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# Hawaiian Church Chronicle

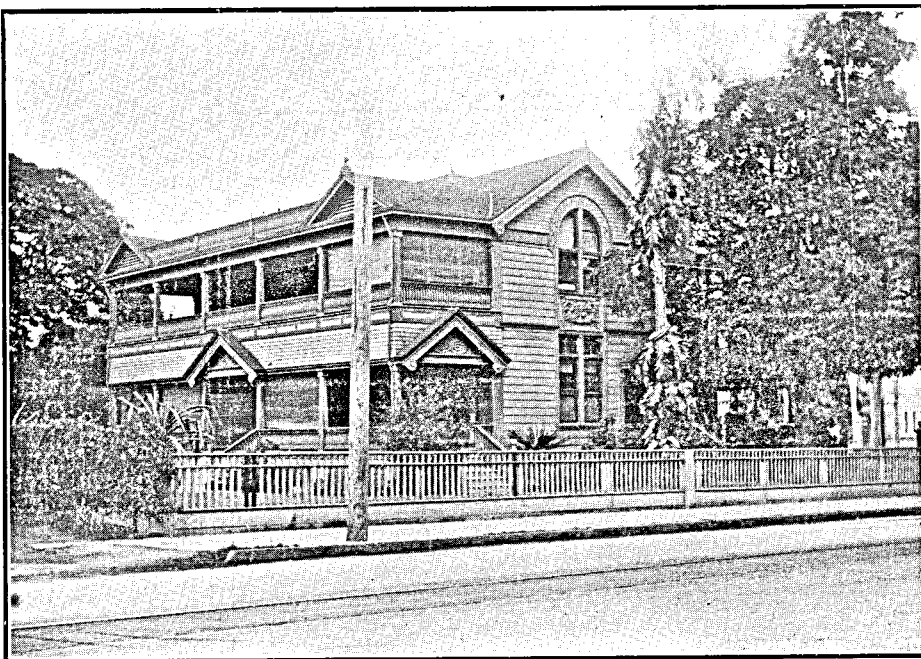
"SPEAKING THE TRUTH IN LOVE"

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

VOL. IX.

HONOLULU, T. H., AUGUST, 1916

No. 3



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. IX.

HONOLULU, T. H., AUGUST, 1916

No. 3

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

AUGUST, : : : 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.

Aug. 24—S. Bartholomew (Red).  
27—10th Sunday after Trinity (Green).  
Sept. 3—11th Sunday after Trinity (Green).  
10—12th Sunday after Trinity (Green).  
17—13th Sunday after Trinity (Green).  
20—Ember Day.  
21—St. Matthew, Evangelist (Red).  
22—Ember Day (Violet).  
23—Ember Day (Violet. Red for Eve).  
24—14th Sunday after Trinity.



### DANCING.

The article on dancing in the July Chronicle attracted much attention. One paper in quoting freely from it had as a heading, "Bishop Restarick Objects to All Dancing." That this was incorrect any reader of the article as it appeared in the Chronicle would see at once. The objection made was to "certain dances." The objection was not to folk dances, but to taking too much time from hours of school.

The wireless sent out over the Islands was to the effect that the Bishop condemned "all dancing." Church people who read this said: "Wait until you see what the Bishop wrote," and in some instances they showed those who had spoken to them the article in the Chronicle.

It is unnecessary to go further into the matter here; it will suffice to say that the article gave rise to a great deal of discussion and wherever the Bishop went it was the subject of conversation. Many Christian people not of our communion took occasion to express themselves as being in full agreement with what was said. Many thoughtful Ha-

waiians told the Bishop that they were glad that he wrote as he did.

In one company in which were several young people a young man of university education said pleasantly that many things which young people did now the older people considered as not conducive to good morals, while the young people who engaged in the things criticized had no thought of any possible evil.

A wise and good woman replied that, "No doubt what the young man had said was true to a great extent, yet we can not eliminate the fact of sex. If we were in a perfect state of human society, how people danced would be of little importance, but constituted as we are, it is our duty to be watchful and careful to avoid what seems suggestive of lack of modesty."

In the article itself the writer carefully avoided any imputation of possible immorality or lack of modesty to any one who danced in any way. He did imply in what he said that certain dances seemed to be conducive to a loss of modesty and good morals and did not seem to him "decent." Since writing the article he has seen dances which only deepen his convictions on this point. He knew at the time that many would say, "Old people are always criticizing what young people do. They are behind the times and do not understand." He would say, however, that he has known many young people who have positively declined to engage in certain dances because they considered them vulgar. The writer always takes pleasure in seeing young people enjoy themselves, but he likes also to see them enjoy themselves in a refined way which will not bring criticism upon them which reflects upon their moral sense of what is modest and in good taste. We should avoid all appearances of evil. There are so many graceful dances that one would think that there was no necessity of taking up these questionable novelties and fads. We have heard on good authority that in the Eastern States among the best people there is a return to the more graceful and better modes of dancing, and that those which have been the vogue for the past few years are looked upon with pronounced disfavor.

### EDUCATION.

In this day the idea often prevails that education is simply the acquisition of knowledge concerning facts. A man may be well versed in all the revelations of science and yet be in the largest sense an uneducated man. Education means the leading out of the mind, the body, and the spirit towards that which will give each the largest culture. It is necessary under conditions prevailing in the United States to separate the culture of the spiritual faculties from the education of the body and the mind. Religion, that which binds the soul back to God, must be taught in the Sunday schools or in some way other than the public schools if it is to be taught at all.

If man does consist of body, mind and spirit, then the truest education is that which has to do with all and not with one or two. Religion without the training of the man very often becomes superstition or fanaticism, while the education of the mind without religion leads to materialism, which is the danger of the age. The trust in force and matter, apart from moral and spiritual powers, and even a denial that there are such powers at all, has led in many places to a denial of God or a total ignoring of moral and spiritual truth.

The object of private schools is usually to bring the threefold education to the boy or the girl. This is the reason that Roman Catholics sacrifice much to provide schools for their people. This is the reason that this Church of ours has such a splendid system throughout the United States of schools for boys and girls. We have only to mention a few such as St. Paul's School, Concord, Groton, St. Luke's, Wayne, Penn., Shattuck Hall, to illustrate what we mean. In regard to schools for girls, in nearly every diocese there are schools for girls, many of which are known throughout the length and breadth of the land. In all of these schools the spiritual side is the most important and not the least important in the minds of those who have charge of them.

What we have stated shows why a private school is usually connected with a Church organization, the idea being that the spiritual and moral discipline of the religious education shall be brought to bear upon the mind and the heart of

the growing child. We do not see any special use of a private school which has not a distinctively religious basis.

With these introductory remarks we give the following remarks obtained from a Sunday School magazine. Some of them may be strained or curiously put, yet there is a great deal in them which will bear careful reading and careful thought.

#### THE TEST OF EDUCATION.

A professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they would say yes to every one of fourteen questions he should put to them. It may be of interest to you to read the questions. Here they are:

Has your education given you sympathy with all good causes and made you espouse them?

Has it made you public-spirited,

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy, alone?

Can you look out on the world and see anything except dollars and cents?

Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?

For the teacher in the Church school, the foregoing list may be thus completed:

Have you found joy in the great quest of the truth, and in your growing knowledge of the revelation of the divine purpose towards the world?

Have you caught the vision of the privilege of leading the child into his highest inheritance?

Do you know the peace and joy of constant communion with God?

#### CLERGY PENSIONS.

The "Church Pension Progress" has this item written by Bishop Lawrence. It is as cheering as the fact that the fund is rapidly increasing from week to week. The Bishop says:

"I was coming down the steps of my house in Boston the other day. Cardinal O'Connell was passing. He stopped, shook hands and said:

"Bishop, I want to thank you and your Church for what you are doing for the better support and the pensions of the Clergy. You are bringing all the Clergy before the people as persons, as men who have human needs and troubles and every-day responsibilities. Too many people look upon the priests as officials only. You are helping everybody to feel that they are also men. God speed you in your great work," and he walked on.

"As I went across the Common, I met the Rev. Dr. Gordon, Pastor of the Old South Church, a Scotchman and a preacher, who hailed me:

"Bishop, how is the good work going?"

"I said that it was going well, but wished that I were attending to my own Dioese and not promoting a life insurance company. His answer was:

"Dr. Chalmers was a great man and a great preacher, and Scotland remembers him today for those things. The great work, however, that Dr. Chalmers did was the creation of the Sustentation Fund, for the ministers of Scotland, whereby today the Gospel is preached throughout the land with a power that it could not have had except for the work of Chalmers."

"These two bits of testimony from men of two extreme points of view were of personal support.

"They were far more than this—they suggest how all the churches in the country are looking today to the Episcopal Church to learn whether we shall succeed in setting up a pension system sound and assuring whereby the Clergy who are men as well as priests may preach the Gospel with greater power.

They are a challenge to us to set the Church forward."



#### PENSION FUND ECONOMICS.

It is fortunate that the Church Pension Fund has had as its technical adviser an authority who saw several years ago the defects in the Carnegie Foundation scheme of professional pensions which have caused the Foundation to revise its program of academic relief.

Mr. Sayre pointed out in The Churchman the dangers of a non-contributory pension system. Now the Carnegie Foundation is to modify radically its old plan, and it will virtually adopt some of the characteristic features of the Church Pension Fund.

According to the forecast of the report the Foundation could not have continued with its old plan for a single decade longer without confronting the necessity of an increase in its already immense endowment. Even the Foundation's annual income of \$799,000, available for pensions, would be unable to bear forever the burden of a non-contributory pension system. Plans of this kind always court financial destruction, says President Pritchett, unless they have all the resources of a govern-

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ment at their command, and even then they are likely to constitute an excessive load. Desiring to inaugurate a new plan based on entirely sound economics, which would cover all of the country instead of a few institutions, and which would give protection to young and old in the teaching profession, the Carnegie Foundation will shortly ask the trustees of the colleges and the professors themselves to contribute their shares to the assistance offered by the Foundation.



### SUNDAY WEATHER.

Dinna gang to kirk  
When it rains,  
Ye might catch  
Rheumatic pains!

Bide t' hame  
When it's cauld,  
Lest ye dee  
When ye're auld!

The kirk's nae place  
When it's hot,  
The folks might think  
Ye cared a lot!

When it's fine  
Leave the Lord,—  
Gang a-ridin'  
in yer Ford!

Ye like kirk fine,  
Believe in God,  
But canna gae  
The weather's odd!

Ye're no to blame;  
It's in ither hands.  
Ye get the Lord  
He understands!



### DEAD WOOD AND PAPER CHURCHES.

A New York pastor has had the courage to strike 1331 names from his church membership roll of some 2300. This action is not to be viewed as ex-communicative—no doubt if any of the members who have been dropped can

prove that their zeal has not waned they will be readmitted. But this minister acts upon his realization of the fact that in all enterprises there are men whose weight is a mere paperweight; they may have subscribed their mere signatures toward a good cause in a fitful blaze of enthusiasm, but when it comes to a steadfast underpinning of performance they are found wanting, and if summoned to an accounting they beg to be excused. There are few large committees that do not suffer from the inactivity of some who attend occasionally, and then mainly for the purpose of undoing what was done in their unregretted absence. The figure of one who was not at the meeting but delights in raising a rumpus subsequently is a fairly familiar phenomenon to those who have labored to start things and then to keep them going. Every considerable society needs as one of its officers a "bouncer" who shall ruthlessly revise the list as a forester prunes a tree to lop off the dead and profitless branches. The load to be carried is sufficient without the retention of "back numbers" and names that are nothing but names.—Philadelphia Ledger.



### BISHOP'S VISITATION TO KULA, MAUI.

On Saturday, July 29th, Bishop Restarick, accompanied by the Rev. Kong Yin Tet, sailed at 3 o'clock p. m. on the Mauna Kea for Lahaina, at which place a landing was made at 9:30 p. m. During the past year landing at Lahaina has not always been pleasant, and has sometimes been impossible owing to the southerly winds and high surf, but on this occasion there was a smooth sea.

On the wharf were the Rev. F. N. Cockcroft and others waiting to receive us.

On Sunday morning after an early breakfast we left Lahaina at 7:30 o'clock in a Packard car for St. John's Church, Keokea, Kula. In addition to Mr. Kong, who was going as interpreter, the Bishop had invited Mr. and Mrs. Cockcroft and their children, Ruth and John, and in addition, there being ample room,

he had invited Miss Gertrude Seong, who graduated from the Priory this year, and her visitor, Miss Anita Meyer.

The roads were good and the trip over the pali road was delightful. If there were a few castles and ruins, the scenery would resemble some Italian roads which skirt the sea clinging to the sides of the cliffs. To the right were the

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Islands of Lanai, Kahoolawe and Molo-kini, and soon ahead of us loomed the massive form of Haleakala, from the heights of which, according to the legend, the demigod Maui lassoed the sun, holding it back so that since his time the day has been longer.

Of course, Hawaiians know that Haleakala means "House of the Sun," and it is at least curious to note that the Hawaiian word La, meaning sun, is the same as the Egyptian Sun God, "Ra," the R and the L having been interchangeable in the early days of Missionary enterprise in Hawaii.

Early navigators spelled Honolulu, Honoruru, and Lanai, Ranai, and Liho-liho, Rihoriho. But the missionaries believed that the L sound predominated, and so it was fixed when the language became a written one.

The journey to Wailuku was made in one hour, and we were reminded of the days when, over a dusty road, we took three or four hours to make the trip in a stage or a hack. Now, over excellent roads and in a good car, travel is a delight. Since the abandoning of the McGregor landing, many people come over to Lahaina and sail from that place to Honolulu and return the same way, and the fare from Wailuku by automobile has been reduced so that many prefer to go this way when they journey to and from town.

The journey up the mountain to Kula, instead of being a trial, is now a pleasure. Years ago when a visit to Kula was made, the Bishop went to Lahaina on the Kinau. After spending Wednesday and Thursday there he would go over to Wailuku. On Saturday he would hire a team and take the long weary uphill drive to Kula, where he stayed usually with some part-Hawaiian family.

On Sunday he would hold service in the morning and usually stay to partake of a Chinese dinner, after which he had time to drive down the mountain to Puunene before dark.

When St. John's Church was reached, Mrs. Shim, son and daughter and a large number of boys and girls formed themselves in line to meet the Bishop

and shake hands with him. We were all very much surprised not to see the genial face of the Rev. Shim Yin Chin, and on inquiry we found that he had a severe attack of asthma and that he would not be able even to attend Church. It was indeed fortunate that the Rev. Kong Yin Tet was with the Bishop; otherwise no service could have been held, as the people do not understand English. As it was, Mr. Kong at once took charge of affairs and soon had everything arranged. The party had arrived at 10:15 after a 55-mile trip from Lahaina. At 10:30 the first bell was tolled to let the people know the time. Few Chinese on the mountain have timepieces, and they depend on the bell which the Woman's Auxiliary helped the mission to acquire. It is a bell which has a tone that goes far and tells distant people on the mountainside the information that in half an hour Church service will begin.

The congregation was composed chiefly of young Chinese, of whom there were 72 present, not counting the older people. The Rev. Mr. Kong presided at the organ and led the singing, and the Bishop celebrated the Holy Communion, Mr. Kong reading the Epistle and Gospel and other parts of the service in Chinese.

After the creed the Rev. Mr. Kong, representing Mr. Shim, presented to the Bishop ten young people, eight boys and two girls, for confirmation. The Bishop's address was interpreted by Mr. Kong. A goodly number received the Holy Communion, including those who had been newly confirmed.

After the service the Bishop had an opportunity for meeting the people, and, dinner not being ready, he proceeded with his party to the Kula Sanitarium for tuberculous patients, which is only a little distance from the Church. The party went over the buildings, and what they saw filled them with delight and surprise. For young women there are a series of cottages with accommodations for two. Every sanitary arrangement is perfect. The beds are in white enamel; the screened rooms in which these are placed are attractive and cosy.

We went through the kitchen, with its apparatus for sterilizing the dishes after each meal, and other modern appliances. Maui certainly has done well and has the plant now for a fine work.

Two of the patients we knew well. One, an educated and refined woman, with her books and papers, had been there some time. When last we called on her she was in charge of an uplift work to which she gave all her strength. The other was an old Priory girl with a name borne by many who have attended the school. She was a teacher, and it is believed that a period of rest and out-of-door life on this mountainside, with its pure air, will soon enable her to return to her work. She was naturally pleased to see us, and she accompanied us all over the building, giving us the information we sought.

One great pleasure was to meet the head nurse, a part-Hawaiian trained on

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the Coast. We enjoyed our talk with her very much, as she is a most intelligent woman with the spirit of service combined with a sound mind and a sound body, as the Latin phrase has it.

We left the place with reluctance, but it was time for dinner, which was awaiting us on our return. The women and girls sat on the porch and the guests and Chinese men in a room and a number of boys on the front porch. Some of the party had to be instructed as to the use of chopsticks, but all soon learned to convey the food to their mouths. Those who know what a Chinese dinner is, know that it was well cooked and well seasoned. There was duck and chicken and pork, bamboo shoots, young peas in the pod, abalone and many other delicacies, and all present ate with zest, for it had been long since breakfast, and the journey up the mountain had not been a short one and, besides, the mountain air at an elevation of 4000 feet is conducive to a good appetite.

We missed Mr. Shim's presence at the feast, but his asthma would not permit him to leave his room.

Soon after dinner the departure was made from Keokea, and the journey homeward was made through Makawao, with a stop at Maunaolu, where there are some girls who belong to us. Miss E. L. Heusner, the principal, was away, but the party was shown over the building.

At Wailuku all the party went into the Church, and, having made a brief call later on Mr. Villiers, the journey to Lahaina was resumed.

The distance which we had traveled was over one hundred miles, and yet had been traveled in such comfort that none of the party was tired. One thing, however, was apparent: after the heavy Chinese dinner, none of us were very hungry when supper was spread before us.

On Monday, July 31st, we attended to some business and spent the hours far into the night, until after midnight, in waiting for the Mauna Kea to convey us to Honolulu. We got aboard about 1:30 a. m. and had a few hours' sleep before our arrival in Honolulu at 7 a. m. on Tuesday, August 1st.



#### BISHOP'S VISITATION TO KOHALA.

On August 9th Bishop Restarick left Honolulu on the Mauna Kea for Mahukona, Hawaii. After a rough passage across the channels he landed at 1 a. m. When he had been rowed ashore he found the Rev. Mr. Cowan awaiting him on the landing. He had his Ford and

in this he conveyed the Bishop to Judge Atkins', where, after a nine-mile ride, he arrived and found Judge Atkins and Miss Atkins awaiting him on the lanai. After a few moments and the partaking of some refreshment, he retired to get a few hours' sleep.

Next day Mr. Cowan took the Bishop in his car to Puuhue, where he became the guest of Mr. Peter W. P. Bluett.

Puuhue is 1850 feet above the sea level, and was the home of Mr. James Woods, the father of Messrs. Palmer, James and Frank Woods and daughters, one of whom was married to Mr. Bluett. After a few years of married life she died, leaving a little daughter who is named Trevore.

For some years Mr. Palmer Woods and family occupied the house at Puuhue, and on the occasion of the Bishop's visit he found Mrs. Woods and three of her children visiting their old home.

The atmosphere of Puuhue is naturally cool, but during our two days' visit it rained a good deal of the time, but this neither kept visitors away from the Kohala district nor did it make the visit less enjoyable.

On Saturday evening, to be near the Church in the morning, the Bishop returned to Judge Atkins', where he passed the night, enjoying the many reminiscences of Judge Atkins, who came to the Islands in the late sixties, and whose memories of people and things of the past is most interesting.

Sunday, August 13, came after a wet night, and the morning opened grey and dreary. It looked bad for a congregation at St. Augustine's, where most of the people come from a distance varying from seven miles in one direction to nine in the other. We consoled the disappointed Priest by telling him that we always took things as they came, and that we had the promise that where two or three are gathered together, there we have the presence of our Lord.

As we sat on the Parsonage lanai,

one of the first who came was a Chinese woman and four children, who had walked from Dr. Bond's place, carrying her shoes in a bundle and her three-months-old baby in her arms. Later motors began to arrive, bringing over the muddy roads men and women. There were a number of familiar faces which we missed. Some were timid in regard to skidding—and cars did certainly slip about from one side of the road to the other.

Notwithstanding the mud below and the dripping clouds above, a congregation of thirty people gathered and a hearty service was held. A choir has been formed, and despite the rain and mud three women and four girls led the singing, with Mr. Paetow at the organ.

After the service the Bishop accompanied Mr. Robert Hall and Miss Hall in their car to Niulii, where he was entertained at luncheon. The Rev. Mr. Cowan was present, but his arrival was somewhat delayed owing to the fact that he took the Chinese woman and children to their home in his Ford. This car, the gift of a Churchman in the Eastern States, has enabled Mr. Cowan to do the work of the district. Without it in this day of automobiles it would have been impossible for him to have ministered to the scattered people of a district which extends nine miles in one direction to Niulii and twenty-five miles in another to Waimea. Mr. Cowan is emphatically a country parson, and spends much of his time en route towards one end or the other of the District.

At three o'clock on Sunday afternoon service was held at St. Paul's Church, Makapala, which is about one mile from Niulii. This Church has been distinctively Chinese since its founding, but changed conditions have resulted in the old Chinese dying or moving away, while the young Chinese speak English better than they do Chinese. In addition to this there are many part-Ha-

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waians and others who are English-speaking, and the Bishop, after mature consideration, has decided to have the services at Makapala in English, and to place the Rev. Mr. Cowan in charge.

At 3 o'clock the people gathered for service, and it seemed as if not many were coming, but before long, Hawaiians, Chinese and white people came until the Church was packed. With Miss Emma Rodenhurst, a Priory graduate, at the organ, and girls she had gathered together and trained as a choir, a service was held which for hearty singing it would be difficult to match. Hymns known to all were sung with vigor and a swing which carried the hearts of all present.

Mr. Cowan presented for confirmation a white woman, the wife of an employee of the plantation. The Bishop gave the people a heart-to-heart talk which was listened to most attentively by all present.

At the close of the service the Bishop went to the door of the Church and there met the people of various races, most of whom he knew, and he was, of course, especially interested in boys and girls from Iolani and the Priory and their parents and brothers and sisters. What pleased him more than anything was to see the interest shown in the Church by those who had been in the Church schools. The Church yard is quite large, and since the resident catechist has left it had become overgrown with rank weeds. The mother of one of the Priory girls, a Hawaiian woman, got her own children—four girls and two boys—and other children of the Sunday school and worked for days cutting the weeds, collecting them in heaps and disposing of them. This good woman did this of her own initiative, and organized the forces for attacking the weeds with which the yard was overgrown. The result was that when the Bishop came on Sunday, everything was in good order. He had called on the family the day before and had heard what they had been doing and was glad of the opportunity of expressing his appreciation of what they had done. There is no need of concealing the name of this industrious woman; she is Mrs. Walter Rodenhurst, who has had two of her children at the Priory and one at Iolani. One of these, Emma, graduated this year and enters the Normal School in September. Others of the family should come to Honolulu to school, and no money could be better spent than in making this possible.

After service the Bishop was taken by Miss Atkins in her car to the Howard Bryant residence, where Mr. A. Buchholtz and his wife (nee Wight) reside

at present. In this hospitable home he passed the night and was taken next morning by Mr. and Mrs. Buchholtz to Mahukona, where he was the guest of Mr. and Mrs. Ernest Madden at luncheon. We were glad to be able to congratulate our old friend Mr. Madden on the elevation of his brother, Admiral Madden, to the rank of baronet, a reward for his devoted and efficient services previous to the war and during its continuance.

Mr. and Mrs. Madden had just returned from a motor trip around the island and brought news of many friends in different parts of the island. Last winter a severe Kona storm did much damage at Mahukona, piling up rocks in the slip where the boats land and threatening to destroy the warehouse.

On Monday shortly after 3 o'clock p. m. the Mauna Loa came in, and in a short time we were rowed aboard in a calm sea. We found on board many friends, including Mrs. Gerald Bryant and daughter, Mrs. Arthur Greenwell and Miss von Holt and others from the Kona side of Hawaii. After a smooth passage in the Mauna Loa we reached Honolulu at 4 a. m. on Tuesday, August 15th, and we were soon home again with only a few hours to wait before our son arrived on the Matsonia after his long trip from New York.

◆◆◆◆◆

NOT "BY-AND-BY."

If you have kind words to say,  
Say them now.  
Tomorrow may not come your way,  
Do a kindness while you may,  
Loved ones will not always stay;  
Say them now.

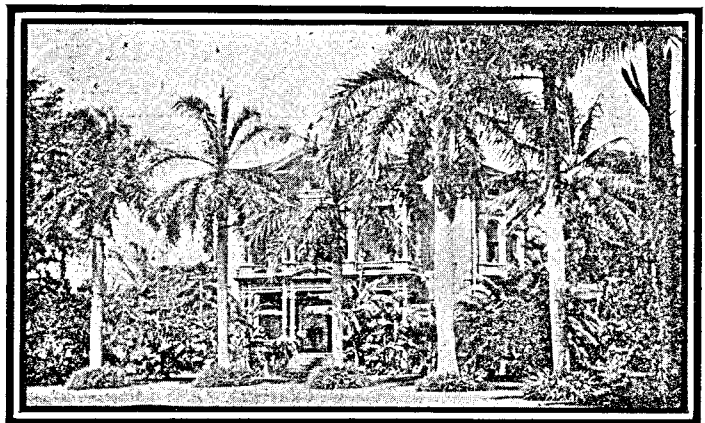
## BISHOP'S VISITATION AT PAAUILO.

Bishop Restarick sailed on the Matsonia for Hilo at 5 o'clock on Thursday evening, August 17th, reaching Hilo at half past six on Friday morning. He went at once to the Japanese Mission House and after spending an hour with the Rev. Paul Tajima he took the 9:15 train for Paauiilo, where he was met by the Rev. F. N. Cullen and the Catechist Nathaniel Seno, and entering Mr. Cullen's car we were soon at the Parsonage. This house is a very comfortable one and Mr. Cullen has lately improved the grounds and the manager of the plantation has made many improvements in the parsonage, to which Mr. Cullen has added by his handiwork.

In the afternoon Mr. Cullen took the Bishop to Honokaa where a call was made upon the Pritchards, but as the girls had gone to spend the afternoon with friends, we spent a pleasant half hour with Mr. Pritchard, who is the warden of our cemetery at this place. Mr. Pritchard has always managed to rent a portion of the land belonging to the Church so that the income, including subscriptions for the upkeep of graves, more than covers the outlay for the care of the cemetery. The Board of Directors appreciates highly the interest which the warden takes in the upkeep of Church property at Honokaa.

On our return from Honokaa we had an interview with the Japanese catechist and were greatly pleased with what we learned then and later of the progress of the work. Nathaniel Seno is a man who reaches the people. He has Bible classes twice a week, once in the camp

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and once in the Japanese independent school house. He has a Sunday school which, when we visited it, had over 50 children. He organized a club of young men for the study of social and religious subjects and this club has two branches, one at Kukaiau and one at Honokaa. He has quite a large class preparing for baptism. While he would not think of taking the credit himself and while he attributes much of it to the bonus system which the planters adopted, yet it is a fact that there is less gambling and drinking than formerly. His opinion is that since plantation hands must work so many days a month in order to get the bonus they know that if they spend their nights in drinking and gambling they will be likely to lose time. We found this opinion supported by several to whom we talked, including some managers. Other managers are of the opinion that while it had a good influence at first yet there was a disposition to drift into old ways, as to this time alone will tell.

The Rev. Paul Tajima came out from Hilo on Saturday and the whole Japanese work at Hamakua was talked over. Mr. Tajima is strongly of the opinion that the work of Catechist Seno is deep and far-reaching, not that its results are evident in large numbers of baptisms as yet, but that he has reached a large number of young men and caused them to think, to inquire and to place themselves under instruction. He also reaches a large number of children and gives them positive Christian instruction. When the Buddhists came some time ago and started services and a Sunday school the children who had been attending Seno's instructions wavered as their parents

were preparing to send them to the Buddhist Sunday school, but despite all opposition Seno kept on working quietly and his Sunday school has kept up to its former numbers.

It was hoped that some small building could be erected for Seno to live in, but from the outlook at present it seems not likely to be brought to pass. We have a lot on which we could build but this is rather far from the center of the Japanese camp and the Catechist and the Rev. Paul Tajima think that it may not be the place to build.

On Friday evening we called on our old friends, Manager Lidgate and family and passed a pleasant evening. On Saturday we made several calls and spent the evening with Dr. and Mrs. Taylor. Mrs. Taylor's father, Mr. J. M. Horner, was a man with whom we always enjoyed conversation. He had a remarkable history; leaving New Jersey in January, 1846, and arriving in California six months later. He began farming at once and in 1850 sold his crop for \$150,000, his onions selling for \$40 per cental and his potatoes for \$150 a ton. This personal history is contained in a book which was presented by the late Mr. Horner to the writer.

Sunday was a busy and an enjoyable day. At 10:30 service was held in the Church and the congregation which filled the building was present. Among the congregation were six Priory girls and three Iolani boys, three of the girls are graduates of the Priory, two being teachers and one an attendant at the Normal school. One of the Iolani boys was a Korean who had a contract with the plantation.

After the service the Bishop had an

opportunity of meeting the people and then proceeded to the Parsonage for luncheon.

At 2 p. m. confirmation service was held at which 58 people were present, of whom all except three were Japanese. There were confirmed one Japanese young man and one Spanish boy who has been attending Iolani. Following the confirmation the Bishop made an address in easy English, a summary of which was given later by the Catechist. It may be remarked here that two of the Japanese boys previously baptized and confirmed at Paauilo are among the most intelligent and earnest workers in the missions which they now attend. They are both American born Japanese.

At 3 o'clock p. m. Mr. Cullen, with the Bishop, started for Paauilo. It is really depressing to think of the condition of the roads and at the same time think of the large amount of taxes which are paid by the plantations and others into the county treasury. This is the result of putting men at the head of county affairs who have never had any business training and would not be considered capable of running a small store. At one time we thought we never could get through to Paapaloa on account of the wretched condition of the roads, but we did at last arrive safely at the manager's house. This residence is dear to us by many associations due to the fact of our being entertained many times by Mr. and Mrs. Colin McLennan, who are now living in British Columbia. We were very pleased, however, to meet the new manager, Mr. Robert A. Hutchison, who was our host during our stay at Papaa-loa.

Service was held at 7 o'clock and

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though it was a rainy and dark evening the greater part of the white population was in attendance, and a hearty service was held in the pretty little Church built a few years ago.

On Monday morning at 7:13 the Bishop boarded the train for Hilo and went over the fine road there enjoying the beautiful scenery. He spent the day with the Rev. Paul Tajima talking over the features of the work, sailed on the Mauna Kea for Honolulu at 4 p. m.



### THE CLUETT HOUSE.

It was with deep regret that we were obliged to part with Mrs. D. P. Blue and her mother, who returned to their home in Ashland, Oregon, on July 26th. For three years since the Cluett House opened, Mrs. Blue has been its efficient manager and matron. We mentioned in our last issue that Miss Evelyn Drummond had accepted the position made vacant by Mrs. Blue's resignation. Miss Drummond has already won the hearts and confidence of those who live at the Cluett House, and all concerned are fortunate in having her at the head of the institution.

During the summer the house has been full of young women from various islands who have been attending the summer schools. At this writing these temporary boarders are leaving, and the Normal School teachers and others who have taken a vacation will soon return. Every available room has been applied for, and the prospect is for a most successful year for this excellent institution.

### CATHEDRAL REGISTER.

#### BAPTISMS.

July 12—Terence Fitzpatrick Desmond,  
by Bishop Restarick.  
Gordon Munro Desmond,  
by Bishop Restarick.  
Sara Dorothea Dougherty,  
by Canon Ault.

#### MARRIAGES.

July 19—James McPherson,  
Helen Mary Kahooilimoku Cath-  
cart,  
by Bishop Restarick.  
July 20—Solomon Kolomona Malino,  
Virginia Kamalapua Kaauwai,  
by Rev. L. Kroll.

#### BURIALS.

July 8—Ruby T. Smith,  
by Rev. L. Kroll.  
19—Rebecca Mellish Mossman,  
by Canon Ault.  
22—William Eggleston Pedrick,  
by Rev. L. Kroll.  
27—Charles M. Neal,  
by Canon Ault.  
27—Dixie Forte Owen,  
by Canon Ault.

General Offerings .....	\$313.65
Hawaiian Congregation .....	51.40
Communion Alms .....	22.10
Specials .....	1.50

Total . . . . . \$388.65



### CATHEDRAL.

The Cathedral has gone on with its work during the summer, without any intermission. While Canon Ault was on Tantalus the Bishop very gladly took such services as he could not readily attend. During August the Bishop has been away and Canon Ault attended to all duties. We have been very glad to

have the Bishop of Spokane with us on several occasions and to have heard his strong words of helpfulness.

In September, with the return of the children to school and of the people from their country homes, the congregations will resume their normal proportions and the work will be in full swing.



### REST HOUSE, HALEKIPA.

In the last of July twenty girls and two teachers from St. Andrew's Priory had a pleasant two weeks at the Rest House. On their return, Mr. and Mrs. R. Bode and their son occupied the building for two weeks.

On August 16th the Rev. Frank Etson and Mrs. Etson took possession of the house two weeks.



### PERSONALS.

We were glad to welcome on the Matsonia Tuesday morning Miss Edith Grundy and Miss Roxy Elliot, who come to teach at St. Andrew's Priory. Both are graduates of one of the best normal schools in the States and both have university certificates. They come to replace Miss Adair Leovy and Miss Eunice Carter, although assigned to different grades. They are a welcome addition to our staff.

During the stay of the transport Logan, en route to Guam and Manila, it was a great pleasure for Bishop and Mrs. Restarick to entertain Lieutenant and Mrs. Ethelbert Talbot and their tiny daughter of three months. Lieut. Talbot is the son of the Rev. Robert Talbot of Washington, D. C., and nephew of the Right Rev. Ethelbert Talbot, Bishop



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of Bethlehem, Pennsylvania. Mrs. Talbot is the daughter of Dr. and Mrs. J. A. L. Waddell of Kansas City, and grandniece of the late Bishop Leonard of Utah. Her mother, then Miss Ada Everett, was present at the marriage of Bishop and Mrs. Restarick thirty-four years ago, in St. Paul's Church, Council Bluffs, and Mrs. Restarick attended Dr. and Mrs. Waddell's marriage in the same Church two weeks later, but they have never met since in all these years, owing to the fact that the Restaricks removed to San Diego, California, then the far distant west, and the Waddells to Japan, where Dr. Waddell was an instructor in the Imperial University at Tokio for four years—after which he took up the practice of his profession of civil engineer, specializing in bridge construction, in Kansas City, where he has resided ever since.

Mrs. Waddell was the daughter of the late Mr. and Mrs. Horace Everett of Council Bluffs, Mrs. Everett being the sister of the late Bishop Leonard of Utah; and the Talbots, Leonards and Everetts have been friends for three generations.

In Bishop Talbot's book, "My People of the Plains," he tells of the remarkable way in which his life and that of Bishop Leonard ran side by side. We believe it will be interesting to our readers:

"Bishop Leonard and I were born in the same little town, Fayette, Missouri; were baptized as children together, started to school the same day, and sat on the same bench. We subsequently attended the same fitting-school, and prepared for college together. While I had set my heart on going to Yale, when the time came I could not separate from my friend, and followed him to Dartmouth, and graduating there in the class of 1870, we both entered the General Theological Seminary the following September. After a three years' course in theology we were graduated together and ordained at the same time as deacons in the Little Church Around the Corner, New York. We then returned to Missouri, our native State, and served as clergymen in neighboring towns. We were ordained to the priesthood together in the Church, St. Mary's, Fayette, where we had been baptized and confirmed. At the time of my marriage he performed the ceremony, and I officiated at his wedding, and we baptized each other's children. Finally, to complete this remarkable series of parallelism, we were elected missionary Bishops within a year of each other, he being sent to Utah and Nevada and I to Wyoming and Idaho. At my consecration, which came first, he was one of my

presenting presbyters, and at his, I preached the sermon."

Lieutenant and Mrs. Talbot will be stationed at Guam, and probably Manila, for two years at least, and we hope they will not find Guam a lonely place, although so out of the line of travel with infrequent means of communication except by cables, which will, fortunately, keep them informed of the important events of the times.

On the transport Sherman, going to the Coast, were Commander and Mrs. Fewel and their son. While in Honolulu the Fewels were the guests of Bishop and Mrs. Restarick. Mrs. Fewel was Miss Jean Grow, who lived in San Diego as a child and attended the Sunday School, was a member of the choir and was presented for confirmation by Bishop Restarick, who was then Rector of the Church. Mrs. Fewel's grandfather, Mr. J. Iverson, passed his winters in San Diego, but had his home in Laramie, Wyoming, where he was president of a bank and at one time a candidate for Governor of the State. Mr. and Mrs. Iverson celebrated very recently their sixtieth wedding anniversary, shortly after which Mrs. Iverson died.

Some years ago Mrs. Fewel resided in Honolulu during the time that her husband was a lieutenant and was stationed in these waters.

Commander Fewel's son, aged 17, has been attending Bishop Brent's school at Baguio, and they have much to say in its praise.

Arthur E. Restarick has returned to Honolulu after an absence of four years. The first portion of the time he spent as a student of Harvard University, and the latter part of the time he has been living at Saranac Lake, New York, where he has made many friends, from various parts of the United States. He had the pleasure of meeting the late Dr. Trudeau, who has done so much for the modern treatment of tuberculosis. Mr. Restarick has been appointed clerk of

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the Second Circuit Court, under Judge Whitney, and has returned to fill the appointment.

Thurston R. Hinckley, who has been principal at Paauilo school, has accepted a position at Iolani in the place of Mr. G. Verne Blue, resigned. The experience of Mr. Hinckley as an educator in the Territory will be a valuable asset for the school. Mr. Blue returns to his former home in Ashland, Oregon.

Mrs. L. F. Folsom left on the Manoa on Tuesday, August 15th, on a visit to her old home in San Diego and later expecting to attend as a delegate the triennial meeting of the Woman's Auxiliary in St. Louis in October next. Mrs. Folsom came with the Bishop and party to Honolulu, landing on August 8th, 1902. Since that time she has, under the Bishop's direction, taken charge of work at various places as occasion demanded. She was first at the Priory, next at Iolani, then at St. Mary's, whence the Bishop sent her to Hilo and later for a year at Lahaina, to hold the work until a priest arrived. She has always been willing to go where the Bishop saw the need of her work. Some years ago the women of the Cathedral believed that her presence was required in connection with the Church at that center. Since that time she has been the Vicar's helper, assisting in the Sunday School work, having charge of the choir vestments and visiting the sick and afflicted and helping in every way as directed. Mrs. Folsom deserves a vacation, and we are very glad that the kindness of friends rendered it possible for her to attend the General Convention, which has for years been the desire of her life. She will probably return with the Bishop and Mrs. Restarick from St. Louis.

Deaconess Ethel E. Spencer, who came to Honolulu over two years ago to assist in the Japanese work, left on the Niagara to take up study at St. Faith's Deaconess School, in New York. During her stay in Honolulu Deaconess Spencer has done good work, especially with the music connected with Trinity Mission. She has been interested in the formation of a hostel for Japanese girls, and her ability to speak the language has been most useful. Deaconess Spencer was not well when she came here, as she was suffering from trouble contracted in Japan, and doctors have advised strongly that she spend another year in a colder climate than Honolulu. Our best wishes go with her for her future work.

The Rev. J. Knox Bodel, Mrs. Bodel

and little Mynarda left on the Wilhelmina of the 9th on a furlough of three months. They expect to visit their old home at Great Falls, Montana, and the Rev. F. J. Mynard of North Yakima, Washington. Mr. Bodel is a delegate to the General Convention and will attend the meeting. The two older children of Mr. and Mrs. Bodel remain in the Islands, Eleanor being left with Miss Teggart in the Priory. Mrs. Bodel does not expect to attend the General Convention, but will spend the time with her sister in Salt Lake City, where her father was a priest in active service for many years.

After a visit of eight months with her parents and her sister, Mrs. McGrew, Mrs. Paul Withington and son Restarick left on the Niagara for the East. Dr. Paul Withington, after serving as a surgeon with the Harvard Unit last year in France, returned to Boston, where he entered the Boston City Hospital. During the time of his service there Mrs. Withington spent her time visiting her relations, the Restaricks and Withingtons.

Among the new workers expected soon is Miss Alice Fyock, a graduate of Wellesley, who has spent some years in Japan. It is hoped that she will be able to enter into the work either at Hilo or Honolulu, with the advantage of a knowledge of Japanese.

Miss Van Deerlin of St. Mary's has written the Bishop that she will not be able to return to Honolulu for some months owing to the condition of her mother's health. Mrs. Perry, formerly of Honolulu, who has spent some years in Calvary Parish, New York, with all its varied and interesting work, expects to return to the Islands in September. She will be placed at St. Mary's for the present.

Accompanying Miss Perry will be

Miss Carolyn Dickerman, who will teach the Commercial Course at the Priory and Iolani. We are fortunate in getting Miss Dickerman for this course, as she is most highly commended by experienced educators.

An item in the daily press states that Bishop Rowe has been prominently mentioned for the Republican nomination for Congress for the district of Alaska. It is altogether unlikely that the Bishop would consider launching forth into politics, but it is certain that he knows Alaska better than any man in it, and that he is not without honor in his own country.

The Rev. Amos Ross of South Dakota, in sending the gifts of some Indians to the One Day's Income Fund, speaks of Louisa Red Horse, who sent a dollar:

"Mrs. Red Horse she was widow ten years—when I come to Pine Ridge in 1880—Mr. Red Horse is one of the first with his family they come in to the church and they were Baptized. Mr. Red Horse one of the first as delegates from Pine Ridge mission. He was sick eighteen years on the bed. He was wonderful remembrance of prayer book. He could say without book all in the morning and evening prayer, also in the whole in Holy Week lessons. Mrs. Red Horse she do not know where she would make earn money. Though always glad to do offering. St. Mark 12:43. St. Luke 21:2-3.

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Thus the Anglican Communion, of which we form part, holds the unique position of being the only Church in Christendom which is reformed and catholic. She is reformed because she repudiates the errors of Rome, including the supremacy of the pope, Mariolatry, purgatory and transubstantiation. She is catholic because she retains the creeds, the ministry and worship of the ancient Church.

As the Episcopal Church stands today, with the open Bible in one hand and unbroken tradition in the other, she seems well fitted to be the golden link which may unite divided Christendom and bring about the ideal Church of Jesus Christ.

It is therefore our duty to preserve and to proclaim the catholic faith as expressed in the Gospel of Jesus Christ, which alone can meet the deepest needs of the human heart, and the equally sacred trust and heritage of the Church, her historic ministry, which has continued all through the ages and links the present with the past when the Master commissioned His Apostles.

The possession of such great blessings places upon the members of the American Church the solemn responsibility of handing them on to those who will come after us, and of extending them to those around us by every means in our power—by the purity of our lives, by the activity of our service, and by the generosity of our gifts.

Moreover, so great and inspiring have been the conquests of the Church during the last eighteen centuries that we look forward with confidence to the time when the kingdoms of this world shall have become the kingdom of our Lord and of His Christ. And each of us in love and loyalty to Him and His Church must do all we can to extend His kingdom at home and abroad, that He may become the Saviour of all men and the Light of the World.—American Church Sunday School Magazine.



## STEVENSON'S KINDNESS.

Robert Louis Stevenson detested cruelty, and many pretty instances are related of his thoughtfulness and kindness of heart. Once, at Pitlochry, the great novelist interfered to stop the ill-treatment of a dog. "What business is it of yours?" the man retorted, roughly. "He ain't your dog."

"No, but he's God's dog," Stevenson

declared, stoutly, "and I'm here to protect him."—Our Dumb Animals.



## THE CATACOMB INSCRIPTIONS.

A writer in a recent number of The Expository Times develops an interesting contrast between the pagan hopelessness in the presence of death and the Christian's faith in a risen Saviour. He says:

"On the pagan tombs of this period you read inscriptions which show their hopeless grief. They died unwillingly, snatched away from all they loved, but the Christians went gladly, knowing they were going to their Saviour, and those who were left looked forward to meeting them again. So you read on the tomb of a pagan girl this inscription:

"I, Procope, lift up my hands against God who took me hence, though I was innocent." She lived 20 years.

"She died rebelling against a will stronger than her own. Now, look at this on the tomb of a Christian girl:

"To Adeodata, a worthy virgin, and she rests in peace, her Christ commanding her."

"To her, death was just a call from her Saviour, which she obeyed.

"There is a boy buried in a pagan burying-place who had been very dearly loved by his parents. When he died, they felt they had lost everything. So they cut on his tomb:

"Our hope was in our boy; now all is ashes and lamentation.' But the parents of the Christian boy Marcus, though they no doubt loved him just as well, wrote:

"Marcus, innocent boy, you have already begun to be among the innocent. Let us cease weeping."

"Another inscription says: 'Terentianus lives.' He was not dead to them; he had only gone before them.

"There are a great many children buried here, and their parents have written over them in their rudely shaped letters such things as these:

"Innocent little lamb."

"Little lamb of God."



## SCHOOL DAYS AND HOLIDAYS.

Mr. Editor: A careful count shows that, leaving out Sundays and other holidays, a year of three hundred and sixty-five days has only one hundred and sixty-five school days in it. This appears from an examination of the catalogue of some of our best and most successful private boarding schools in Virginia.

From these must be subtracted a few

special holidays and half-holidays given at times for special causes.

Going back to the boarding schools of my youth in the fifties, I count up two hundred and sixty-five school days out of the three hundred and sixty-five. There may have been too little holiday given then, but have we not gone now into the other extreme?

A simple calculation shows that a school might now give a full course of one hundred and sixty-five school days in twenty-seven weeks, by giving no holidays (except, of course, Sundays), like the University of Virginia in the last generation, and leave twenty-five weeks

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for earning money for education for those who lack it.

Such a school might succeed, perhaps, with the patronage of those who earnestly desire education, and are willing to give up holidays to get it more cheaply. Is it not worth considering?—From the Southern Churchman.

Some of the readers of the Chronicle will remember a criticism which Bishop Restarick made some years ago of the shortening of time in schools and colleges. The above letter and several articles, recently read shows that other people are thinking the same way. It appears to us ridiculous that so much of the year should be wasted by students in the schools and colleges of the United States.



### THE BIBLE AND THE PUBLIC SCHOOLS.

In eight states the Bible is by law excluded from the public schools. Seven states have no law regulating its use. Twenty states have no law or regulation of any kind on the subject; however, in these the Bible is usually read, the decision usually being left to the local school boards. Eleven states make special provision for the use of the Bible in the schools.



### THE PUBLIC SCHOOLS AND RELIGIOUS EDUCATION.

It is felt by many people that a closer identification of the public schools with religious education than is possible under the laws and constitutions of the states and the nation would result in a more complete training of the rising generation, and thus in the normal and spiritual improvement of the social life of the present and the future. By many it has been deplored that the Bible is excluded from the public schools of many of our states; and under the most favorable conditions, is merely allowed to be read, without instruction or any kind of comment.

However, from another point of view, the situation is not nearly as unfortunate as it seems. The very disability imposed by law upon the public schools of our land, places again the responsibility for Bible teaching and study where it originally rested—upon the shoulders of the Church. That this is good for both the Church and the child we firmly believe.

For the adult the mere reading of the Bible, assuming the requisite intelligence and spiritual ripeness in the adult to read understandingly,—the reading of the Bible is, no doubt, beneficial; not so for the child. The range of ideas is too

great, and the knowledge of the background and setting of Holy Writ cannot be assumed.

In the case of the child the method must be progressive—"milk for babes" and "meat for men." It must be gradual—"line upon line, precept upon precept."

Something definite may be hoped for from the attempts already in progress in some states to give schools credit for actual work in Bible study under the supervision of our high schools. This is a great improvement upon the method of the mere reading of the Scriptures without explanation or comment, which was as far as the school had authority to go.



### THE BIBLE AND RELIGIOUS NURTURE.

It is significant, however, that just as soon as there seems to have been secured this new position of the public schools in reference to Bible study, its utter inadequacy stands revealed. We once were sure that Bible knowledge in itself "made wise" unto "eternal life;" that all the individual needed in order to be religious was to know the Books in which religion found expression. But our ideal has undergone vast expansion during the last few years.

We see today that religion is a life to be lived, and not merely a series of statements to which mental assent is to be given.

If the latter were the fact, then religion could be taught anywhere, and so long as the mind were convinced, nothing further were required. Our whole view of religion has grown.

If religion is a life to be lived, then religion, after the analogy of all life, needs a proper environment in order to insure its healthy growth. Just as essential as is the air to the bird, and as is water to the fish, so essential is the Church to the developing soul. The Church in her organization and culture furnishes the natural environment of the human spirit for its proper development; and true education in religion cannot take place apart from or outside of her life.

We see this today more plainly than ever before, because of the enlarged view of religion which our General Board of Religious Education has given us. The Bible no longer suffices as a basis of an education in religion; the formal knowledge content of our faith no matter how extensive that content may be, is no longer considered a sufficient basis for right living.

### THE OTHER FACTORS OF RELIGIOUS EDUCATION.

From what has been said above it is not to be inferred that the Bible has been superseded as material for a religious education, or that knowledge is not one of its factors. We mean only this; that the Bible is not the sole material, and that to *know* is not enough.

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If the Church furnishes, if not the only sphere for living the religious life, at least the *best* sphere for its complete expression, then the Church also becomes material for true education in religion second only to Holy Writ in importance. The Church's history and liturgy, the Church's forms and ceremonies, even her architecture and ornaments must be regarded as most valuable means of religious nurture. Above all, the life of the Church itself expressed in her worship, becomes a factor in the religious nurture of the soul, sadly overlooked in the past. For if religion is a life to be lived, rather than a series of dogmas to be accepted, then the Church in her services and activities furnishes the only possible sphere wherein the truth learned can be transformed into life. And we are beginning to see that until the truth has found expression in life, it is of little or no practical worth.

Hence the fact that for us in America religion cannot be "taught" in the public school ought not to cause any worry, for religion like everything else must be taught by the "laboratory method." The Church furnishes the workshop in which human souls are fashioned into "vessels of honor," "meet for the Master's use."



#### THE CHURCH'S ENLARGED RESPONSIBILITY.

The insistent demand for some form of instruction in the Bible made upon the public school authorities throughout the land is being heard; and from various sections we are getting reports of their response. The character of that response is various, depending largely upon the conditions at hand, or the limitations imposed by state and local laws. But it is apparent that an earnest determination prevails everywhere to solve the problem of Bible Study in the public schools, and to meet wisely and efficiently what is regarded as a paramount need of our present-day life.

Let us assume that the present movement toward Bible study under the direction of our public schools will grow, and in a few years become general: how is that result going to affect the work of the parish Sunday school?

There are plenty of indications to show that the Sunday school will be materially affected by such public school study; and there are grounds for believing that the effect may be good or bad, depending upon the way the Church will meet the new situation which is bound to arise from the general introduction of Bible study into the public school course.

In the first place it must be borne in mind, that the teaching is likely to be

more scientific in its method and thorough in its pursuit than the teaching in the average Sunday school hitherto has been. From what we know of high school courses of study generally, and from examples of proposed courses of Bible study submitted to us, we believe that a greatly increased knowledge, and a more accurate knowledge of the Bible will come from such attempted study. As a result, the opportunity for comparison between the work done in the public school, and in the Sunday school will be at hand as never before, since such comparison can now be based upon the material hitherto regarded as solely the material of the Sunday school. Unless we are very much mistaken the contrast between the teaching of the public school and the Sunday school will stand out more clearly than ever, and that to the increased disadvantage of the latter. Unless therefore the Sunday school is made a more efficient medium of Bible study, unless Sunday school is made to be what its name implies,—a real school, it will not maintain itself in the respect of those whom it is trying to serve, our boys and girls.

Though Bible study in our public schools should become general there will always be a need of the Church school, in view of the greatly enlarged scope of present day religious education; but if the Sunday school is to perform its function in completing the religious training of the young, begun in the public schools, the Sunday school will have to be made a far more efficient educational instrument than it now is.



#### CURIOUS WEDDING PRESENTS.

When we read of some of the beautiful wedding gifts of the present day, we often wonder what our great-grandmothers would have thought if they had received even a fourth of them.

Wedding presents of seventy-five years ago were far more useful than ornamental. An old New England newspaper gives the following list of presents received by one well-to-do couple:

Groom's present to bride: sidesaddle, drawing in crayon of himself, and ten dollars in gold.

Bride's present to groom: gold watch, chain, and breastpin containing bride's portrait.

From bride's mother: one pair of wool blankets, double-nine-patch quilt, and six gallons of apple butter.

From bride's father: one calf and four tons of hay.

From groom's mother: "Every Man His Own Physician," and one large quilt

made entirely from clothes once worn by groom.

From groom's father: one pair colts and a yearling heifer.

From bride's married sister: one jar of plum jam and one bath towel.

From bride's maiden aunt: one dog and one cat.

From grooms' aunt: glass butter dish, and one honeycomb bedspread.

From groom's older married brother: accordion and songbook.

From groom's aunt: one gallon of soap.

From bride's cousin Kate: one book of poems, one recipe book, ten yards of sheeting and six sauce dishes.

From cousin Kate's husband: one hen with fourteen chickens, a large cheese and one pepperbox.

From "a dear old friend" (evidently a former admirer): to the bride, an old

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painting by self, of Niagara Falls, done from memory, and to the groom a hand-painted necktie.—Ex.



### HIS TITLE WAS C. O. D.

Laurence Wheat, the blond comedian, is pretty well convinced that the old adage about the veracity of children and fools is true.

"Not long ago I was one of a house-party down on Long Island," he relates. "There was a little daughter in the host's family, and a couple of little girls were among the invited. One morning they fell to discussing their respective parents and other matters of domestic interest. As it happened, they were the only ones who were doing any talking, the various guests being interested in their books, magazines, and so forth, and so, of course, everything they said was distinctly audible.

It was one of the little guests who set the ball rolling. "Every envelope my dad receives," she said, "is marked 'D. D.'"

"Ah, well," remarked my host's daughter with enthusiasm, "Every letter father gets is marked 'M. D.'"

The other child was silent for a moment, looking scornfully at the other two. A go-you-one-better expression was in her eye. "That's nothing!" she said contemptuously. "All the parcels that come to our house have three letters written on them—'C. O. D.'"



### A LETTER.

A boy baptized and confirmed in a country mission writes the wife of the priest as follows:

"We are having hard times now at Trinity Mission because the priest is absent, the deaconess has left and Miss Schaefer has not returned. Our mission or rather Church is at its crisis, I might say; still we believe that the Lord will guide us through all the dark hours and will send a proper laborer before long. By lack of teachers I am intrusted with a class in Sunday school. This, too, was a great task. I almost felt like giving up, but I prayed for strength, which I always do, as it is absolutely necessary to a frail human being. I have charge of the Kindergarten class. They are learning the Lord's Prayer in English.

"How is your Sunday school. I cannot forget that little Church where I re-

ceived instructions which lead me towards the gate of Christianity (Baptism). I shall always remember those happy days. I am always glad to hear from you.

"Yours sincerely."



We say to men: "The Church is not a human organization with a Divine mission; she is a Divine mission with a human and a Divine mission. The Church is not a company of men on earth seeking the kingdom of heaven. She is the kingdom of heaven seeking men in the kingdom of earth.—Exchange.



Giving to others does not exhaust our own supply. The Apostles had twelve baskets full of pieces left after all the people were fed. It is always so. The more love and sympathy we give out to others the more we have in our own hearts. Showing kindness to those we meet does not empty our own hearts of kindness.—J. R. Miller.



The cross did not eclipse His Name, His Name transfigured the cross, making it luminous, radiant, a light for the ages, the sign of the gentleness of God. Suddenly, by way the very fact of Christ's dying on it, the cross ceased to be to the imagination the old loathed implement of death, became the symbol of life.—A. M. Fairbairn, D. D.



We shall be greatly helped in our acquaintance with God by knowing the friends of God. Much of the best that God has for us of self-revelation comes thus intermediately through others' lives. No friendship, indeed, has yet rendered its best until the friends have made it more easy for each other to believe in God and the spiritual world.—H. C. King.



I need not tell you that you will find

your labor prosper in your hands in proportion as you live near to Him, in all the ways He has appointed—in His Blessed Sacrament, in the solemn prayers of the Church, in the private and even, if I may say, in the unspoken prayers which, amidst all the occupations of life, will ascend from your own heart.—William E. Gladstone.



### SHALL CHILDREN ATTEND CHURCH?

If parents begin early enough to take—not send—children to church, and use the same common sense that they show about requiring a child to attend day school, the matter is quite without difficulty.

Regularity and taking church attendance for granted are all that is necessary to establish the church-going habit.

Is there any reason, aside from the simple one of forming the habit, why children should go to church?

There are at least three manifest ones. The first applies even to small children. No character is complete without a characteristic of reverence, and it is a trait which needs training. But this is not a reverential age, nor are we a reverential people.

The surest and best method of development that we have is in the church. A little child goes to church and, with a child's receptivity, feels the difference in the place. He knows it is God's house, he knows there is talk about God and talk to God, and that the music all refers to God. More than that, he knows that because it is God's house he must set aside for a time his own impulses and desires, and must be quiet as are other people around him. And in some way there grows into his consciousness a sense of the reality and nearness of God that will never leave him as long as he lives.

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	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					27 30	
St. Clement's .....	63 30		63 30					26 70	
St. Peter's .....	45 00		45 00					14 50	
St. Elizabeth's .....	21 70	21 70	21 70	5 45				9 50	9 50
Epiphany .....	15 00		15 00					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	
Holy Innocent .....	15 00		15 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 00		7 00					2 00	
Christ Church .....	22 40		22 40					6 00	
St. Paul's .....	10 00		10 00					2 00	
Pauilo .....	5 00		5 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,

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

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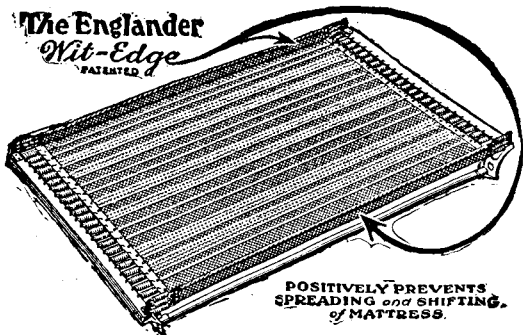
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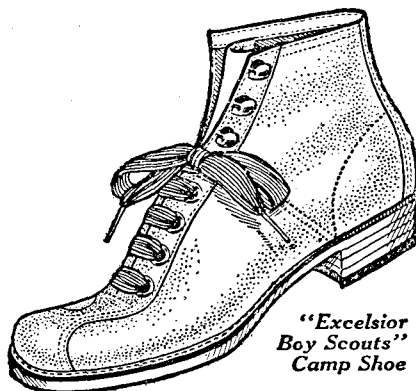
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