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# Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. IX.

HONOLULU, T. H., SEPTEMBER. 1916

No. 4

"Teach me, my God and King  
In all things Thee to see  
And what I do in anything  
To do it as for Thee."

—GEORGE HERBERT.



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. IX.

HONOLULU, T. H., SEPTEMBER, 1916

No. 4

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

SEPTEMBER, : : : 1916

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief  
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

### CHURCH CALENDAR.

September 24—14th Sunday after Trinity.  
(Green.)  
“ 29—St. Michael and All Angels.  
(White.)  
October 1—15th Sunday after Trinity.  
(Green.)  
“ 8—16th Sunday after Trinity.  
(Green.)  
“ 15—17th Sunday after Trinity.  
(Green.)  
“ 18—S. Luke, Evangelist. (Red.)  
“ 22—18th Sunday after Trinity.  
(Green.)



### GIFTS.

It will be impossible to have the Committee on Endowments get to work before the Bishop's return. Two of the chief members of the committee are on the Coast and another one is shortly to leave for California.

At the same time those who have money would do well to bear in mind the need of gifts and endowments for our schools and such work as is carried on at St. Elizabeth's, St. Mary's and St. Mark's.

These Missions and Settlements with their varied work among men, women and children have the confidence of all who know them and they all have devoted as well as competent workers.

It is well to bear in mind then that the Priory needs an endowment. That Iolani needs new buildings and equipment; we may say here that it opened with 190 boys and the boarding department full. The Priory would be crowded if we took all who applied, as it is every bed is occupied.

St. Mary's needs an endowment and a chapel. St. Mark's needs an endow-

ment, St. Elizabeth's needs money to build more cottages; this building of cottages at St. Elizabeth's is not a charity but a benevolence. Worthy people are enabled to obtain a good house for a moderate rental. It must be remembered that St. Elizabeth's was a pioneer in building cottages of this kind. We are very glad to say that institutions and private people have erected a great many like them since we began their construction.

When dividends are paid and Christmas comes we should like people to remember these things. We always need gifts for the assistance of worthy boys and girls whom we have in our schools and who could not be there without some assistance.

Then we should remember that there is still a debt upon the Bishop's House, though it has been greatly reduced; that we owe \$3,500.00 on the lot next to the Priory, that we ought to purchase the lot on which the Rev. Mr. Kroll lives. This lot belongs to the Cleghorn Estate, and if we could borrow the money and buy it the rents would pay the interest.

Then there is the necessity of land and buildings for the Japanese Mission. We need \$20,000.00 for this, of which we have on hand about \$6,000.00.

We mention the above simply that the people may keep in mind the fact that the last Convocation authorized the Bishop to appoint a Committee on Endowments and this committee will get to work before very long.



### THE GENERAL CONVENTION.

The General Convention of the American Episcopal Church is held every three years and is a notable gathering in many ways. The General Convention consists of the House of Bishops and the House of Clerical and Lay Deputies.

These houses sit separately and legislation may originate in either one. The two houses resemble the Senate and House of Representatives in Congress.

There will be at St. Louis over one hundred Bishops including those from the foreign field. There are four clerical and four lay deputies from each diocese, one clerical and one lay deputy from each Missionary District. This makes a large body of men and attempts

have been made to reduce the membership.

There are 66 Dioceses and 25 Missionary Districts; this gives a total of 678 Clerical and Lay Deputies and practically all of these attend. The election as a deputy is considered a great honor and the place of anyone who can not attend is filled by the appointment of an alternate.

The laymen of the General Convention is a very remarkable body of men. Many of the ablest lawyers in the United States are members of the Convention. In the last Convention the Lay Deputies from New York were Francis Lynde Stetson, Henry Lewis Morris, Everett P. Wheeler and Stephen Baker; from Massachusetts, Chas. G. Saunders, Richard H. Dana, Henry M. Lorenz, William V. Kellen. A few names taken at random will show how many names there are of old American families: Pierrepont, Livingston, Pruyn, Dix, Harrison and scores of others. Among the laymen from San Francisco were W. H. Crocker and B. F. Monteagle. Three years ago and for many previous Conventions David B. Lyman, born at Hilo, the son of the great missionary there, was a deputy from Chicago.

Among those from Virginia are the names of Mayo, Page, Scott. From Western New York, Lewis Stockton and A. B. Houghton; Dupont Parker and J. H. Pershing from Colorado.

We have seen at a General Convention Chief Justice Fuller kneel beside a negro deputy from Texas at the Communion rail, and Senator Edmonds of Vermont by the side of a delegate from Japan.

Some of the debates in the House of Deputies are remarkable. Ira E. Bennett, the present editor of the Washington Post, once told the writer at a General Convention that he had never heard a debate in Congress equal to a debate on divorce which he heard in the Convention. Bennett was at that time representing the San Francisco Chronicle in Washington. It may be mentioned here that Bennett was married by Bishop Restarick to the daughter of the late F. F. Fyler in San Diego in the 90's. Among the Bishops are names representing many of the oldest American families: Bishop Perry of Rhode Island related to Capt.

Perry whose words "we have met the enemy and they are ours" are historical. There are the names of Huntington, Thurston, Tyler, Page, Tucker, Lloyd, Brewster, Tuttle, Paddock, Griswold, Bratton, Gravatt, Funsten, Kinsolving, Johnson, McKim, Nichols and many others which reach back to the beginning of American history.

The Chronicle hopes to print letters from the Bishop later on about the General Convention.

On the day after the General Convention opens the Triennial meeting of the Woman's Auxiliary to the Board of Missions will be held. At this the great triennial offering will be made when every Diocese and Missionary District will send the offering of its women that it may be laid upon the Altar at this great service. It is quite probable that the offering this year will be in the neighborhood of \$350,000.00, and this will be for women workers in the Church, for training women for the Mission Fields and for providing pensions for those who are old.

The General Convention remains in session about eighteen days and this body makes the laws for the General Church and on certain occasions the two houses meet together as the Board of Missions, when Missionary Bishops address the people.



#### LAY DEPUTY TO THE GENERAL CONVENTION.

It was with deep regret that the Bishop received a letter from Mrs. John E. Baird stating that Mr. Baird would not be able to represent this Missionary District at the General Convention, the opening session of which will be held on October 11th, at St. Louis, Mo.

All Churchmen in Honolulu will regret that the condition of Mr. Baird's health will prevent his attendance and all will hope that the means made use of for his recovery will be blessed.

On receipt of the notification as above stated the Bishop at once appointed Mr. John Guild as Lay Deputy, he having been elected Alternate at the Convocation in May of this year. Mr. Guild has notified the Bishop that he expects to attend.

This action as stated above left the place of Alternate vacant and on enquiry it appeared that Mr. Reynold B. McGrew intended to go to St. Louis and be there in October. The Bishop thereupon consulted the Chancellor, Mr. Arthur G. Smith, and he ruled that under the provisions of Canon 48 of the General Church the Bishop could appoint an

Alternate, whereupon he appointed Mr. McGrew.

The Bishop expects to leave Honolulu on the Matsonia on September 20th and Mr. Guild intends sailing on the same steamer. Mr. McGrew hopes to sail on the Sierra on September 26th.



#### A BIT OF SUNDAY SCHOOL HISTORY.

It is not always remembered by Sunday School workers that the beginnings of the Sunday School on this continent were made under the leadership of one of our Bishops. From *The Graded Sunday School Magazine* for March we reprint this little bit of history, "lest we forget:"

The first systematic attempt to establish Sunday Schools in America was inspired by the Right Rev. William White, D.D., Protestant Episcopal Bishop of Pennsylvania. It was under the leadership of this reverend and learned gentleman that on December 19, 1790, a number of like-minded persons representing many shades of religious and political beliefs met in the city of Philadelphia for the purpose of "taking into consideration the establishment of First Day or Sunday Schools in the city." At an adjourned meeting on the 26th day of the same month the organization of the First Day or Sunday School Society was accomplished, and a constitution adopted. This society has had a continuous and unbroken existence from the date of its organization to the present, and is thus at present the oldest existing Sunday School Society in the world. From the preambles to the constitution, adopted in 1790, the original purpose and aim of the Society as an organization for the promotion of secular education is evident. This preamble reads as follows:

#### PREAMBLE.

WHEREAS, The good education is of first importance to society, and numbers of children, the offspring of indigent parents, have not proper opportunities of instruction previous to their being apprenticed to trades; and,

WHEREAS, Among the youth of every large city various instances occur of the first day of the week, called Sunday, a day which ought to be devoted to religious improvement, being employed for the worst of purposes, the depravation of morals and manners; it is therefore the opinion of the subscribers that the establishment of First Day or Sunday Schools in the city would be of essential advantage to the rising generation, and for effecting that benevolent purpose, they have formed themselves into a society.

Persons of each sex may be admitted into these schools, in which they shall be taught spelling, reading and writing, gratis. The reading of those who are capable to read the Holy Scriptures.

The above brings out plainly what is not generally known that when Robert Raikes started Sunday Schools it was for the teaching of secular knowledge with the addition of the Catechism. He engaged needy women at a shilling a day to teach the children who released from work were engaged in play on Sundays. The writer remembers his grand father telling him that when Sunday schools were established in the town in which he lived in the early part of the 19th century the children were taught writing in copy books as well as reading.

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As education became more general the Sunday School became confined in its scope to the teaching of the Bible and religion.

In the First Day or Sunday School Society of Philadelphia the teachers were at first paid until such schools were taken up by Church societies when teaching was placed on a voluntary basis.

Before Raikes started Sunday Schools in 1781 the Church had her Sunday Schools for the teaching of the catechism. In the American prayerbook as adopted in 1789 were the words "The Minister of every Parish shall diligently, upon Sundays and Holy-days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism."

This rubric at the end of the Catechism of the American prayerbook is practically identical with the rubric at the end of the catechism as found in the English book of Common Prayer as adopted in the reign of Queen Elizabeth, and both prayerbooks direct that "fathers and mothers, masters and mistresses shall cause their children, servants and apprentices to come to Church at the appointed time" that they may be instructed.

In the first prayerbook of Edward VI set forth in 1849 there is a similar rubric at the end of the Confirmation Service which states that "at least once in six weeks upon some Sunday or Holy-day half an hour before Evensong openly in the Church a curate shall instruct and examine so many children of his parish as are sent unto him."

We have quoted the above to show that the instruction of children in the Church is not a new idea, but an ancient practice and principle.

The modern Sunday School is a very different thing. The English prayerbook states that the instruction shall be "after the second lesson at Evening Prayer," while the American prayerbook states "Upon Sunday or upon some other convenient occasions."

The modern Sunday School is gen-

erally taught out of the Church and is not taught by the clergyman, but by such laity as can be secured to offer voluntary services.

In France instruction is given by the priest, and in many English Churches what is called the catechism is the regular instruction given in the Church by the priest by

1. The Questioning.
2. The Instruction.
3. The Reading of the Gospel and the giving of the Homily.
4. The Admonitions.
5. The Hymns.
6. The Prayers.

With our idea of graded schools this system could only apply to the older children and yet we believe that in many ways it is far better than the ordinary Sunday School in its results. It has the sacred building, the authorized minister and the accessories which impress the child with reverence and devotion.

The child who attends the ordinary Sunday School and not the Church grows up without any sense of worship, reverence, or the impressiveness of a holy place and sacred things.

The best Sunday Schools in the idea of the writer are those which march from the Sunday School rooms into the Church buildings for the service. This we have frequently seen done in England and in some parts of the United States, notably was this done in Davenport, Iowa, when the writer was a student in theology.

It is always most painful to see the Sunday School close and the children go home because it means in the great majority of cases that the children never learn or get into the habit of attending Church, and when they leave Sunday School that is the end of their connection with the Church.

It is true that from the Sunday Schools come largely our confirmation classes, but the reason so many of these drop out is that they have never been trained to worship when they were young and have formed no habit of going to Church. Far better was the old

way of children going to Church with their parents and being taught the Bible and religion at home. The Sunday School tries to take the place of parents who will not teach their children at home, and the loss of this ancient practice of family teaching is bad for the child and parent.

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A word to Sunday School teachers: There are many who treat the Sunday School as if it did not matter much whether the teacher was late or not or whether the teacher comes or not, that is they do not teach the Sunday School as they would any other serious work. This is most unfortunate and most disastrous.

To have a good Sunday School in any parish the parents must be interested, they must see that their children study their lessons and that they attend Sunday School.



#### SPONSORS.

One thing is of especial note to Church people: when they brought their children to baptism they promised before God and before witnesses that they would see that their children were taught Church teaching in the Church's way, and yet there are some parents who deliberately send their children to Sunday School where Church ideas are utterly unknown because the schools are larger or more interesting. If the position of a parent and sponser have any serious significance as they certainly have to a thoughtful person, the child who is baptized in the Church must be brought up and trained in its ways. Those who have as parents and sponsors brought children to baptism are derelict to their promises if they do not strive to carry them out.

The clergy have to fight all the time the idea that to ask one to be a sponser is a sort of a compliment and that friends are asked to be sponsors without any thought of what the office means. It was our practice as a Parish priest always to insist that a sponser carefully read over the baptismal service before he acted in the capacity mentioned, and then he was always asked whether he could conscientiously make the promises demanded. There is entirely too much of this light taking up of obligations when we hear girls say they will get married and if they don't like it they will be divorced, or when one becomes a sponser and imagines that the whole duty is disposed in giving the child a silver cup.

#### MEETING OF THE DIOCESAN BRANCH OF THE WOMAN'S AUXILIARY.

At the residence of Mrs. von Holt on Friday, September 8, a meeting of the District Branch of the Woman's Auxiliary was held. The principle purpose of the meeting was to collect the United Offering, and we are very pleased to state that it was found that the Honolulu offering which will be made at St. Louis by our delegation will be over \$600.00.

The meeting was largely attended and great interest was manifested.

It will be interesting for women here to know where the offering will be presented and some of the things for which it was used last year.

Of all the noteworthy meetings to be held in connection with the Triennial, the first in point of interest, of enthusiasm, and of numbers, will be the presentation of the United Offering. Long before the hour set for the service, which will be at half-past eight o'clock, on the twelfth of October, 1916, crowds of Church women, from every section of our land, and from faraway missions across the seas, will be seen hurrying through the streets to the beautiful old Cathedral, beloved of all Missouri Church folk. Whatever the weather, crowds will wait in the streets until the doors swing open. And very many, throughout that triumphant and wonderful service, if they be true St. Louisans, and therefore courteous to the strangers within their gates, will either stand or kneel. The old church will be a fitting frame for the picture. First building of our household of faith west of the Mississippi, it has easily held that priority in our affections. Hallowed memories throng upon us as we enter its portals; the names of great soldiers of the Faith, Bishop Kemper, Bishop Hawks, Bishop Robertson, look down upon us from its stained windows; its reredos is a beautiful art treasure of which the whole city is proud. But the chief claim that Christ Church Cathedral makes upon our affection and our admiration is that it is a down-town church!

and that, by its ministrations, the poor have the gospel preached to them.

But what is the United Offering? some one may ask—what its history, and what does it mean in the lives of these women? Briefly stated, it is the thank offering presented by the women of the Church, throughout its length and breadth, at their triennial gathering. Starting as an impulse in the heart of a woman in 1886, when the offering amounted to eighty-two dollars and seventy-one cents, it has grown by such amazing leaps and bounds that, at the triennial of 1913, it had reached three hundred and twenty-five thousand dollars. The United Offering built the first church in the Alaska mission; it provides the salary of the Missionary Bishop of Alaska. It marks each triennial by the erection of a mission building, and for twenty years it has trained and sent at the Church's call a great army of women

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to fight the forces of ignorance and evil. It cares for these brave souls when, broken in body but serene of soul, they come back from the battlefield to be tenderly cared for until they shall join the ranks of the Church Triumphant. The United Offering stands, primarily, as a thank offering for all the blessings which Christianity, expressed in terms of this Prayer Book Church of ours, has showered upon our lives. It stands for true Democracy.

There will be many large single gifts in the beautiful golden alms-bason—gift of the English to the American Church. Indeed the splendid total would not have been possible had not women of means given lovingly out of their abundance. But a part of the amount will have been given by quiet, patient working women who may only read of the service, and rejoice that they, too, have a part in it. In many a Diocese, the United Offering takes the form of memorial gifts, and so has an added consecration. Most of all, and this accounts for its hold upon world-weary souls, it stands for the joy of service, for the gift of life more than of money, and for that supreme philosophy which teaches that a man's life is gained in losing that which the world counts worth while.



#### A LETTER.

From time to time we publish curious letters. Here is one from a Korean to a Priory teacher:

"Dear Miss H.:

M—— go Saturday Priory school.  
M—— father say How much book?  
School buy book-send bill to H. S.  
M—— father he gone San Francisco  
two months come back. Priory get  
M—— every thing. Father pay when  
come back. He gone on ship make fire  
burn. Miss H—— be just like mother  
heart to M——. M—— want Ko-  
rean write. Go she Korean school pau  
Priory learn? What you think? Ask  
Bishop M—— go Korean school every  
day. What he think.

Yours with love,

K."

The writer had to be informed that no girl could be permitted to leave the Priory at any time without a responsible person and so M—— could not attend a Korean school. Beside she will have enough to learn without taking lessons outside. Questions of a similar nature often arise.



THE LATE HARRIET HAAE.

On August 25th, in the afternoon, at Lihue Hospital, Kauai, there passed out of this world the soul of Harriet Haae, a Hawaiian girl who graduated from the Priory in June last.

When Mr. Arthur Wall telephoned to Bishop Restarick and said that a wireless had just been received that Harriet Haae had died after an operation for appendicitis it was a shock to him and his household. The sad news was at once communicated to the teachers and boarders at the Priory and it came as a very great shock to everyone there.

Harriet Haae had been eight years at St. Andrew's Priory as a boarder and she

was loved and respected by teachers and pupils. She was a purehearted, right-minded girl, who had done good work all through her school life.

She loved the Priory as a second home and it was with some heart sobs that she engaged a room at the Cluett House for September. She had passed her examinations and had been entered as a Normal School student, from which she would have graduated in two years had she lived. With a good strong body, a good mind and an excellent character she gave every promise of being a useful woman.

The writer of this, the Bishop, to whom Harriet always looked as a father, bears witness to the general love which teachers and pupils bore the one who has been called away at such an early age, and adds his own words of uniform confidence, respect and affection for her.

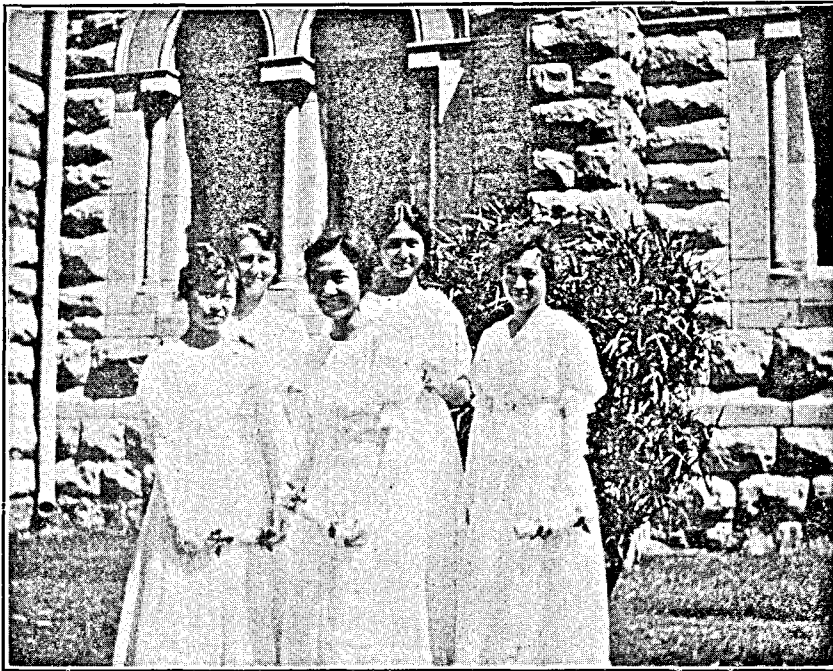
Harriet was the leader of the eight girls who used to sing Hawaiian songs for strangers when the Bishop and Mrs. Restarick gathered a company in their house. Certain songs, of which he knew the tune, he would sometimes ask to have sung. She would always make some excuse and the Bishop wondered why. On asking he found out that Harriet would not sing those songs because the words were suggestive of indecency. She said: "No one would know but myself and the girls, but we should know and it would hurt us to sing those words." Sometimes she composed verses of her own to take the place of anything objectionable.

This to any one who understands, the above will tell a great deal as to her character.

Harriet, besides the training, had the advantage in that those who adopted her were good Christian people who took care of her and instructed her in the right way. They saw that she formed companionships with people who conducted themselves well.

A memorial service is to be held for Harriet at the Cathedral, and in the beau-

<p><b>Sachs'</b></p>	<p>VISIT</p> <p><b>New Store on Hotel Street</b></p> <hr/> <p>HONOLULU'S UP-TO-DATE <b>Department Store</b></p>	<p><b>Sachs'</b></p> <p>Honolulu, T. H.</p>
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A Group of Priory Graduates, the late Harriet Haae showing second from right to left.

tiful little Priory Chapel a brass tablet will be erected to her memory.

Having known Harriet's mother from girlhood, Mrs. Lewers and Mrs. Arthur Wall were always deeply interested in the daughter's education, and in all that concerned her future.

Word came from Kauai giving some details of her death. It appears that it was nine days after the operation and she was up and was allowed to take a little walk. After going a few feet she felt faint and sank rapidly and died in two hours. The doctor gives the cause as pulmonary embolism, which in plain English means that a small clot of fibrin or other substance lodged in a blood vessel and obstructed the circulation, causing death.

A letter written by her nurse to the Bishop says, that when she was under the ether she softly sang three verses of "In the Cross of Christ I Glory," which was one of her favorite hymns; she had sung it at the Hawaiian Church as a solo the Sunday before she went to the hospital. The nurse says she hummed the hymn over three times.

When convalescent she sang hymns and songs for the patients and cheered up all who heard her.

The Priory girls all over the Islands who have been at school in the past eight years knew Harriet well and it is for them especially that we write this account of her death.

We sorrow because she seemed to have a capacity to do much good, but we believe that in taking her to Himself just

as she was, God did it because He loved her and knew what was best for her and for us. In the Rest of Paradise we think of her and hope to meet her there by and by in God's own good time.

To the good woman who was as a mother to her and to her foster sister the Bishop, the clergy and the teachers and pupils of the Priory express their deepest sympathy.

Harriet Kawaiulakaumaea Haae was twenty years of age, being born on June 9, 1896. She was buried at Kapaa, near the grave of her foster father, who died about a year ago.

## THE CLUETT HOUSE.

The Cluett House is filled with young women, sixteen of whom are attending the Normal School. Seven of the girls who live at the Cluett are graduates of the Priory and one attended the school for some time. There are seven girls from the island of Hawaii, seven from Maui and six from Kauai; the remainder are from parts of Oahu. There are twenty-six in all and it was possible to accommodate this number only by fitting up a cottage in the rear for a number of girls.

Miss Drummond has improved the place by means of ferns and plants and articles which she has managed to purchase in one way or another. We feel that the Cluett House is a useful part of the Cathedral work, providing a good home for girls who live away from home.

Miss Drummond has found it hard at times to turn away applicants, for many have endeavored to obtain admission, but there has been no room.

### ◆◆◆◆◆ CATHEDRAL REGISTER.

#### BAPTISMS.

August 17—Laura Morse Gibbs,  
by Canon Ault.  
20—Mary Amy Beechert,  
by Canon Ault.

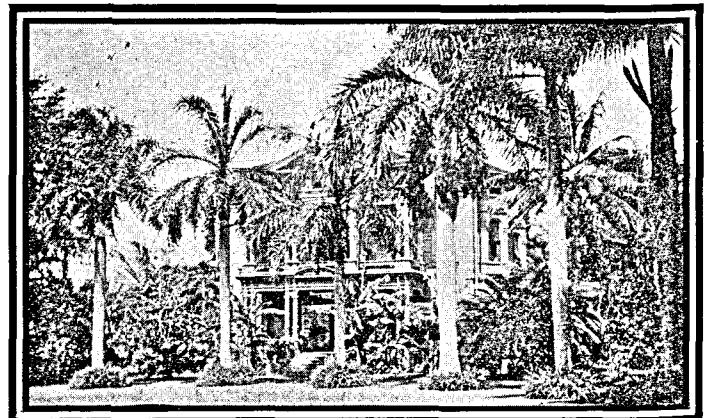
#### CONFIRMATIONS.

August 17—Gertrude Gordon Tortiff MacFie,  
Laura Morse Gibbs,  
by Bishop Restarick.

#### MARRIAGES.

August 8—Wilfred Kelelani Richardson,  
Amy Lau Kyau Wund,  
by the Rev. L. Kroll.

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Sur Poon Nam,  
by the Rev. John Pahk.  
11—Kun Poon Sei,  
Cho Yam Chum,  
by the Rev. John Pahk.  
22—Apau Paul Low,  
Anna Veronica Tong,  
by Bishop Restarick.

## BURIALS.

- August 8—Charles Creighton,  
by Canon Ault.  
8—Margaret Creighton,  
by Canon Ault.  
17—Alexander Kahoalii,  
by the Rev. L. Kroll.  
26—Adeline K. Dowsett,  
by the Rev. L. Kroll.

General Offerings .....	\$758.06
Hawaiian Congregation.....	58.10
Communion Alms.....	29.45
Specials .....	38.60

Total . . . . . \$884.21

Number of Communion made..... 262

◆◆◆◆◆◆◆◆◆◆  
PERSONALS.

We hear news occasionally about some of the men of the Parish who are somewhere in France.

A letter from Reginald Carter's mother tells of the family seeing him off on the train after having spent some time in Wells recovering from an illness.

Another letter tells of Captain George Davies being in the trenches and just coming out as the letter was sent.

We have heard occasionally accounts of David Anderson. Up to the present all of these seem to have been spared from wounds. We can do nothing but hope and pray that they may all return to us safe and sound when this terrible conflict is over.

Among the visitors in Honolulu are Miss Elizabeth P. Frick of St. Paul's Church, Baltimore, and Miss Mary G. Thom, also of Baltimore. Miss Thom is to attend the General Convention at St. Louis, as a delegate of the Woman's Auxiliary, representing the Maryland Junior Branch. They are both deeply interested in the work of this Mission Field and have been shown many features of the Parishes and Missions. The ladies brought letters from Mrs. Harry Sherman, the wife of Dr. Sherman of San Francisco.

Another visitor is Mrs. Charles B. Kling of New York. Mrs. Kling is deeply interested in the work of the Woman's Auxiliary in connection with St. Thomas's Parish and in the Diocese of New York. With Mrs. Kling is her daughter, Miss Culver, and her companion, who is a grand-daughter of Bishop Polk of Louisiana. It will perhaps be remembered that Bishop Polk was a graduate of West Point, but entered the ministry in 1831. In 1838 he was consecrated Missionary Bishop of a Territory which included Alabama, Mississippi and Louisiana. In 1841 he became Bishop of Louisiana alone. When the Civil War broke out he offered his services to the state and became a major general. He was killed on Pine Mountain while opposing the march of Sherman to the sea.

Mrs. Kling, who is a daughter of ex-Senator Clarke of Montana, and her daughter have been deeply interested in every thing connected with the Church in Honolulu, and the Bishop had the pleasure of showing them about the Cathedral Close, St. Elizabeth's, St. Mary's, St.

Mark's, The Epiphany, St. Clement's and St. Peter's.

Miss Lachmund, the teacher for the Priory, did not arrive as expected, but fortunately Miss Banning, a Churchwoman from Akron, Ohio, a trained worker among children, came to Honolulu and her services were engaged. With her is Miss Lothman from the same city who is teaching at Trinity Mission. These two teachers occupy Mrs. Folsom's cottage and have charge of little Margaret Lee, who lived in the house last year.

On the Niagara came Miss Claire Oakes from Portland, Oregon. Miss Oakes comes to teach music at St. Andrew's Priory. She is a graduate from a New England conservatory of music and has had experience as a teacher. Her mother, who hopes soon to visit Honolulu, has been corresponding and educational secretary of the Woman's Auxiliary in the Diocese of Oregon. Miss Oakes is very pleased with the outlook and has already won the good opinion of her associates and pupils.

We are very glad to state that Miss Marie von Holt, who has always retained her membership in the Woman's Auxiliary of St. Andrew's Cathedral, will represent the Missionary District at the annual meeting of the Woman's Auxiliary at St. Louis. Miss von Holt writes that she looks forward with a great deal of pleasure to representing the Islands at St. Louis. It will perhaps be remembered that Miss von Holt represented Honolulu in Boston in 1904 and in Richmond in 1907.

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JORDAN'S

FORT STREET

The following, relating to the death of Bishop Staley's grand-neice, is taken from the *Living Church*. It will be of interest to many here who remember the family of the Right Rev. T. N. Staley, the first Bishop of Honolulu. It may be said here that the Bishop's daughter, Dr. Staley, has been in France and in Serbia caring for the wounded.

The mother of Helen C. Staley, whose death is noted below, has taken a great interest in the work of the Church in Honolulu since the present Bishop came, and it is due to her that several handsome stoles, now the property of the Cathedral, have been sent here:

#### HELEN CALDCLEUGH STALEY

"Send out Thy Light and lead me to Thy dwelling,  
Though long and dark and dreary be the way.

Thy voice is in my ears, forever telling  
How, after night, will come the Perfect Day.

"I cannot always feel that Thou art near me,  
Sometimes Thou seemest very far away,  
But still I know that Thou dost always hear me;  
Oh, let me feel Thy Presence near, I pray!

"I know that Thou art true and just and holy,  
Although Thy love I cannot always see,  
And, when I pray that I may be Thine wholly,  
I seem to hear a Voice that answers me:

"Take up thy Cross, do patiently thy duty,  
Each day the work that cometh to thy hand.

Thine eyes shall see the great King in His beauty,  
In all the glories of that far off land!"

These verses, written by Helen Caldcleugh Staley when quite a young girl, give a glimpse of the inner life of one who kept close to God, ever ready "patiently to do her duty" until, on June 20th, the "call" came, and she quietly slipped through the veil which, for a while, separates us from those who have gone before.

From a child she was a member of St. Mark's, Philadelphia. Here she took an active part in the Altar Society, contributing by her skill and artistic taste both in the designing and execution of the altar hangings and vestments for which that church is famous. Nor were her activities confined to this sphere only. At St. Michael's Chapel she was one of those first to assist with the boys in the Guild of the Holy Child which, for years, it gave her so much pleasure to be associated with, and she was also prominent in the Guild of St. Michael's, and by her influence and sympathetic interest contributed greatly in this work for girls and young women.

In her Church work she was one of those rare characters who could always be implicitly depended upon. She was a loyal, true friend. Her home life was ideal, and her devotion to her parents and to a beloved aunt, who entered into Life Eternal only a few months before her, was indeed beautiful.

She was "faithful unto death." Surely she has won the "crown of Life."  
A. C. F.

Mr. Robert Catton, so long the esteemed and valued warden of St. Andrew's Cathedral, writes that he hopes to see Bishop Restarick on his way to St. Louis. He says that if there is a movement to abbreviate the Ten Commandments as read in the office of the Holy Communion, he hopes that the Bishop will oppose it.

Word from San Francisco states that Miss Renny Catton and Mr. John Hately Talbot were quietly married at Grace Cathedral, San Francisco, by the Rev. Wm. S. Short. In addition to five of the Catton family there were present about a dozen people, including Mrs. Folsom and two daughters of the late Mrs. Mackintosh, Mrs. Glade and Miss Marie von Holt. There were present also two grand-daughters of Mrs. Mackintosh, the Misses Glade.

Mr. Talbot is the brother of the Rev. Wm. H. Bliss, who was at one time vicar at the Cathedral. It is unnecessary to state to most of our readers that Miss Janet Renny Catton is the daughter of Mr. and Mrs. Robert Catton, who long resided in Honolulu.

The congratulations and best wishes of the Hawaiian Church Chronicle, in which we know all the Church people of the Islands and many others join most heartily, go with this brief notice of the marriage of one who for years was most faithful and helpful in the Cathedral Parish.

Miss Kathryn Miller, who has been



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visiting her home in Ashland, Oregon, returned on the Matsonia to take up her work at St. Andrew's Priory.

Miss Maddock, who was expected to arrive in Honolulu in time for the opening of the work at St. Elizabeth's, was unavoidably delayed. It is expected she will be here before the end of the month.

Mrs. Kling on Sunday, September 17th, provided flowers for the Cathedral and the Chapel in the ambulatory and also for St. Peter's and Trinity. This was done by Mrs. Kling and her daughter, Miss Kathleen Culver, "In loving memory of our dear little son and brother Gerald Clark Kling." The Bishop assisted by Canon Ault had a celebration of the Holy Communion for Mrs. Kling, Miss Culver and friends at 10 a. m. on September 18th—this being the anniversary of the death of Gerald Clark Kling.

Miss Culver said that she wished to give ice cream to all the boys and girls of the Cathedral schools and arrangements to that effect were made.

Bishop Restarick left on the Matsonia on September 20th on his way to attend the General Convention of the Episcopal Church, which meets at St. Louis on October 11th. The General Convention convenes once every three years and it is composed of four clergymen and four laymen from each diocese and one clerical and one lay delegate from each Missionary District. John Guild is the lay deputy from Honolulu and accompanied the Bishop on the Matsonia.

Mrs. Restarick intended to accompany the Bishop but she has decided to remain at home. Reynold B. McGrew is alternate lay deputy and he expects to sail on September 26th, on the Sierra.

At the Triennial meeting of the Woman's Auxiliary which meets at St. Louis on October 12th, Honolulu will be represented by Mrs. L. F. Folsom, Miss Marie von Holt and Miss Eva M. Stevens.

The General Convention will probably remain in session until October 29th. There will be about 120 bishops present and many prominent clergy. Among the laity will be many men who as public men are known to the whole nation. Bishop Restarick expects to be absent about two months.

#### ◆◆◆◆◆ THE BISHOP'S VISIT TO WAILUKU.

On Saturday, August 26th, the Bishop left on the Mauna Kea for Lahaina, where he disembarked in a calm sea at

10 p. m. and proceeded at once to Wailuku. He was accompanied by the Rev. John Pahk, a Korean deacon. Mr. Pahk was taken to Maui by the Bishop that he might form his judgment upon the advisability of encouraging certain Korean work which has come to us and has in fact thrust itself upon us.

The Bishop became the guest of Mr. and Mrs. Villiers and the Korean deacon stayed at the Maui Hotel.

On Sunday morning at 7 o'clock the Bishop confirmed a class of ten Koreans, who had been prepared by their leader, In Kyang Kim. This man has for a long time led the Koreans of Olowalu in religious services and has been encouraged and directed by the Rev. J. Charles Villiers of Wailuku. Mr. Villiers has gone to Olowalu and the Koreans have come over to see him at Wailuku. The work of this Kim has been wholly without any recompense in the shape of money and has been done in the face of many discouragements and trials, and he himself has borne the expense of the work. This he has been able to do as he is making good money as a contractor on the plantation.

It may be said here that John Pahk, after the morning service, went with the Koreans to Olowalu where he spent the day holding religious service and talking to the people. His deliberate judgment on the situation was that In Kyang Kim should be given a license as a lay reader and catechist and put in charge of the work under Mr. Villiers, who has a car and can look after the work. While Olowalu is nearer Lahaina, Mr. Cockroft has no car and could not readily attend to the supervision of the work.

After confirmation the Koreans received the Holy Communion with the rest of the Congregation, which numbered twenty-four, and it is interesting to note that of these sixteen were men. Among these were several boys and girls from our schools.

At the eleven o'clock service there was a good congregation, although we missed several familiar faces, many people be-

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ing absent on the Coast or on other Islands. Although many of the choir were absent on vacations yet the music was as usual very good. After service we greeted old friends, many of whom were boys and girls from our schools.

Mr. Villiers and the Bishop had intended to go to Olowalu, but it was considered that it would be better to let the Korean preacher go alone as he knew exactly what Mr. Villiers and the Bishop wanted to say to the people. In the evening Mr. Villiers drove his car with the Bishop, Mrs. Villiers and Miss Olive to Puunene, where Church services have been held in the evening for many years. At certain times there have been families at Puunene who have been very faithful in their attendance and who, in the Sunday school and service, were faithful and helpful. At other times the work has been very discouraging, due to lack of attendance on the part of the people, but Mr. Villiers is always on hand at the appointed hour and has a service for the two or three who may be gathered together.

Monday morning was spent in calling upon various people and at 2 p. m. Mr. Villiers, accompanied by Mrs. Villiers, took the Bishop to Lahaina.

It is certainly very good of Mr. and Mrs. Cockcroft to stay up with the Bishop until 1:30 in the morning, waiting for the steamer, as they have done several times during the past few months; but the lanai of the parsonage at Lahaina is a delightfully cool place and time passes swiftly in conversation with the priest and his wife and Miss Caldwell, who lives in the cottage nearby on the grounds.

During the stay at Lahaina the Bishop had several calls from children, over whom he has the oversight, and made several visits.

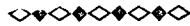
The steamer was crowded with people returning from vacations and with children going to school, and after a very calm passage Honolulu was reached in due time.



Deaconess Louisa of the diocese of Vermont organized a diocesan altar guild some time since which now includes seven parish guilds. In the *Mountain Echo* she writes of certain things to be remembered in the care of flowers on the altar:

"Remember that the flowers are an addition of beauty but not an essential part of the furnishings of the altar, and their place is subservient. Never put flowers or plants in the font; and then, dear friends, do not leave flowers to wither and die on the altar. Far better remove

them the day before they begin to fade than to let them remain a day after. Remember that nothing that appertains to the reverent care of the altar is really small. In our offering of flowers it is lovely to remember that our Lord Himself used as a beautiful illustration the lilies of the field."



### CHRISTIANITY AND CHRISTIAN SCIENCE.

To the Editor of The Tribune.

Sir:—Will you please give space to a few words taking issue with Robert S. Ross's letter on "Christianity and Christian Science" published by you in today's Tribune? He says: "Some people seem to be under the impression that there is a difference between original Christianity and Christian Science. As a matter of fact, they are one and the same."

Contrast these teachings of Mrs. Eddy with those of the Bible:

Mrs. Eddy: "Man is incapable of sin, sickness or death." "Man is never sick." "There is no death." "The body cannot die." "Man has neither birth nor death." "God is not a person." "Jesus was not Christ."

The Bible: "All have sinned." "Peter's wife's mother lay sick of a fever." "It is appointed unto men once to die." "The body without the spirit is dead." "As for man, his days are as grass." "The express image of his person." "Who is a liar but he that denieth that Jesus is the Christ?"

A. P. RIPPEY.

Portland, Me., June 12, 1916.



### KITCHENER'S "GREAT DEEDS" PRAISED BY ROOSEVELT.

[From a Staff Correspondent of The Tribune.]

OYSTER BAY, Long Island, June 6.—Colonel Roosevelt to-night said:

"Six years ago I passed through the Soudan, and was more deeply impressed

than I can well express by the extraordinary benefits secured to the natives of the country by Lord Kitchener's conquest and the administration of himself and of his lieutenant and successor, General Wingate. He rescued it from a condition of chronic slaughter and rapine under which the population had diminished more than half and of the younger children over nine-tenths died of diseases or starvation.

"The result of the conquest was to establish absolute peace and justice under the orderly reign of law. Industry flourished amazingly, slavery and the oppression of weaker tribes were completely abolished; schools were established everywhere, and the Soudan entered upon a career of peace, prosperity and justice which it had never before known in its history—a period which may justly be compared to the corresponding period in the history of the Philippine Islands, which, thanks to our taking possession of them, have for eighteen years enjoyed a degree of prosperity, progress, mental and physical freedom and general well-being such as they had never even approached in all their previous history, and such as they could not in the smallest degree have attained save by our aid and supervision.

"Kitchener and Wingate did in the Soudan exactly what Admiral Dewey, Governor Generals Taft, Luke Wright, Smith and Forbes and their associates and Generals Leonard Wood, Bell, Funston, Barry and others like them did for

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the Philippines. In each case the gain was immeasurable for the natives themselves and was also large from the standpoint of humanity as a whole.

"Lord Kitchener afterwards occupied high positions in India, and for several years was in supreme authority in Egypt. He was one of the great figures in that work of spreading civilization which has been the greatest permanent achievement of the civilization over the world's waste spaces, and as a whole it has reflected the highest credit on the various nations engaged in the task.

"The death of Kitchener, who has been so prominent in this work, illustrates in striking fashion what a lamentable and evil thing it is that these great civilized nations should now be tearing out one another's lives."



#### DARWIN SHAMED BY THE POWER OF THE GOSPEL.

Darwin once had a very bad opinion of the inhabitants of Terra del Fuego, South America, deeming them absolutely incorrigible. Yet Darwin afterward admitted and admired the wonderful success of the South American Missionary Society among these savages. He wrote:

"It is most wonderful, and it shames me, as I always prophesied failure. It is a grand success. The missionary's teaching is like an enchanted wand." "The march of improvement consequent upon the introduction of Christianity throughout the South Sea probably stands by itself in the records of history. Within twenty years, human sacrifices, the power of an idolatrous priesthood, profligacy unparalleled in any other part of the world, infanticide, bloody wars, not sparing women and children,—all these have been abolished, and dishonesty, intemperance, licentiousness, greatly reduced, by the introduction of Christianity."—Darwin's "Voyage of the Beagle," pages 505, 414, edition of 1860.



#### CHILDREN ON SUNDAY.

One of the most potent causes for the falling off of church attendance is the new liberty given to children as to how they shall spend their Sundays. "The little dears. How cruel to force them to go to church when they want to play in the garden. I don't believe in making religion compulsory," cries the fond mother; and she conjures up some dreadful picture of a Puritan Sunday with its gloom and restrictions, from which she appears to suggest that she herself suffered in childhood, and declares that her

children shall not be set against religion in that way.

I came of a Puritan stock, was brought up in a Puritan atmosphere, had experience of the Puritan Sunday, and yet I bear witness to a happy childhood and to a host of happy Sundays. We had family prayers morning and evening; we went to Sunday School twice in the day and twice to church; we should no more have thought of not going to church on Sunday than of not having our breakfast on Sunday. It all came in quite simply and naturally, and as a matter of course. It is true, church and Sunday School and family prayers were not as hilarious as a romping game of tennis; the services were long and often dull, the music would not satisfy a cathedral organist, and yet we looked forward to Sunday with interest and always gave it a welcome.

Certain Sundays spent each summer in the country come back to me in memory like the delicate scent of faded rose leaves—the walk across the cornfields to the little white-washed chapel, the old-fashioned tunes, the white-haired minister, the open window through which came the rustle of poplar trees, the cooing of doves and the "murmur of innumerable bees," these things return upon us with a benediction. I have never regretted the drill and discipline of that early religious experience. Nor can I understand the frame of mind which, while it insists on drill and discipline for mental training in childhood, thinks that drill and discipline are not needed for moral and spiritual training. Parents would not dream of allowing their children to stay away from school whenever they pleased. Yet the moral faculties require just as careful and constant training as the mental.

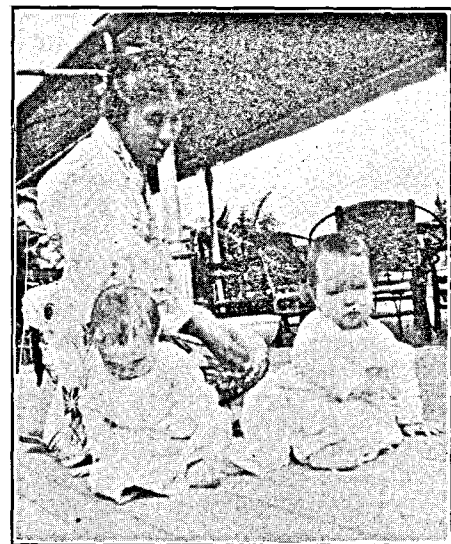


#### A WAR HEROINE.

An American physician in the French military hospitals discovered what he believed to be a remedy for "gas gangrene." An American girl serving as nurse believed in the physician's serum, and consulting no one, inoculated herself with the germs of "gas gangrene." When the almost surely fatal disease had sufficiently developed she presented herself for treatment.

Now there is a known remedy for "gas gangrene." It is known because the girl has been cured. The human experiment has been successful and hundreds or thousands of human lives will be saved.

The name of the girl is Mary Davies. The war has produced no greater hero.—Cleveland Plain Dealer.



#### THE TWINS.

Twelve years ago Mrs. Ethel Scholefield taught the primary class at St. Andrew's Priory and since that time has always taken a great deal of interest in the school.

For a number of years Mrs. Scholefield lived in Kona, her son being engineer of the sugar mill near Kailua. Some months ago she went to the Coast and after visiting many places went to Canada. While there she made up her mind to adopt a little boy and with that intention went to an institution where there were many babies. There she was attracted by twin boys whose parents

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wished some one to take them. She was attracted by the children and finally adopted them and brought them to Honolulu where she greatly surprised the Bishop and Priory people by coming to them wheeling a baby carriage, in which were two little boys. When she took them to the Priory, of course the girls were "crazy" to get hold of them, which they had an opportunity of doing while Mrs. Scholefield attended to some business.

During the stay of the twin boys and their foster mother in town they attracted much attention and Mrs. Scholefield had them baptized, giving them the names of Terence Fitzpatrick Desmond and Gordon Munro Desmond.

When she reached Kohala, where her son is now working, she sent some pictures of the boys, one of which we give herewith. It certainly is an undertaking to care for these children, but they will, we are sure, grow up to be very thankful that they were adopted by one who is so kind and capable as the one who has them.

#### ◆◆◆◆◆◆◆◆◆◆ VESTRY MEETING.

Attempts to get a meeting of the Vestry in July failed because so many were out of town.

On September 12th, a full attendance of the members who are in Honolulu was present and business of importance was transacted. Both of the Wardens are at present on the Mainland.

One matter of interest is that to fill a vacancy. Lieut. Col. R. R. Raymond was elected a member of the Vestry. Colonel Raymond accepted the election and having been reached by messenger and notified of the action taken, he came to the meeting where he was cordially welcomed by the Dean, the Vicar and all present.

#### ◆◆◆◆◆◆◆◆◆◆ WAR RELIEF WORK GROWS IN VOLUME.

The relief committee of St. Andrew's Cathedral Guild resolved itself into a vacation war relief committee at the last June meeting and splendid shipments of hospital shirts and surgical supplies and bandages went forward in July and August as follows: 267 hospital shirts, 325 rolled bandages, seventy-five gauze dressings, many packages of soft muslin wipes and a few pillows. The committee is now busily engaged on the September shipment which promises to be larger than any previous one.

The Davies Memorial Hall has been converted into a work-shop where the married women have had charge of the shirt department and the young women the surgical dressings and bandages. In

the latter department they are so fortunate as to have for their director Miss Marie Ballentyne, whose knowledge and training in nursing and hospital work makes her an invaluable member of the staff.

It is the desire of the committee to keep the work-rooms open daily with some one always in charge to direct those who volunteer, but to do this it appeals for more workers and larger funds. So far the cost of materials has been met by private subscriptions, but the committee now asks all those interested in war-relief work for more workers and donations which will be gratefully acknowledged by Mrs. H. B. Restarick, Bishop's House, Emma Square.

An abundance of soft old muslin and linen is greatly needed in the surgical dressings department. Up to October 1 the work will have been done through the organization known as the American Fund for French Wounded, and through the San Francisco branch the Honolulu cases have been shipped free of charge straight to Paris.

Beginning October 1 shipments will go forward to the British Red Cross Society and later they may go to the American Bureau of Surgical Dressings, which reaches all nations engaged in the present war, the object being to alleviate the sufferings of the wounded wherever possible regardless of nationality.—*Advertiser*.

#### ◆◆◆◆◆◆◆◆◆◆ COUNCIL OF ADVICE.

On September 15th, there was a meeting of the Council of Advice to consider the application of William Andrew Aiken to become a candidate for Holy Orders in the Church.

The papers required by the Canons were laid before the Council and these having been carefully examined in every detail, the petitioner was recommended to the Bishop as one who had the qualifications which fit him to be admitted as a candidate for Holy Orders.

A letter, dated August 19th, received from Reginald Carter's mother states that her son after a week in the trenches was attending a camp of instruction for instructors.

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## THE CATHEDRAL SCHOOLS.

St. Andrew's Priory opened with more boarders than ever before and the inmates of the building are over one hundred. The teachers include Miss J. Madison, principal; Miss Teggart, business manager; and as instructors the Misses Hamlin, Kathryn Miller, Roxy Elliot, Edith Grundy; Miss Helen Emerson, teacher of arithmetic; Miss Margaret Jensen, teacher of sewing; Miss Carolyn Dickerman, teacher of stenography and accounting; Miss Oakes, in charge of music; Miss Clark, who has charge of the little girls.

At Iolani at this writing there are 196 boys enrolled. The instructors are the Rev. L. Kroll, principal; Mr. T. R. Hinckley, Mr. E. M. Stannard, Miss M. H. Armstrong, Miss H. Emerson, Miss C. O. Perry, Miss Wagner, Mrs. C. Searle, and Mrs. Woolaway in charge of household affairs.

At Trinity there are about fifty students.

If anyone wants to see an impressive sight he would do well to be at the Cathedral some morning at 8:45 a. m. and see the congregation of 450 children and hear them sing and observe their reverent attitude. At 5:30 the boarders attend Choral Evensong, and when every one sings as these children do it is a service worth hearing.

## HOW MONEY GOES.

Yes, the Bishop has gifts from friends for the work of the Church. If he did not, some work would have to stop. Here are a few of the extra expenses paid last month:

Priory Insurance (3 years)....	\$ 252.00
Curbing property at Kapahulu..	98.00
Bringing teachers from Coast..	150.00
Sundries for institutions due to failure of interest on Bonds and deficiencies .....	500.00
	<b>\$1000.00</b>

This month we have to put up a bungalow school room at the Priory, which will cost \$500.00.

Something comes up every month. The Board of Missions pays some salaries, but it pays nothing towards buildings or furnishings. In fourteen years they have given \$450 for a cottage for Lahaina and some of the Men's Thanksgivng offerings at Richmond to the Priory Building Fund.

We might add to the \$1500 already given \$250 spent in furniture, paint, etc., to keep houses in good repair.

In addition to the above he has just paid another \$500 on the debt of Epiphany, Kaimuki. An effort is being made by the people of the Epiphany to pay the balance of the debt and it is hoped that they will succeed.



### THE MATERIAL WAR.

Twenty million soldiers are placed in physical peril.

One million men were killed in the first six months of the war.

It costs to kill a man about £700.

The cost of the European war is over £10,000,000 daily.

The fighting strength of the armies is over twenty millions.

Develops hatred.

Is destructive.

Settles nothing finally.

### THE SPIRITUAL WAR.

Fifty times twenty million of people are in spiritual bondage and death.

Two million people die every month in heathen lands.

The cost to give the Gospel to the world is about 8s. per person.

Expended in Spiritual war about £7,000,000 annually.

Total missionary force, 12,000 men and 12,000 women.

Promotes friendliness.

Is constructive.

Tends to establish Christ's enduring Kingdom, and to put an end to all war.



## GOVERNOR McCALL OF MASSACHUSETTS.

"The one principle," says Mr. Evans, "which more than any other has shaped Mr. McCall's public career is his devotion to liberty, but not to liberty as a thing which the powers that be may grant or take away as they deem it expedient, but to liberty as a birthright equally sacred with life." His devotion to liberty as a right inherent of every member of society naturally makes him a believer in democracy. "The simple majesty of manhood" is a phrase which frequently occurs in his speeches. "One who regards manhood as majestic," says Mr. Evans, "cannot be other than a firm believer in both liberty and democracy."

The strong ethical tone which pervades so many of the governor's speech is an index of the spiritual side of his character. As to this Mr. Evans says:

"Religion is often the key to much of a man's character, but if he is as little inclined as is Mr. McCall to speak of those things which concern himself most intimately, it is a phase of his life which is likely to be little known. So far as Mr. McCall's religion finds any outward expression, it is as a communicant of the Episcopal Church, of which he and all his family are members. To his intimates it is apparent that the serenity of

his spirit is largely due to an almost mystical confidence in the guidance of a Power which shapes his life and brings to good result that which seemed at the time a defeat of his purpose. In his speeches and writings there are few sentences of a distinctly religious character, but they are pervaded by a reverential tone which could only proceed from a deeply religious nature. Many of his discussions of public questions might well have had for their text, 'Righteousness exalteth a nation.' He is so impressed with the sacredness of democracy and the inalienable right of man to liberty that his pleas attain a solemnity comparable to Lincoln's Second Inaugural or to that of the Hebrew prophets or the Greek tragedians."

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## A TESTIMONY.

It is related of Daniel Webster that on one occasion, when seated in his drawing-room, he laid his hand on a copy of the Scriptures, and said with great emphasis, "This is the Book! I have read through the Bible many times. I now make it a practice to go through it once a year. It is the Book of all others for lawyers as well as divines; and I pity the man who cannot find in it a rich supply of thought, and of rules for his conduct. It fits a man for life, it prepares him for death. My brother knew the importance of Bible truths. The Bible led him to prayer, and prayer was his communion with God. On the day he died he was engaged in an important cause in the courts. But this, important as it was, did not keep him from his duty to God. He found time for prayer; for on his desk, which he had just left, was found a prayer written by him that day, which for fervent piety, devotedness and humility was never excelled."

The great orator and statesman went on to say: "If ministers of religion would return to the simplicity of the Gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of religion; but many of the ministers of the present day take their text from St. Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts rather than listen."—*Parish Visitor*.

## THE GROWTH OF THE CHURCH.

What a contrast is shown in the following table of statistics which indicates what has been done by our Church in this country:

	1866	1916
Dioceses . . . . .	33	68
Missionary Districts . . . . .	7	32
Missionary Bishops . . . . .	6	36
Bishops . . . . .	42	122
Clergy . . . . .	2,165	5,800
Parishes and Missions . . . . .	2,322	8,500
Baptisms . . . . .	30,077	72,322
Confirmations . . . . .	17,461	61,284
Communicants . . . . .	152,000	1,060,000
S. S. Scholars . . . . .	144,000	484,000
Offerings for General Missions . . . . .	\$150,000	\$1,500,000

The above figures were given by Bishop Brewer, of Montana, at the recent commemoration of his fifty years in the Ministry, and thirty-five as a Bishop of the Church. The Bishop said: "My purpose this morning is to try to show you that the Church, the Kingdom of God, has kept even pace with the

world and the nation during the half century that has now closed upon us. To do that, I shall recount to you how our branch of the universal Church in this land has developed and prospered."



## IT TAKES COURAGE.

To speak the truth, when by some little prevarication you can get some great advantage.

To live according to your convictions.

To be what you are, and not pretend to be what you are not.

To live honestly within your means and not dishonestly upon the means of others.

To refuse to make a living in a questionable vocation.

To refuse to knuckle and bend the knee to the wealthy, even though poor.

To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To stand firmly erect while others are bowing and fawning for praise and power.

To remain in honest poverty while others grow rich by questionable methods.

To say "No" squarely when those around you say "Yes."

To do your duty in silence, obscurity and poverty, while others about you prosper through neglecting or violating sacred obligations.

Not to bend the knee to popular prejudice.—*Success Magazine*.



## A HAVEN FOR SEAMEN.

A Church that has had 453 religious services, a savings bank that has received \$239,297.77 in deposits, a hotel that has provided 169,059 lodgings, a restaurant

that has served approximately 750 meals a day, an employment bureau that has found work for 6,680 men—such, in a glance, are some of the outstanding achievements for the past year at the Seamen's Church Institute in New York—than which there is no more notable Christian enterprise in the whole world. The people of the Churches have not been lacking in appreciation of the work which the institute is doing. This is indicated by the success of the campaign carried through in the trying financial period of the spring of 1915, when over \$150,000 was raised to clear away the last indebtedness against the great new buildings which with its equipment has cost \$1,150,000. New York City, with all its monuments of art and industry, has nothing which is more worth seeing than this haven for the sailor on South Street. And there are few religious works anywhere more worthy of the confidence and support of Church people.



## THE CHURCH PAGEANT.

One of the most interesting and important features of the General Convention will be the Church Pageant which is to be given at the St. Louis Coliseum on Wednesday, October 18th, 1916. More than two thousand people will be in the cast. It is to be "an entertainment with a purpose." It will show by its episodes and tableaux the historic continuity of our Church from the Day of Pentecost down the ages to the present time.

Tickets to the Pageant will be sent complimentary to Bishops, Clerical and Lay Deputies. The scale of prices for the public is as follows: Boxes (5 seats), \$10.00; Arena Floor Seats, \$1.00; Arena Balcony (first 4 rows), \$1.00; Arena Balcony (balance), 50 cents; Balcony seats, 25 cents. The really best seats will be the \$1.00 Arena Balcony seats. Reservations for seats can be secured now by writing to the Church Pageant Committee, 1415-1416 Third National Bank Bldg., St. Louis, Mo.

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## OFFICERS OF PARISHES AND MISSIONS. (WATCH THIS TABLE.)

(Up to and Including August 31.)

	GENERAL MISSIONS		DIOCESAN MISSIONS					CONVOCATION EX.	
	Amount Assessed	Amount Received	Amount Assessed	Amount Received				Amount Assessed	Amount Received
				1st.	2nd.	3rd.	4th.		
St. Andrew's Cathedral.....	\$ 300 00	\$ 23 35	\$ 300 00	26 80				\$ 150 00	
St. Andrew's Cathedral, Hawaiian.....	63 00		63 00	11 70				27 30	
St. Clement's .....	63 30		63 30					26 70	
St. Peter's .....	45 00		45 00	13 10				14 50	
St. Elizabeth's .....	21 70	21 70	21 70	5 45				9 50	9 50
Epiphany .....	15 00		15 00		6 65			6 00	
St. Mary's.....	8 00		8 00	2 50				4 00	
St. Mark's.....	7 00		7 00					4 00	
St. Luke's.....	12 60		12 60	5 00				6 00	
Holy Trinity.....	10 00		10 00					4 00	
Good Shepherd.....	40 00		40 00		10 00			10 00	
Holy Innocent .....	15 00		15 00		10 00			6 00	
St. John's.....	10 00		10 00	2 00				4 00	4 00
Holy Apostles .....	20 00		20 00					5 00	
Holy Apostles, Japanese.....	10 00		10 00					2 00	2 00
St. Augustine's.....	10 00		10 00					5 00	
St. James' .....	7 0		7 00					2 00	
Christ Church .....	22 40		22 40					6 00	
St. Paul's.....	10 00		10 00					2 00	
Paaulo.....	5 00		5 00	5 00				3 00	3 00
Papaaloa.....	5 00	1 00	5 00	2 00				3 00	1 00
Specials .....		9 50							
	\$ 700 00		\$ 700 00					\$ 300 00	

It is felt that the Parishes can stand this; and the amount if fully paid in will cover the present necessary expenses.

(Signed) GUY H. BUTTOLPH, YAP SEE YOUNG, ARTHUR G. SMITH, R. B. MCGREW.

Board of Equalization.

N. B. In future months the spaces will be filled in as payments are made.

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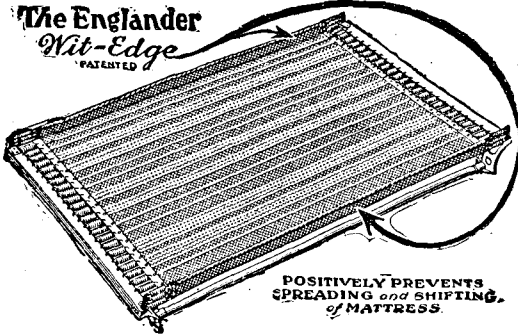
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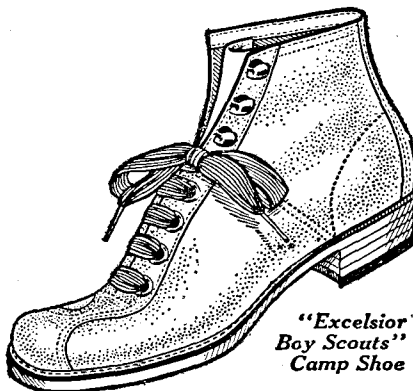
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