rode a white horse—Bicester, Aylesbury, Tring, St. Albans and High Barnet.

I reached Edgware Road, London, at 5 p. m. on Friday, and found motoring slow and most difficult through London. At 6:15 p. m. I was in the thick of the traffic at the corner of Hyde Park and Park Lane, trying to make my way to Upper Norwood, where we were to spend a week. Try and picture about four rows of

motor vehicles in front of you, six abreast. On your left a London Motor Bus, and on your right a large motor furniture van, and when you looked behind you and saw the number of cars—all sorts and sizes—they quite bewildered you. I said to myself, as I sat there waiting for the policeman to give the signal to move, "If I get out of this alive, I promise not to drive through London again." I finally got through, and I also kept my promise. When I garaged the car at Upper Norwood, the man asked me what time I would require the car in the morning. He smiled when I replied, "I don't want to see the thing for a week." I did though, for I took two runs, one to Hampton Court and Windsor, and another into Surrey, visiting several places where I conducted missions, years ago—Pyrford, Woking, Ripley, Addlestone, etc.

London is a wonderful place to me, and this time it seemed more so than ever before. During our week there we were on the go all the time. On Saturday we visited the Tower. Another day we spent in the city trying to do two things at one time, namely sightseeing and shopping. I know London very well, for not only have I visited the place often but I attended a college in Edgware Road, and was at one time on the staff at St. Giles-in-the-Fields Parish Church. How strange those names sound, "Fields," and not a blade of grass to be seen. The Church yard seemed to be a meeting place for the cats in that neighborhood. At least, it was their "At Home day," when I called to look over the old Church once more. I called to see my old landlady. She was still in the old house, but she has been bedridden for a number of years, shock being the cause of it, received during the war, when London was bombed.

I of course visited my old college, and Donald was interested to see where his father spent a certain period of his life. Many changes have taken place since those days, but there were several who remembered me. One could hardly visit England without going to Wembley, and we had a day there whilst in London, and we paid another day visit the week following from South-end-on-Sea. Two days there is but just to see it hurriedly, the whole exhibition being on such a large scale. There was a perfect model of a coal mine there. To sink the shaft cost quite a large sum of money. The charge to go down the mine was 12 cents, and it gave you the exact conditions under which the miners work. I came up saying to myself, "The miner deserves all he gets." It would take an article for each section and country represented if one started to go into details of what one saw there. I could easily have spent a week there, and it would have been time well spent. But our time was limited, and though often we would like to have stayed here and there longer, or visited some spot not on our program, we had to carry out our plans.

The Tower of London is always interesting. The Crown jewels, the old relics—some awful to look at, and still more dreadful to think about. They talk of the "good old days." Well, I for one, am thankful I did not live during that period. Otherwise, the present generation might be looking at the block of wood and the axe that took my head off. What mixed feelings one has while walking about the Tower. How your English history comes back to you and you seem to live in the time of Edward V, and in the Henrys. I think the ladies will be interested to know that the crown worn by the Queen contains 2,818 diamonds, 297 pearls, and many other jewels. The Imperial State Crown contains an Indian emerald weighing 34 carats, also 6,170 diamonds, besides emeralds and sapphires. Some of the jewels date back a number of years. Very few visit the Tower without seeing these jewels.

And what shall I say of St. Paul's Cathedral, Hampton Court, Windsor—all so interesting. Surely London is a wonderful place, and yet its crowds seem to appeal to me more than anything else. How I love to watch a crowd, no matter where it is, a football match, music hall, or the ladies crowding into the shops at sales. How they will push and rush in order to buy something they are

not really needing, just because it is a few cents cheaper—or they think it is. I believe it is something akin to what sport is to a real live man, and I am sure they get as much out of a day at bargain sales as a man would at a football match or a prize fight. One thing to be said for the ladies: they do not pay an entrance fee to the sales. Now, I come to think of it, that is not correct. I saw one shop where they were having a sale; you paid so much to go in, and the amount was deducted if you made a purchase, so that will keep all but likely customers out. Probably some business houses here will adopt this plan, should this catch their eye.

I visited Crystal Palace, and the night we were there they had a special display of fireworks. I have never seen finer in my life, and for years I lived in Manchester, where at Belle Vue they have a firework display three nights a week for several months in the year.

But that is all I must write about London, although a great deal more could be said. My next letter will tell you of our tour further south.

LOUISE FRANKLIN FOLSOM

On November 10th there passed to her great reward one of God's children—Louise Franklin Folsom—a true, a noble Christian whose life was spent for the Master. Many knew her in Honolulu and many here can rise up and call her blessed.

I doubt if there ever was a more loyal follower of the Saviour or one more clothed with that wonderful and rare virtue, Christ-like humility.

The writer, whose privilege it was to work with her for many years, never knew one who carried her religion into her daily life more thoroughly than did Mrs. Folsom. Whether it was in her parochial work calling on the better class of people or washing Dora McConnell's feet and cleaning her kitchen for her the spirit of the Christ was behind it all. She was a most remarkably capable woman and consequently a wonderful help in parish work.

We rejoice to know that she did not suffer when the end came. She went to sleep and did not wake up again in this life. May the peace which passeth all understanding be hers and may light eternal shine upon her.

TEACHER-TRAINING INSTITUTE

The first annual Teacher-Training Institute of the District of Honolulu will have closed by the time this appears in print.

Ten class sessions were held, in addition to the examination session on December 9th. There was a total enrollment of 65 persons, of whom 45 attended five or more sessions, many of these having a 100% record for attendance. About 20 of the number took examinations which, if passed, will entitle them to credit toward a certificate issued by the National Department of Education of the Church.

Great credit is due to the many who attended so faithfully. It augurs well for the future of our Sunday Schools in the Territory, if each year a group like this can be gathered to improve their abilities as Sunday School teachers.

The Rev. Henry Bedinger was the teacher of a course in the Life of Christ, which all who enrolled attended. In addition, there were three courses in Sunday School methods (later reduced to two by the illness of Mrs. Bonell). These were taught by Miss Mary Porter of Punahou School, who had the group studying methods of teaching older children; and Miss Edith Ross, worker at St. Mark's Mission, who taught a class in primary methods. The gratitude of all is extended to these three faithful workers.

ST. CLEMENT'S CHURCH

At last the contract has been signed for the additions and improvements to our Parish House. We hope to be enjoying them by Christmas. We welcome three more sopranos to our choir. Bishop Restarick gave us a very instructive account of the Triennial Convention. The large room in the Rectory was well filled with an audience of over 60 people, the Guild seeing to the creature comforts for the evening. It was an educational treat for which we are deeply grateful. Fr. Bedinger also added to the evening's enjoyment and entertainment.

The Young People's Service League had a birthday party on Saturday, November 28, in the Rectory. There were well over 40 present. Miss Margaret Black organized the evening's activities, and amid much enthusiasm brought in a birthday cake with one candle securely planted in the center. Speeches were made by Margaret Black and Edith Field. It was a great event, and lasted almost until midnight. But the Rector was rejoiced to see ALL in their places on the following morning—Sunday.

W. M. W.

EPIPHANY CHURCH, KAIMUKI

The landscaping of the grounds at Epiphany is practically completed, and all we can do now is to wait for things to grow. Come out in about ten years, and see how beautiful we look! (But you are more than welcome to come out to see progress any number of times meanwhile.)

In electing officers for 1926 the Guild returned its president and vice-president, Mrs. B. G. Covell and Mrs. Linda Bergstrom, left the office of secretary temporarily unfilled, the present secretary, Mrs. E. S. Freeman, consenting to serve pro tem, and chose as treasurer Mrs. F. W. Lader. The Guild has had a most prosperous year, and looks forward to another equally successful. Since our last writing, 60 folding chairs have been ordered for the Guild Hall, and the furnishings of the kitchen completed. About \$100 was realized from the sale of Christmas cards, which is an excellent record for the first year. A bridge party was held in November at the Guild Hall, which was enjoyed by about 90 people, and a substantial sum of money made for the Guild.

The usual Sunday School festivities are planned for the Christmas season. The Christmas tree will come on the 23rd, instead of on Holy Innocents' Day, as heretofore. It will be at 6:30 p. m., giving opportunity for parents to attend, and at the same time not keeping the little ones up too late.

We had the great pleasure of hearing the Rev. Mr. Kieb on General Convention Sunday, December 6th. It was good to see Mr. Kieb in his former place once more, and many expressed pleasure at seeing him again.

Plans for the near future include the formation of a men's club in connection with the church. Between 25 and 30 men have so far signified enthusiastic willingness to become charter members, and organization details will be perfected at a meeting to be held soon after the first of the year.

The quartette continues to give us great pleasure by their beautiful rendition of appropriate music at the evening services, and the attendance is somewhat improved. The question box continues to be interesting, we are told, and a series of "Book-sermons" has been begun at the evening services.

E. S. F.

SOCIAL GIVEN BY THE LIGHT-SEEKERS

A delightful Hallowe'en Party was given by the "Light-Seekers" of St. Elizabeth's Mission on Saturday evening, October 24, which was heartily enjoyed by a large number of members and guests.

A Hallowe'en atmosphere was created throughout the evening. The parish hall was beautifully decorated in the club colors of green and gold, crepe paper being effectively used for this purpose. Various shades of Hallowe'en lanterns, with attractive Hallowe'en puppets and lovely green ferns and plants completed the decoration of the hall.

The attendants of the evening's pleasure were greeted in impenetrable darkness at the doorway by a witch with "ice cooled" hands. This was the most exciting part of the program and it brought forth piercing screams from the ladies. An introductory address by the president, Mr. K. L. Ching, followed. Numerous exciting games were next played, which caused much laughter and gaiety. At the conclusion of this feature, dancing was enjoyed by all. Music was furnished by the Light-Seekers Dance Orchestra and delicious refreshments were served throughout the evening.

The Light-Seekers of St. Elizabeth's is a newly organized club. Its object is to promote and encourage religious, educational and social enterprises.

Those who shared the evening's pleasure were the Misses Lydia Tyau, Ethel Woo, Irene Lee, Bessie Tong, Helen Tyau, Victoria Woo, Helen Kong, Evelyn Lau, Ellen Tong, Ruth Lau, Alice Tyau, Helen Jay, Ruth Ho, Alice Kam, Helen Ching, Edith Ing, Frances Chong, Elizabeth Lyau, Rachel Lee, Mary Tyau, Stella Ho, Edith Lau, Ella Lau, Mabel Kop, Violet Young, Daisy Mau, Helen Lyau, Dorothy Young, May Ching, Elsie Young, Carmen Chu, Bessie Lau, Margaret Kong, Gladys Goo, Katherine Wongwai, Theodore Wong, Ethel Chong, Lillian Lai, Florence Lau, Margaret Lai, Harriet Chun, Florence Yap, Evelyn Jay, Flora Low, Clara Conehee, Annie Chang, Dora Tong, Ethel Chun, Esther Goo, Katherine Goo, Esther Zane, Winifred Zane, and Masters Howell Ing, Peter Chong, Ernest Lum, Arthur Mau, Nathaniel U. Chock, James Y. Lau, Alexander Lum, Nee Fat Ho, Daniel Lee, Sam Chong, Stephen Ching, George Tyau, Ah Hee Ching, Charles C. Char, Alfred Chow, Harold Layau, Alfred Chinn, Edward Y. Chong, Albert Tyau, Kim Chong Foo, Moses Tyau, Irwin Wong, A. K. Chong, Kim Lung Ching, Eugene Yapp, Ted Chong, Edward Elmer Lee and Benjamin E. Zane.

H. KONG.

ST. MARY'S MISSION

Another check for the building fund has gladdened our hearts, and Mr. Emory has given his architectural approval to the plans, so we feel that our hopes are to be realized, or at least half our hopes—for we intend to build the kitchen, pantry, and dining-room at once, and make the other additions when we have money for them.

In one week recently applications were made to the home for fourteen little ones—nine Hawaiian full orphans, three motherless Americans, and two Japanese.

The members of St. Clement's Church and the children of St. Andrew's Sunday School sent generous Thanksgiving donations to the pantry at St. Mary's. After surveying them, Nina remarked, "We are poor in money but we are not poor in canned goods." We are very grateful to St. Andrew's Y. P. S. L., which has sent us our Thanksgiving dinner for the past three years.

Thanksgiving Day was a gala day for the children of the home. Our good friends Mr. and Mrs. Hemenway invited the whole family to their Kahala home for the afternoon, and three automobiles conveyed the happy crowd. All who had bathing suits lost no time in going in for a swim, but bathing suits were

not sufficient in number to supply the demand, so Mrs. Hemenway very ingeniously draped the four tiniest ones in bath towels, and they went in for their swim as happily as if they had been properly arrayed. After swimming and games on the lawn the whole family sat down to a sumptuous feast and did full justice to it!

Now our thoughts turn to Christmas and preparations are being made to have the Kindergarten festivities Friday morning, the 18th, at 9:30, and the Sunday School tree Tuesday afternoon, the 22nd, at 3 o'clock, to both of which friends will be gladly welcomed.

HILDA VAN DEERLIN.

PAAUILO, HAWAII

The latest news from Paauilo is that the old Ford coupe is a wreck. It went over the brink with the parson and a boy named Manuel Olival. It was a marvel, indeed a miracle, that the occupants escaped with their lives. The most reasonable explanation of the accident is that the steering gear locked in some way, as the car suddenly swerved to one side and being more or less top-heavy toppled over the edge of the road into the gulch. After a revolution or two it landed almost bottom-side-up on an old road below, and this ledge probably prevented it from going over the cliff to the very bottom of the gulch. The parson landed part way out of the car and the boy not far underneath. Both crawled out, the former pretty much stunned and battered, and the latter with his leg hurt. A crowd of Orientals soon assembled on the bank, and presently the garage automobile arrived from Paauilo and hurried the injured to their homes. Neither proved to be badly hurt, and are quickly recovering from their injuries. Everyone who saw the demolished condition of the automobile declared that it was nothing short of a miracle that they escaped.

The accident occurred on November 27th near Kukaiaiu, on a return trip from Ookala. The wrecked car has been hauled up from the gulch and placed in the Kukaiaiu blacksmith shop. What will be done for the future awaits the word of the Bishop in conference with the officials of the plantations.

KOHALA, HAWAII

The chief event this month in connection with our work in the parish was the sale-of-work and concert at one of our daughter churches, St. Paul's, Makapala. This is an annual affair, and each year is well patronized. We were able to have it about our usual time, although we ourselves have only just returned from the Coast.

Miss Rodenhurst and her helpers had the sale in hand, and great credit is due to her for arranging the hall decorations and training the children who took part in the concert. Besides a pleasant evening we were able to add to our funds over \$200.00. This is to be divided as follows: St. Paul's building fund \$175.00, St. Paul's Sunday School fund \$25.00, and the balance to St. Paul's Church account. Next month we will be able to give the exact amount. The sale was held Saturday, evening, November 28th, and there is still a little money to come in.

We hope in the coming year our friends on the other Islands and in Honolulu will provide us with the balance required for the building of the hall at Makapala, namely \$3,000.00.

We had, as usual, to hire the local picture hall to hold our sale-of-work, having no building of our own. We take this opportunity of thanking all who helped in any way to make the sale such a success.

J. W.

CHURCH OF THE GOOD SHEPHERD, WAILUKU

On Saturday evening, November 21, the Woman's Guild of the Church of the Good Shepherd held its annual bazaar in the territorial building at Kahului. It was a great success, and gave to those who attended it an evening of good fellowship and entertainment. The financial results, however, while good, were somewhat less than have been the bazaar receipts of the past few years.

The united Thanksgiving Day service was attended by a congregation which filled the church. The special music by the choir was appropriate for the day, and was very splendidly sung, and the congregational singing was of the heartiest. The sermon was on "Reasons for Thanksgiving in 1925."

The annual meeting of the Woman's Guild was held at the Rectory on Wednesday afternoon, December 2nd. It was well attended, and considerable business was done, a part of which was the annual election of officers. The result of the ballots gave re-election to all the officers: President, Mrs. J. C. Villiers; vice-presidents, Mrs. J. W. F. Dale and Mrs. Rose Kepoikai; secretary-treasurer, Mrs. Ben Williams. Several new members have recently united with the Guild.

ARCHIBALD A. YOUNG

It is a sad duty to record the sudden death of Archibald A. Young, a member of St. Andrew's Cathedral Parish, where he had been altar-boy and crucifier for a long time.

His mother had gone with the children to San Francisco. Nelson was in the University of California and Archie was to go to Stanford. He was tremendously interested in flying and was taking a course at Redwood City while waiting to enter Stanford and was hoping to obtain his pilot's license very soon. On Sunday, November 22nd, he "went up" with another pilot who was trying to sell him a plane with the result that one of the wings buckled and it crashed to the ground, killing Archie instantly.

The pilot was very badly injured and, should he recover, will be a cripple as long as he lives.

Archie was well known and well liked at St. Andrew's and we miss him terribly, but our great sorrow is for his mother, brother, sister and aunts. May the God of comfort help them in this hour of great need.

THE PURPOSE OF RELIGIOUS EDUCATION

We do not propose to teach Christ's religion as if it were a separate department of life to be engaged in during our spare moments. On the contrary, our religion means partly this: That there is the Christlike way of doing everything. For instance, there is the Christlike way of being a physician, a banker, a school teacher, a minister, a housekeeper, an artist, an engineer, a farmer, a clerk; and there are un-Christlike ways of being all these things.

What religious education seeks to do is to make it habitual for boys and girls to do whatever they do in such a way that Christ, looking upon it, will see in it the expression of His will. This result can be brought about only by leading the young people into a loyalty to Christ and an allegiance to His Church which will consecrate and transform their lives.

At every age, from birth to death, there is a typical or normal form of religion life. The religion of an eight-year-old child expresses itself differently from the religion of a fifteen-year-old, and from the religion of an adult. In other words, religion, being a kind of life, is graded. This is not a fad, or even a question of educational system. It is merely our recognition of the fact that human beings are graded. That is the way we find them. That

is the way God made them. Consequently we try to provide for each person a religious experience which is suited to his age and condition, knowing that whatever will most effectively help him to find God will be the best thing for him. This is what religious education is trying to do.—Rev. John W. Suter, Jr., Executive Secretary Dept. of Religious Education.

RELIGIOUS EDUCATION AND THE SCHOOLS

(Contributed)

As citizens of a free Christian commonwealth we have no jurisdiction over the home in the matter of morals, but we have over the schools. They are our schools . . . and we ought to demand of them that our children be systematically trained in the virtues. . . . Moral lessons are indirectly imparted, but there is no carefully graded system of such training in the schools of today.

(Prof. Sneath, "Moral Training in the School and Home.")

France and Japan have introduced a system of moral instruction into the government schools. In England such a system has been introduced into more than 3,500 schools.

IOLANI NOTES

The very generous gift of Mrs. Dr. Clarke of Dowsett Avenue—The World's Classics, in sixty volumes—has been greatly appreciated by the students of Iolani. Many of them are now learning selections from great orations for their work in public speaking, and this splendid edition of the classics fills a much needed place.

We received a very interesting letter from a former student of Iolani a few days ago, telling something of the conditions of student life in Macao, China, which is a few hours' trip by steamer from Hongkong. It appears that he is not especially enjoying his life in the Orient, for he says, "Day in and day out as I am in the class room, my memory takes me back to Iolani School. How good it would be if Macao were Honolulu!

"I have met Mr. Richard Wai Chong Shim (a son of the late Rev. Mr. Shim, who was so many years in Kula, Maui), who was once a student at Iolani, and is now the principal of Ying Wa College. Mr. Shim said, 'Because of the recent strike of the students, I cannot accept you as a student, nor can the other English schools. The Hongkong government has issued a proclamation forbidding the schools to accept pupils over sixteen years old.' He advised me to take up studies in Chinese, and then to go back to Honolulu and study English. Yes, that is my idea, and Iolani is where I am to finish my high school course.

"China today is in a state of great commotion. Every day and every way, there is enough fighting to fill the news columns. Many of the newspaper stories are false. Too many parties and different ideas have caused this recent agitation. The student militia is against the foreigners. They consider Americans the best people among the foreigners, and American goods are more in demand. Many students have been killed, but they have courage—dead or alive—they have fought onward and have won victories. You, as an admirer of the Chinese people, will undoubtedly take pity upon them.

"The chrysanthemums have bloomed, and the wild geese are coming south from the north. It is a sign that fall has begun and winter is coming.

"I wish you, the faculty, and students of Iolani a Merry Christmas and a Happy New Year. May God bless the faculty and students and move Iolani School to progress.

"Sincerely yours,

"FRANK GOO."

The writer of the above is a very promising young man, and it is to be hoped that he will come back to Iolani and graduate.

From another quarter of the globe, this time from Indiana University, comes a letter from James Sakurai. He graduated from Iolani last year and is attending the School of Dentistry of Indiana "U." He tells us that out of a class of one hundred twenty freshmen he has stood first in chemistry, having made 100% in both examinations. Some students, he remarked, got as low as 20%, and many between 40% and 60%, which is failure. He has also observed to his surprise that many American boys are quite poor in English. "I remember," he said, "what you once told me, that only fifteen per cent of Americans are qualified for college education, and I realize now that it is not by any means an exaggeration. Many of them seem to be intelligent in appearance, but they are not."

Although this student had a good course in chemistry at Iolani, his former teacher most generously waives all claim to credit for his high standing on the ground that he was endowed with a good mental equipment. There is much satisfaction in working with this type of student, for one's efforts are almost always appreciated, and that to most of us is a rich compensation.

THE CHURCH AND THE SAILOR AT CHRISTMAS

As the happy season approaches all connected with the Seamen's Institute are preparing to give the sailors in port a Christmas welcome.

As usual the building will be lavishly decorated, and during the week December 21-27 a series of services in the little church, concerts and entertainments will be held.

The annual Christmas dinner and entertainment will take place on Wednesday, December 23.

With the arrival of H. M. S. "Diomedé" on December 31, a number of entertainments will be arranged for the crew, and it is hoped to hold a church parade service to St. Andrew's Cathedral on Sunday morning, January 3.

Around the world in the 127 stations of the society friends of the sailor will endeavor to bring the message of "Peace, Goodwill towards men" to those who go down to the sea in ships.

HONOLULU AUXILIARY'S PART IN THE GREAT U. T. O. OFFERING

The Honolulu branch of the Woman's Auxiliary may well be proud of its fine share in the great U. T. O. day at New Orleans. The offering sent from here totaled, according to Mrs. Thomas Wall, the Auxiliary treasurer, \$1,324.86. This is an increase of \$152.36 over the amount given at Portland in 1922—an increase, in percentage, of about 13%.

Honolulu never goes backward!

WILLIAM TYNDALE—A 400TH ANNIVERSARY

By the Rev. Charles Lewis Biggs

(In THE CHURCHMAN)

The current year is the 400th anniversary of the printing of the New Testament in what may be fairly called modern English. The story of its printing and of the man behind it is somewhat as follows:

In the latter part of the year 1525 there issued quite secretly from a printing press in Worms, Germany, where Luther four years before had magnificently faced the Diet, two editions of 3,000 copies each of an English New Testament. The first had notes and glosses, the second was without them. More secretly still, for it was unlawful to circulate them, they were transported to England "by the whole vatsful at once," and there sold with "great adventure and peril" to people who "read them with great application and joy; and they had secret meetings, in which they instructed each other out of God's Word." The Reformation

was getting into England anyway. The effect of having the New Testament in their own tongue, however, was to make it intelligent, to stabilize it.

There had been other translations of the Bible into English before this—one thinks of the Wyclif's version—but their language had become obsolete. A decree of the Church in England made in 1408 had forbidden the making of any translation without the permission of the bishop, and no bishop was granting permission. So William Tyndale, a probable pupil of Erasmus and certainly an Erasmian (by which I mean that he made his own one of Erasmus' principles: "I should wish," Erasmus puts it, "that this simple and pure Christ might be deeply impressed upon the minds of men, and that I deem best attainable in this way, that we, supported by our knowledge of the original languages, should philosophize at the sources themselves," became an exile from his native land in order that, unknown to the bishops, he might make the simple and pure Christ intelligible even to the "boy that driveth the plough.")

He was a lonely scholar, had to live much in hiding, pack up suddenly, and change his residence frequently. (How he was able to keep even his simple paraphernalia of translation about him has always been a mystery to me.) In spite of all precautions he was caught and burned at the stake eleven years after his New Testament appeared. In those eleven years, however, he had been able to revise his translation, issue certain pamphlets and expositions, translate in particular the Book of Jonah (regarded as a political pamphlet), and the Old Testament from the beginning to the end of Second Chronicles. The remainder of the Old Testament was translated by others somewhat later, and bound together with Tyndale's.

The King James translators took this completed translation as the basis of their own. We read from the lectern today Tyndale's version changed in detail only.

Tyndale's address to the reader in the edition of 1525 very well expresses the spirit of the man—"Them that are learned Christianly I beseech, for as much as I am sure and my conscience beareth me record, that of a pure intent, singly and faithfully, I have interpreted it [the Gospel] as far forth as God gave me the gift of knowledge and understanding, so that the rudeness of the work at the first time offend them not; but that they consider how that I had no man to counterfeit [compare], neither was help with English of any that had interpreted the same, or such like thing in the Scripture before time." Bishop Westcott, no mean authority in the technique of translation, says of Tyndale's that it was "most nobly conceived and executed."

Why should there not be a commemoration of this translation throughout the Church? It could be made quite as interesting and instructive as the 1600th anniversary of the Council of Nicaea.

CENTRAL NEW YORK MEETS THE CHALLENGE OF THE CHURCH'S PROGRAM

The Diocese of Central New York has issued a poster which is calculated greatly to simplify the problem of "raising the quota." Here it is:

STOP, LOOK, LISTEN!

STOP:

and consider that on the first day of January, 1926, the Diocese of Central New York and the National Council, so far as this diocese is concerned, will be left without resources to carry on their work, unless the annual canvass results in pledges which will guarantee the funds.

STOP:

and consider that, in accordance with a resolution adopted unanimously by the General Convention, appropriations for the work of the National Church will not be made in excess

of expected income as witnessed by the pledges of the people of the Church.

STOP:

and think if **my parish fails to meet its quota** it may mean that some hospital, the only one for hundreds of miles in our missionary frontier, will have to close its doors.

STOP:

and think that if **any parish fails to meet its quota**, the salaries of the missionary clergy, doctors, teachers and nurses will have to be reduced or workers withdrawn from the field.

LOOK:

within and think—do you as a member of this Church want a single piece of work which the Church is doing in this diocese or anywhere abandoned?

LOOK!

Do you want to share the responsibility for the stopping of any forward movement of the Church, for the discharging of any missionary, for the closing of any hospital or school?

LISTEN, THEN!

and see that **your parish meets its quota in full.**

LISTEN!

Do you want it said that something can no longer be done, because your parish, your diocese, did not meet its quota?

THEN—DO YOUR PART!

UNITED THANKSGIVING DAY SERVICE

The annual united Thanksgiving Day service of all the churches and missions in Honolulu was held at the Cathedral at 10 a. m. on Thanksgiving Day. Besides Canon Ault, who was in charge of the arrangements for the service, the following clergy were in procession: Rev. Messrs. Ottman, Kieb, Woods, Bedinger, Freeman, Cullen, Woo, Hincley, and Fukao.

The Cathedral choir, under the direction of Mr. R. R. Bode, rendered excellently the music appropriate for Thanksgiving Day. The opening portion of the service was taken by the Rev. Mr. Ottman, the lessons by the Rev. W. Maitland Woods and the Rev. Henry Bedinger, the latter part of Morning Prayer read by the Rev. James F. Kieb, and the blessing pronounced by the Rev. F. N. Cullen.

The Rev. Elmer S. Freeman was the preacher. His topic was "The Law of the Harvest," and the text Ecclesiastes 11:1—"Cast thy bread upon the waters; for thou shalt find it after many days." Illustrated by the Eastern practice of sowing seed rice on the face of the waters when the rivers are in flood, the speaker pointed out the necessity of such an act of faith as preliminary to any expectation of a later harvest. "The world each year has to commit itself to an act of self-denying faith in order to live. It has to take its life in its hand, and in trust and faith cast it upon the waters. It must take the risk of dying, in order to live, by using up its visible supply of food. To 'cast our bread upon the waters' is the only way in which we can be sure of being able to eat it," he said. He showed the application of this principle to the matter of human friendship and love, and closed by saying that the same "Law of Harvest" held good in relation to the Church and her gospel. "We have kept too much; we have cast upon the waters too little. If we wonder at the smallness of our harvest, we have only ourselves to blame, for we have not had the faith to cast enough upon the waters to assure a bounteous harvest. It is in the act of complete self-giving—the apparent wasting of bread upon the unresponsive waters—that we reveal our confidence in God's promise of the harvest."

ST. ANDREW'S HAWAIIAN CONGREGATION

Hawaiian Congregational Meeting

On December 3rd, the Hawaiian Congregation of St. Andrew's Cathedral held another get-together meeting, and it was a splendid success. The following program was splendidly rendered and thoroughly enjoyed: 1, The Twilight Four, Henry Doane and orchestra; 2, piano solo, Miss Agnes Dienert; 3, Beautiful Kahana, Mrs. Minnie Kohler and Miss Kaluakini; 4, Hawaiian Melodies, Mrs. Rose Tribe; 5, Kuu Ipo Ika Heepue One, Messrs. Heleluhe and Paka; 6, ukulele solo, Miss Aki; 7, instrumental rendition, Mrs. Mitchell and club; 8, ukulele solo, Mr. T. Rodenhurst; 9, violin rendition, Mr. Carl Wideman and Mr. and Mrs. Keanu; 10, popular melodies, Mr. and Mrs. R. N. Mossman.

Each number was heartily received, and encores were readily and kindly given. Mrs. R. P. Hose sponsored the program, and we give her full credit for her splendid work.

Prior to the program a most enticing dinner was served, Mr. Charles Copp and associates attending to this. Go to it, Charles, we would enjoy another such.

During the evening, also, Mr. E. W. Henshaw gave a splendid short talk on "What we want to accomplish now," referring to three things. He likened the situation to a football match, with the Priest carrying the ball, and the Congregation forming proper interference and doing good field work. He said there were three goals to be made: the obtaining of a deeper and more whole-hearted spirit of consecration on the part of every single member; second, the districting of the city, and organizing the Congregation, by having a captain over each district, with lieutenants working under the captain's direction; and third, the "putting across" of a good Every-member Canvass so that all are giving of their time, talent and money, regularly and consistently, so that our work may go forward steadily. Mr. Henshaw's address was con-

cise, plain, and right to the point. Mr. Henshaw, the Congregation owes you much for your efficient and willing help.

Many helped in other ways to make the evening the success we claim for it, and we appreciate everything done by each and all.

D. R. OTTMAN,
Priest-in-Charge.

Our Sympathy to Mrs. R. P. Hose and Loved Ones: On December 3rd, after working hard all day on the program for our get-together meeting, dear Mrs. Hose returned home to find that her life partner of many years had quietly passed into Paradise before she could reach her house. Mr. Hose had lived most of his life in Maui, only having come to Honolulu to reside a short time ago. He was a Churchman, a refined gentleman, a good friend. In a quiet way he showed deep interest in matters pertaining to the Church, and labored in its behalf. At such a time the gulf seems so deep that friendship's clasp seems feeble; nevertheless, Mrs. Hose, every friend you have in Holy Church extends a hand a sympathy and many loving hearts are praying Our Father that His peace may bless and surround you and your loved ones.

Our Sick Folk

We are distressed to learn that our good brother, Mr. Edward Hopkins, president of the Men's Club, has suffered another stroke of paralysis. At the present time he is slightly improved. We miss Mr. Hopkins and earnestly pray for his complete recovery, and that even during his enforced absence, he may, by God's grace, draw ever nearer to Him.

Miss Eva Mossman, daughter of James Mossman, was recently operated on for appendicitis. She is quite ill, but still we look forward to and hope for a speedy and complete recovery.

Mr. Bruce Hopkins is doing very well, and it is our earnest hope that he may soon be among us once more.

Miss Agnes Hewitt and Mrs. A. N. Jacobson are improving rapidly, and before long we expect to have them with us, in the joy of complete recovery and splendid health.

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THE BROWSER'S COLUMN

D. R. O.

People seem not to see
That their opinion of the world is also
A confession of character.
We can only see what we are
and
If we misbehave, we suspect others.

—Emerson.

“The will of God for us is—

Health
Happiness
Harmony
Peace
Prosperity

God is the same, yesterday, today, tomorrow, and even forever.”

“Pronounce nothing evil, and only good will come. We become like that which we imagine. If you would have only good in your life see that you do not exercise your imagination in a negative or destructive way.”

There is no cure for the body apart from the soul; and the reason why so many diseases elude the physicians of Greece is that

they know **nothing** of the soul, which ought to be their chief care; since if this be not sound it is impossible for any part to be well. First, then, the soul must be treated if the head and the rest of the body are ever to be made whole: and the cure of the soul is brought about by means of certain charms, which charms are good words. The secret is, thought, word and deed which is good: hope, faith, good cheer and perseverance.—Socrates.

“The Young Child, Jesus, had a garden full of roses, rare and red,
And every day He watered them, to make a garland for His head.
When they were full blown in the garden, He called the Jewish children there,
And each did pluck himself a rose, 'till they stripped the garden bare.
And now, how will You make a garland, for not a rose your path adorns?
But you forget, He answered them, you have left me still the thorns.
He took the thorns and made a garland, and put it on His lovely head,
And where the roses should have been were little drops of blood instead.”

“At Sunrise Every Soul is Born Anew”

Maker of days, another night is gone;
But ere I face the tasks that wait for me
I pause, a moment, in the quiet dawn,
And lift my heart to Thee.

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Young Hotel Bldg.

Thou art my guide, upon Thine arm I lean;
Wherever I must journey, lead Thou me;
Through deepest mire, I know I shall come clean,
If I but follow Thee.

Enlarge my mision, Lord, that I may see
A way to help my brother in his need;
Deliver me from hate and bigotry,
From selfishness and greed.

Thou art my life, enfold me in Thy love,
That when the day's temptations I must meet,
I shall not want for strength to rise
Above dishonor and defeat.

Then be Thou near me, through the livelong day,
That I may know, whatever comes, is best,
And when the sunset fades to twilight gray,
Bring me safe home, to rest.

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