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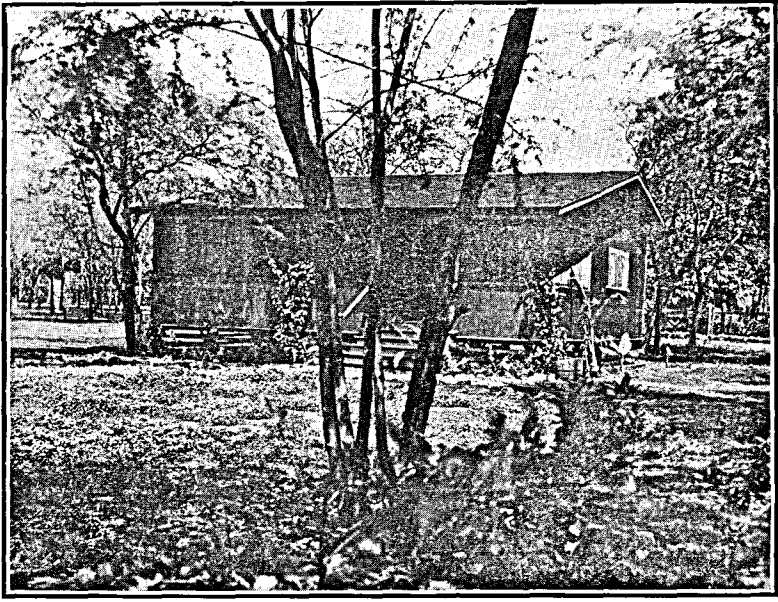
# Hawaiian Church Chronicle

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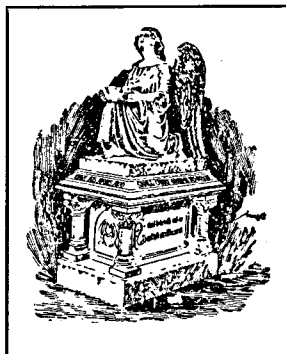
"SPEAKING THE TRUTH IN LOVE"

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

VOL. VI. HONOLULU, T. H., AUGUST, 1914 No. 12



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VI.

HONOLULU, T. H., AUGUST, 1914

No. 12

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

AUGUST, : : : : 1914

THE RT. REV. HENRY BOND RESTARICK, - *Editor-in-Chief*  
Rev. W. E. POTWINE, - - - *Managing Editor*

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 Rev. W. E. Potwine, St. Elizabeth's Church, Honolulu, T.H.

Advertising rates made known upon application.

### CHURCH CALENDAR.

Sunday, Aug. 23—11th Sunday after Trinity.  
Monday, Aug. 24—St. Bartholomew.  
Sunday, Aug. 30—12th Sunday after Trinity.  
Sunday, Sept. 6—13th Sunday after Trinity.  
Sunday, Sept. 13—14th Sunday after Trinity.  
Wednesday, Sept. 16—Ember day.  
Friday, Sept. 18—Ember day.  
Saturday, Sept. 19—Ember day.  
Sunday, Sept. 20—15th Sunday after Trinity.  
Monday, Sept. 21—St. Matthew, Evangelist.



### THE WAR.

The whole world is staggered at the awfulness of the war which has broken out among the most highly civilized nations of the world. It seems almost impossible to think that the nations, whose people we know and like, are eager to kill and to destroy each other. We do not believe that the people wanted this war.

In no community in the world have men of different nationalities lived together on such terms of mutual understanding and friendship as here. We all deplore the war—we have national prejudices and sympathies but we can and do meet and express grief that the countries of our births are in bloody strife. We believe that we can be fair here if anywhere in the world. We are not affected much by the idea of the balance of power. It seems terrible to us that little Belgium should have been drawn into this war. We meet here as men with all love for the lands of our birth, but with a vision of brotherhood. We grieve from the bottom of our hearts that the great nations in whose lands we have travelled, and

whose people we admire, are shooting each other down until the mangled corpses are "four deep." The cry goes up from our souls: "O Lord, how long?"

While we have the mingled feeling of anxiety and sorrow yet we should all try to be fair. As students of history we know that at times nations have swarmed like bees. Germany with a restricted area has 64,000,000 people. It is natural that this great people should desire room for expansion. Its restlessness under the restrictions of a cramped area are natural. It is natural that Germany should feel that England has so much, and holds on to it so tightly that there is no outlet for Germans to found Colonies which shall be German. Germans who come to the United States have children who care nothing for the language, and very little for the traditions of their fathers. The English language is the solvent which brings them to be Americans and in a degree in sympathy with Anglo-Saxon ideas.

Looking out over the world, we may ask ourselves what in our judgment would be for the best interest, not for a nation, but for mankind? What would be the best for advancement of democratic ideas of freedom and true liberty? Would it be a German world or an English speaking world? Would Germany be likely to grant that freedom for trade and commerce and opportunities for all men of European stock which English-speaking civilization has given to men in every quarter of the world? Of one thing we may be sure, what is best will ultimately prevail. But what seems to be best for the liberty, progress and democratic advancement of mankind?

One thing more: We regret that the Austrian difficulty with Serbia was not localized as it is said England and France desired. We know so little of what is behind the surface. It seems as if the men in governments knew what was coming. This is shown in a hundred ways. What was coming leaked out among the people. On July 19th. English children, including one born on Oahu, who were in Brussels at school, were hurriedly sent to England to be taken out of the possible trouble zone.

Again, whatever may be said of the necessity for such action, the fact of na-

tions being armed to the teeth and being prepared by fostering in every way a military spirit—these things are conducive to war. A man who carries a revolver and bowie knife is tempted at times to use them. He would be more peaceable without these weapons.

It is a known fact that for years the chief toast on German ships has been "To the Day," that is to the day when the German Navy was to try its strength with England. An officer of the United States Navy said to the writer recently as others have done before, "To the Day' means first England and then the United States."

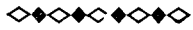
No doubt Germany felt that England and the United States by their policy have hemmed in Germany and prevented it from that expansion which Germans believed that they should have and must have.

It all brings us back to the fact that behind this war are profound racial and economic questions. Behind this war are the same principles which have led to the changes of the map of Europe before. The various swarming of "barbarians" which swept over Europe and led to the formation of the present European nations were along the same lines. The Angles and Saxons took Britain and made it England, and the Normans only gave it a veneer later on. In considering this war we must weigh all these questions. We cannot ignore the natural national desire of Germany to expand to the North Sea. We are not asking now whether this desire is right, or for the best interests of mankind, but we must acknowledge that it is natural. It is natural also for France and England to believe that this expansion would be most detrimental and even threaten their national life, and to believe that it is their duty to resist such attempts at expansion even to the death.

Having all this in view, with our friends in every nation, with the most profound grief for this war, we hope and pray that God may in His infinite mercy bring good out of evil and peace out of strife, and that when the great questions behind this war are settled men may be drawn together so that armaments may be limited and navies be the police forces to enforce the orders of international courts.

We are convinced that this day will come; it may not be in our time, but it will come just as the age-long warfare of individuals gave way to the courts of justice and decisions of law and the old ideas of "honor" gave way before judicial decisions.

God grant that the time may come and come speedily; meanwhile, we pray for all who are engaged in the bloody strife and hope that out of it all truth and right and the best for mankind may come.



#### SYNOPSIS OF SERMON ON WAR AND PEACE.

On the first Sunday in August the Bishop preached at the 11 a. m. service at the Cathedral on the subject which was in the mind of everyone, "War and Peace."

He pointed out first of all that both the prophets of the old Covenant, and the Apostles of the new, had the idea that the Kingdom of God meant an era of universal peace and the cessation of evil.

Jesus warned them that these ideas would not be realized, as for example when he said, "Think not I am come to send peace on earth, I came not to send peace but a sword." It is a fact that He did send a sword. This is true because Jesus stands for right, justice and goodness and there are in the human heart and in human society sin, greed and selfishness and these mean warfare against goodness and those who strive for the good. Jesus Christ is not the cause of the war, but the cause is the opposing forces of evil, and resistance to God and goodness. As long as men have prejudice, passion, hate, suspicion and envy so long will there be warfare of some kind within and without.

He pointed out that there are two kinds of Peace, the outward and the inward. There is the outward cessation from strife and there is the inward Peace, the Peace of God in the heart which "Passeth all understanding," a peace which a man may have when duty calls him on the battlefield or when enemies slander him or jealousy maligns him.

While it is a profound truth shown in history that they who take the sword

perish by the sword, yet there may come a time when "He that hath not a sword" would do well to sell his garment and get one, or evil might dominate the world by the prevailing of brute force.

Indifference to truth and righteousness and human suffering puts a man in a worse state than a struggle for the right.

Yet it is strange with all our Christian development that we should be looking out today upon a world seething in the vortex of war.

There has, however, been advance made. A few years ago the Mexican troubles would have led the people of the United States to clamor for war as they did in 1898.

The day will come when the people will not have war unless it is plainly to preserve justice and right when all other attempts to preserve these have failed.

We have been told often that the best way to preserve peace is to have a powerful army and a large navy. That is, that we should keep alive the war spirit, and train men in the arts of war in order to preserve peace.

Personally, I believe that if a man carries a revolver and a bowie knife, he is more likely to give way to anger and commit murder than if he was unarmed. For a nation to have millions of trained, armed men is not conducive to peace.

We must not be pessimists despite these facts. The peace palace, the peace conferences, the peace tracts, have had a deep and wide influence.

This century, it is true, like several preceding ones opens with war in which many nations are involved. Yet we are apt to see only the passing play of events. If we go into the Temple of God we may be able to see the end of these things. We learn that out of apparent evil and destruction, God often brings the good and the reconstruction of human society. So it was in our great Civil War. To blot out a great evil is worth treasure and blood. Often it seems to be a fundamental truth that "without shedding of blood there is no remission."

I have thought that this awful war, so horrible, so costly, so world-wide in its disastrous effects may lead the people to demand that war shall cease, and that

nations like individuals shall submit to courts of law, and that armies and navies shall be international police to enforce decisions of courts. If this comes it will be worth the cost and be valued because it was purchased with blood.

"God moves in a mysterious way  
His wonders to perform,  
He plants His footsteps in the sea,  
And rides upon the storm."

The Bishop concluded by dwelling upon the inward peace which Jesus gives if we will, a peace which no outward disorder can disturb. On Him, the Rock of Ages, is the sure foundation of Peace. The waves may rage horribly but the Lord is mightier. Whatever comes, God reigns.



#### THE BAD INFLUENCE OF GOOD MEN.

One of the ways in which a good man does harm is his silent disparagement of the Christian religion by his regular neglect of its ordinances. A good man may reject religion on Sunday and choose refined ways in which to spend the day. Another, following his example because it is the example of a good man, chooses less refined ways in which to spend his Sunday. The good man demands that his country club shall be open on Sunday for his pleasure. The other man demands that his club—the saloon—shall also be open on Sunday; and has he not as good a right?

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BEING GLAD HE WAS SORRY.

When a man turns away from a religious duty and says: "I am sorry," he is pretty likely to think that he is virtuous in being sorry, and to claim credit for that feeling. The snare of that sigh, if it is genuine, is that it will be against him, not for him in the day of reckoning, because it tells that he knew his duty and that he did it not. This is the snare of the emotional temperament. It is like the man in the parable who said: "I go sir;" but went not. It is the delusion of good intentions; the snare of good resolutions, which, after all, are only promises to pay. The self-deception of the emotional temperament is that it puts right feelings in the place of right conduct. There is a vast difference between religious feeling and religious character. There is also a wide difference between their importance and their merit. Religious feelings, like all other feelings, are given to us by God as a part of our natural equipment, and they have been diligently cultivated by our ancestors and handed down to us as so much spiritual capital. That we feel a response to religious appeals is no more to our credit than that we respond with pity, anger or fear. To God and our ancestors, belong what credit there is. The only thing that is ours is religious conduct and religious character; and the source of those is the will. The will alone is ours, the feelings are not. If a man felicitates himself upon the fact that at any rate he has religious feelings, and is glad he was sorry that he must turn away, let him consider that being sorry was an involuntary confession of obligation which he wilfully and deliberately refused to discharge.

HIS SUCCESS IN FAILURE.

The rich young man in the parable fell into the snare of good excuses, of having right reasons for wrong results; as if there was any virtue in that. A man may have good reasons for not going to work, but he loses his day's pay. He may have had good reasons for not going to school, but he lost his schooling. He doubtless had the best of reasons for not holding his customers, but he was forced out of business. And it brings a little consolation to a man at the last if

he finds that his chief success has been in finding reasons why he failed. God lost His investment in this good man. It is a case of spiritual bankruptcy. To cause a man to fail in business, or lose his investment, is a serious matter. To cause God to fail, and to lose his investment in a good man, is surely a grave thing for that good man ever after to reflect upon.—*Church Militant.*

RELIGIOUS EDUCATION.

Now Seriously!

There are times and institutions and events that ought not to be taken too seriously. Sometimes in conventions, time is consumed on the most trivial matters, sometimes on matters never intended to be taken seriously.

Yet there are times, events and institutions that have never been taken seriously, that are pregnant with opportunities for good or ill. Among these is the Church school, commonly called the Sunday school. Prof. J. H. Dillard, LL.D., in an address before the conference of Church Clubs, strikes at the real cause of the inefficiency of the average Church school in the following words: "The chief cause lies in the fact that neither the Churches nor the parents give to the Sunday school the serious attention which it deserves, nor maintain towards it the attitude of interest and obligation which the day-school demands."

The Church school is criticized from the point of view of lessons, discipline and teachers, and the criticism is just. But the foundation of any deficiency in these respects is the fact that the Church school has never been taken or treated seriously; it has been a side issue. The Churches look upon it as a place where children are entertained and where a few women and a man or two find an outlet for their zeal, but that in reality is not worth any direct help from the parish treasury. As long as the Church school pays its own expenses it is tolerated among the activities of the Church.

Parents, too, have so little interest in the school that they look upon it as a convenient place to send their children

when it doesn't rain, or when the weather is not suitable for a picnic, or an automobile ride, or some other pleasure. It is safe to say that not 75% of the parents ever think of seeing that their children study their Church School lessons—*The Michigan Churchman.*



INDUSTRIAL EDUCATION.

The words of no one deserve more careful attention than those of General Samuel Chapman Armstrong. Too often industrial education has meant teaching how to make a few useful articles fairly well. In Hampton, St. Paul's, Lawrenceville and other schools, it means a real apprenticeship to a trade, not the dabbling into two or three or four trades.

Here are a few extracts from Armstrong's writings:

A boy or girl, who does not expect to be a mechanic, is all the better for knowing how to handle common tools—to mend a school bench, make a blackboard or a set of shelves. But we feel that the student who can take a regular apprenticeship, or a partial one even, gets most out of the school; and most of its bone and sinew comes up through the shops, with from one to two years in the night school, ending with the day classes and working two days in the week.—"Southern Workman," December, 1889.

What, then, is the superior advantage of apprenticeship over technical instruction? First and chiefly it is that element

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of reality which gives force and meaning to life; the interest in work, the habits of carefulness, accuracy, thoroughness, that come from this element; the strength born of purpose and responsibility, of being put in touch with business tests and business standards.—“Southern Workman,” December, 1889.

The idea of self-help can be carried out only by productive industries. Honestly giving value for value, labor becomes a stepping stone, a ladder, to education, to all higher things, to success, manhood, and character.—Report for 1892.



Right Rev. and Dear Sir:

To June 1st the detail of contributions is as follows:

From Parishes . . . . .	\$501,308.89
From Individuals . . . . .	44,633.52
From the Sunday Schools . . . . .	157,699.12
From the Woman's Auxiliary . . . . .	77,035.75
From the Junior Auxiliary . . . . .	10,087.36

Total . . . . .	\$790,764.64
To June 1st, 1913, they were.	782,652.26

Increase . . . . .	\$ 8,112.38
Contributing Parishes 1914 . . . . .	5,345
Contributing Parishes 1913 . . . . .	5,277

Increase . . . . .	68
Parishes completing Apportionment 1914 . . . . .	1,594
Parishes completing Apportionment 1913 . . . . .	1,603

Decrease . . . . .	9
Dioceses and Missionary Districts completing Apportionment 1914 . . . . .	12
Dioceses and Missionary Districts completing Apportionment 1913 . . . . .	8

Increase . . . . .	4
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We know that all hearts will rejoice at this news. Comparing this increase of \$8,000 with the situation of two short months ago, when there was a decrease of over \$73,000, we hardly know how adequately to express our feelings, except to say that love for the Lord Jesus is so engrafted in the hearts of His children, that they gladly and eagerly say, “Lord, I believe.” Faith of this kind removes mountains; fills the world with His love; and shames the devil.

We know full well that the so-called “times” are very difficult. There is an expectancy of we know not what. There is a restlessness afield that is difficult to pacify. There are many, many unsolved problems. And our brothers and sisters in the world are very, very troubled. There is much work for the Church to do, yet we know that Jesus is waiting to

be called to direct that work. Shall we deny Him His privilege? God forbid. Let us not think of the magnitude of the work, but rather, with prayer and supplication, let us set our hearts to do that particular thing at hand, and lo! the Saviour of the World will come into His Own.

GEORGE GORDON KING,  
Treasurer, Board of Missions.



LEARN TO FORGET.

To Forget—that is what we need. Just to forget. All the petty annoyances, all the vexing irritations, all the mean words, all the unkind acts, the deep wrongs, the bitter disappointments—just let them go, don't hang on to them. Learn to forget. Make a study of it. Practice it. Become an expert at forgetting. Train the faculty of the mind until it is strong and virile. Then the memory will have fewer things to remember, and it will become quick and alert in remembering. It will not be cumbered with disagreeable things, and all its attention will be given to the beautiful things, to the worthwhile things. No matter what scientific problems you are trying to solve, take up the study of forgetting. The art of forgetting will give added luster to all your literary, business or scientific attainments, and it will add immeasurably to health of mind and body.—St. Louis Christian Advocate.



THE CANADIAN CENSUS FIGURES AND THEIR LESSONS.

The bulletin just issued by the Canadian Census Department on religions as enumerated in the census of 1910, cannot but be gratifying to Canadian Churchmen. Anglicans in Canada now number 1,043,017, an increase of 53.05 per cent during the decade. This is by far the largest relative increase. Presbyterians having increased by 32.39, the Roman Catholics by 27.06, the Baptists by 20.33, and the Methodists by only 17.78.



KOHALA BOY SCOUTS.

In July a Troup of Boy Scouts was organized at Kohala, Hawaii, and twenty boys were enrolled in three Patrols with Rev. F. W. Merrill as Scout Master and Mr. J. F. O'Brien as Assistant Scoutmaster. The Scouts use the schoolroom of St. Augustine's Church for their meetings which are held every Thursday evening. On July 30th nine Scouts were admitted to the Tenderfoot class and given the colors of their respective patrols. A larger number would have been admitted, but a long siege of rainy

weather in this district prevented the regular attendance of the boys at the class instruction for admission, as each boy before admission as a Tenderfoot must know the Scout law, sign, salute. Know the history of the national flag and the customary forms of respect due to it. He must also be able to tie four standard knots.

The first of August it was decided to take the Scouts into camp for a few days. At 8 o'clock on the morning of August 6th sixteen of the Scouts assembled at the Parsonage grounds ready for their hike to Pololu Gulch. The Scouts formed in military order and marched forth with the American flag carried at the head of the procession and each patrol leader carried the flag of his patrol. Mr. Robt. Naipo had kindly undertaken to transfer the camp outfit

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and provisions for the Troup. This was a greatly appreciated favor as the amount of our impediments would have been a pretty severe tax on the strength of the Scouts had they had to pack it themselves for the ten mile hike. Certain interested but somewhat skeptical friends also thought the wagon a wise provision for those who might fall by the way, and it was thought that the Scout Master would be the first to require a "lift." Not so! All showed the true scout spirit of courage and endurance. Our first call was made at the Manse to pay our respects to the Rev. Dr. Cowan, editor of the popular and well known Kohala Mid-get. At Niulii a halt was made for a brief rest and the refreshment of thirsty scouts with a generous supply of soda water. The Troup arrived at the top of the Pololu Fall at 10:45 and waited for an hour or more for the arrival of the wagon. It was certainly a large pile of things that were unloaded and the Scout Master wondered if the boys would be equal to the task of packing it all down the steep Pali. Every one went down heavily laden; the leader of the first Patrol carried on his good strong back the large tent for the boys. Arriving at the foot of the Pali we were all ready for lunch, which consisted of boiled beef, bread and jam. Immediately after lunch the tents were put up, one large tent for the boys and a smaller one for the Scout Master. Then came the orders for camp life. Two scouts were detailed as cooks for each meal, two as wood gatherers and two as water carriers. Two large open fire places were built and we were ready to sample the meals provided by the various cooks. Our daily menu was, for breakfast, coffee, bread, rice, fried potatoes and bacon. Lunch, poi and fish; supper, rice, bread and jam and tea. Poi served at all meals to fill up the chinks in stomachs that were not fully satisfied with the cooks' bill of fare. Some of the members of St. Augustine's Church had contributed generously to our commissary department. The daily routine of camp life meant early rising; after breakfast the cleaning up of the tents, airing of clothing and general tidying up of the camp, gathering wood, and bringing in the water supply for the day. The boys were then free to amuse themselves as they chose, the chief of their pleasures being sea bathing, crab hunting and hikes over the surrounding country. In the evening a hunting game was organized, the scouts being divided into two parties called the Whites and Blacks; the latter were given a start of five minutes and then the Whites were sent out to cap-

ture and bring them into the camp. It took over an hour to bring in all the captives and one small scout successfully eluded capture and came into camp by himself. The same game was played the second night, reversing the order of captors and captives. On Saturday morning the Scout Master walked into Niulii to telephone for more supplies. It is astonishing what a quantity of food sixteen boys can consume in three meals a day. Mrs. Merrill arrived in camp at eleven o'clock with a heavily loaded buggy, which included a bag of 150 oranges which was the contribution of the Assistant Scout Master. In the afternoon the Scout Master returned to Kohala for Sunday duty and the camp was in charge of the Assistant Scout Master, who arrived late at night under some difficulties in traveling in the dark over an unknown road and trail. Sunday evening the Scout Master returned to camp. It had rained steadily and heavily all day, which had prevented an all-day hike which had been planned by the Assistant Scout Master, and the Scouts were obliged to abandon their tent and move into an old school house, which at least furnished a shelter of roof and walls. Instead of the large camp fire we had planned for our Camp Fire Service we improvised a camp light by filling an old can with oil, using a piece of rope for a wick. It furnished light enough for the scouts to sit around and join in a service which consisted of hymns, prayers and a most interesting and helpful talk by the Assistant Scout Master on the subject of "climbing." The service closed with the singing of some Hawaiian hymns and the Benediction. It was rather cheerless unrolling wet blankets and lying down in damp clothing, but there was no grumbling, as the scout law says "a scout never grumbles at hardships." After breakfast on Monday morning we prepared to break camp. Bravely the scouts made the ascent of the Pali in a pouring rain, over rocks and deep mud; it was rather an ignominious return, for no order could be observed; each boy was told to make for home as quickly as possible and it was certainly a fine exhibition of endurance to see the drenched, muddy scouts bravely setting forth on the homeward march, and the Scout Master was very thankful to find later on that not one boy had experienced any ill effects from camp life under most trying weather.



Books are essential to knowledge, but not to wisdom and manly force.—Address before American Missionary Society, October, 1877.

ROMAN CATHOLIC VIEW OF RELIGIOUS CONDITIONS.

A pamphlet has been sent out broadcast from Rome which has upon it the words: "Printed by Istituto Pio IX, 1914." With much that it says we can agree, but it does appear that when a pamphlet like this is sent out to Bishops and other ministers all over the world that those who send it must think that those to whom it is sent are entirely ignorant of conditions among Roman Catholics.

The pamphlet tells what is true when it says that many Protestant ministers object to dogmatic statements of faith, and many in the Protestant world are indifferent to their various statements of faith.

On the other hand we call attention to the fact that nowhere is unbelief so prevalent among men as it is in Roman Catholic countries where Rome has had the sole rule for hundreds of years. In France and Spain and Italy, the men of intelligence are largely unbelievers because they think that they must take all that Rome sets forth, or be Atheists. We might point also at the moral and spiritual conditions among clergy and people in Latin America where Rome has had full sway.

With Modernism rampant among Roman Catholic priests, Rome can not with good grace call world wide attention to conditions among certain Protestants. In the recent past we have had in our own house conversations with two

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men who had for years been Roman Priests in positions of trust and responsibility. Both were good men who before they severed connection with Rome had every effort made by that Church to retain them. One of them after he left received lucrative offers to lecture against Rome but declined them all. To both of them the writer had the pleasure of administering the Holy Communion in St. Andrew's Cathedral. They were both frank in private conversation, telling why they were led to abandon the Roman Communion and both assured us that in the United States the Roman Priesthood was honeycombed with Modernism, but that men held their tongues for various reasons. With this in mind we give a few extracts from the pamphlet:

"The growing indifference shown by the Protestant world in general to the professions of faith of their own various sects—has caused much anxiety in recent years among a minority of still devout and 'Church-going' Protestants.

"This indifference assumes the amiable mask of a tolerance which condones every form of infidelity, and finds outside of Christianity much that arouses approval and sympathy, and it expresses itself in the domain of morality as an indiscriminate partizan not only of the criminal and the sinner, but also of crime and sin as being only virtues slightly distorted—for which the individual is in no way responsible.

"The duty to God is no longer their first commandant and in consequence of this, the majority of Protestants are straying away from any form of what they call 'dogmatic' religion, and many of them have come to consider Christianity as merely a moral and philanthropic organization—and not a faith which is based upon one vital Truth, the belief in Christ as the Divine Son of God.

"The aim of nearly all active Protestantism is today the betterment of social conditions, and a manifestation of sympathy, with all persons who, in regard to religious faith do not 'hold the same opinions' (to use an expression of Charles Eliot, President Emeritus of Harvard University).

"A definite creed has become a matter of little importance.

"These nominal Christians, who are losing all definite Christian convictions, who have given up that creed which is absolutely essential to Christianity, because they no longer care whether Christ be 'God of God' or only a teacher, are straying into dangerous paths where pitfalls and snares await them, for without the shield of faith they are defenseless against evil, and an easy prey to false prophets.

"The most recent and aggressive movement against Christianity is one which would have been considered fifty years ago as the wild and fantastic vision of a disordered brain.

"I refer to the Moslem Mission for the conversion of the whole world to Mohammedanism."

The pamphlet is evidently aimed especially at the Anglican Church, but Rome may well keep busy trying to give vigor to the faith of her own clergy and laity and to deepen their spiritual lives or in many Roman countries to give people even an idea of moral life, rather than to use every possible effort to turn Anglicans from true Catholicism to Latin Romanism.

Prayers authorized by the Bishop of Honolulu to be used in the Churches in the Missionary District of Honolulu, after the "Prayer for all conditions of men," or before the blessing at the Celebration of the Holy Communion or at other times.

O Lord God Almighty, Who art the Father of all men, look down with pity we beseech Thee upon those on whom have fallen the miseries of war. Have compassion on the wounded and dying, and comfort the bereaved and broken-hearted. By the might of Thy Holy Spirit quench the pride, anger and greed which cause man to strive against man and people against people. Assuage the bitterness and hatred of the nations and lead all into the ways of helpfulness and good will. Hasten the day, O Lord, when all the earth shall confess Thee indeed, for its Saviour and king, so that war which defiles Thy glorious creation may cease and that we may have peace in all the world for all time. We ask this in the name of Him Who is the Prince of Peace, Thy Son Jesus Christ, our Saviour and Redeemer. Amen.

O Gracious Father, Who maketh wars to cease in all the world, restore to the nations speedily the blessings of peace and grant that the present trouble and warfare may be so overruled, that they may tend to the advancement of Thy glory, the extension of Thy Kingdom, and the union of all nations in Thy faith and fear and love, through Jesus Christ our Lord. Amen.

The gift of \$500,000.00 to the Washington Cathedral, announced as from an anonymous donor, it is now known is made by Mrs. Archibald Douglas Russell of New York City, in memory of her mother, Mrs. Percy L. Pyne. Mrs. Russell belongs to a family closely identified with Princeton University, members of

which have already given large sums to the Church. Her gift to the Washington Cathedral will be used to build the sanctuary.

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PERSONAL.

Miss Edith McLeod has been the guest of Bishop and Mrs. Restarick for some weeks. Miss McLeod is an educator of large experience and will be of great assistance by reason of the volunteer service which she is to give to our schools.

Bishop and Mrs. Restarick were greatly surprised when Mr. Waldo F. Chase called one day in July. Mr. Chase was the organist at St. Paul's Church, San Diego, from 1882 to 1897, with the exception of such times as he was studying in Boston or Berlin.

During his incumbency as organist he studied under the Canon then existing, for ordination to "Deacon's orders only." It was the hope of the Church to revive the order of Deacons, by ordaining men who should be able to assist the priest and yet earn their living in secular employment. Under this Canon, now repealed, Mr. Chase was ordained and rendered most valuable service, not

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only in assisting at the services at the Parish Church but also in work at St. James' Mission, which did most excellent work under his supervision. Associated with Mr. Chase under Bishop Restarick was Wm. T. Manning, now Rector of Trinity Church, New York.

Bishop Restarick united Mr. Chase in marriage with an estimable young lady of the Parish, who has since died, leaving him with two children, who are now at school.

It has been a great pleasure to have Mr. Chase in Honolulu. He has been organist and assistant at St. John's and Christ Church, Los Angeles, but has given up this work and has charge of the music at the Marlborough School, Los Angeles. Mr. Chase assisted at the Cathedral on several occasions.

Miss Rose Cummings, a graduate of the class of 1914, St. Andrew's Priory, left for San Francisco on the Matsonia on July 28th. She goes to enter the Training School for St. Luke's Hospital, San Francisco, where two old Priory girls are now studying. Our best wishes go with Miss Cummings in a work for which she has peculiar qualities. Miss Cummings was the captain of the Priory basket-ball team and her splendid health and vigor will stand her in good stead in the profession which she has chosen.

The Watrous-Reichmann wedding at St. Andrew's Cathedral was one of the best arranged we have had. In the first place it was at noon. We like that. It is so difficult here for marriages to take place at that hour because friends in business can not readily come.

It was a military wedding but without

any unnecessary display. The ushers were young officers and they and all officers present were in white, this gave a pleasing appearance. The decorations by Mr. Ernest Parker under supervision of Mrs. E. D. Tenney were most tasteful and effective.

After the ceremony the wedding party with Bishop and Mrs. Restarick sat down to a wedding breakfast at the Young Hotel.

We were delighted to have again with us the Rev. George Wallace, on his way from Japan to the United States. He was entertained for a few days by his old friends, Mr. and Mrs. F. A. Schaefer. Mr. Wallace was in charge of the "Second Congregation" and is remembered with affection by many of the older people. He was here last about seven years ago and he was astonished to see the changes in Church property. Mr. Wallace and Bishop McKim married sisters, the daughters of the late Professor Cole of Nashotah. Mrs. McKim expects to spend the coming winter months in Honolulu.

St. Andrew's Priory is often able to have the privilege of entertaining those who have been formerly connected with it or who need special care for a short period. Old girls from the other Islands always feel free to come to the Priory and now we are glad to say they feel free to come direct from the steamer to the Cluett House though, of course, they usually write before hand—but whether they write or not they are welcome. Among those who have been cared for lately is Mrs. Gesell, the mother of the late Mrs. Lamb, and the little two months

old boy who is left by the sad death of his mother. Mrs. Gesell was on the way to the coast with the baby, the father expecting to follow as soon as practicable. It being vacation, two little children were cared for at the Priory for two weeks while their mother was in the hospital where she underwent an operation. All concerned were glad to help the mother in this way. Again and again have the officers of the Priory helped out mothers in this manner, the girls vieing with each other as to which one should help care for the children. It is this spirit of helpfulness which makes the Priory what it is—not a soulless institution but a big home where there is the spirit of service.

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There was on one occasion a Missionary's wife taken from a steamer to the hospital while her three little children were housed in the Priory infirmary until the mother was better.

Miss Davis, the Bishop's Secretary, who went to California to recuperate after an operation for appendicitis, reports by letter that she is greatly benefited by the change and that she expects to sail from San Francisco on August 26th. She will be accompanied by Miss Adair Leovy who comes to teach at the Priory.

Letters from Mrs. John E. Baird tell that she and her husband are greatly enjoying themselves touring in a car the State of California. Mr. and Mrs. Baird are greatly missed here. They were accustomed to telephone the Bishop several times a week asking him if there were any workers whom they could take for a ride. In California Mrs. Baird has been very kind to some of the Priory girls who are studying in San Francisco.

Last month we had the pleasure of having with us the Rev. George A. Strong, Rector Emeritis of Christ Church, New York. Mr. and Mrs. Strong were returning to the United States after a tour of the Orient. The Bishop of Honolulu had the pleasure of making an address in Christ Church a few years ago.

Miss Roberta Caldwell, the Church worker of Lahaina, has been spending some weeks in Honolulu making her home at Trinity Mission House.

It was with deep regret that we learned that Mr. and Mrs. Clive Davies felt it their duty to return to England earlier than they expected on hearing the news of the great disturbance in Europe. Many friends bade them good-bye when they sailed on the steamer Shinyo Maru.

The Church workers have been scattered on vocation trips. The Iolani teachers have taken turns in teaching Summer School. The Rev. L. Kroll spent a month at Kahala entertaining various Church workers for a few days at a time.

Miss Sarah J. Simpson had a pleasant time on Tantalus and Miss Jensen and Miss Clark visited friends on Hawaii. Mrs. Woolaway had a rest of two weeks at Wahiawa. Miss Schaeffer spent two weeks at Lahaina and Miss Marsh occupied Miss Caldwell's cottage during July and August. Miss Mills of St. Elizabeth's is at the Peninsula.

Mrs. L. F. Folsom returned on the Manoa from a visit to the mainland. Mrs. Folsom landed here with the Bishop's party just twelve years ago (August 8). The change has done Mrs. Folsom good and she is anxious to get to work.

The death of young Gerard Baldwin, the son of Mr. and Mrs. Harry A. Baldwin, was most sad for the family and was deeply deplored by their host of friends. The boy was of excellent promise. He had been attending the Hitchcock School for boys at San Rafael. This is a Church school and it is not long since he wrote to his parents that he was going to be confirmed by Bishop Nichols. He said that he did not have time to get the consent of his parents, but as the opportunity for confirmation offered itself and as he desired to be confirmed he was sure they would not object.

Our sympathy goes out to Mr. and Mrs. Baldwin from the depths of our hearts. We saw Mrs. Baldwin on the Matsonia and she said that she and her husband were going to Europe, but we suppose the troublous times may change their plans.

Miss Marsh writes from Lahaina in relation to a meeting of parents and grand parents of girls at the Priory which Mr. and Mrs. Bodel kindly arranged:

"I wish you could have seen the company which Mrs. Bodel and I had last week. Every one seemed to have a good time. All were here who have daughters or grand daughters at the Priory. Four of the company were at the old St. Cross School and their reminiscences were very interesting."

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**INSURANCE OF CHURCH PROPERTY.**

Mr. H. M. von Holt has recently done a service for the Church which the Bishop and all concerned appreciate most highly. By correspondence and investigation he has made a tabulation of the fire insurance held on Church property on the Islands. From this the Board of Directors can see the amount of insurance, the company which carries the insurance, the agency and the expiration. It is most important that the Board of Directors of the Church Corporation know that Church property is kept sufficiently insured. There have been many instances lately in the case of fires that Churches and other buildings belonging to Churches have been found to have had very little insurance. "The Protestant Episcopal Church of the Hawaiian Islands" holds all the Church property of the Islands in trust for Parishes, Missions, Schools and Church institutions excepting that property of St. Clement's Church which is held by the incorporated Parish. Upon the Parish or Mission lies the duty of keeping the property duly and sufficiently insured, and upon the Board of Directors, of which the Bishop is President, lies the duty of seeing that this is carried out.

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**PERSONAL.**

The Rev. W. E. Potwine writes from San Diego that he and Mrs. Potwine are enjoying the rest and change at San Diego. Mr. Potwine has preached on several occasions in the Churches of that city.

The Rev. Woo Yee Bew is taking services at St. Elizabeth's for the present. Mrs. Woo and family have come to Honolulu for the education of their children.

Of the graduating class at the Priory, four will be at the Cluett House or Priory next year. Five will attend the Normal School.



**ST. ANDREW'S CATHEDRAL.**

**BAPTISMS.**

July 1.—Yerfracinia Andre, by Canon Ault.

July 4.—James Harbottle Kaumualii Boyd, by Rev. L. Kroll.

July 19.—Charles Wilbur Craw, by Canon Ault.

**MARRIAGES.**

July 9.—William T. Frost and Adeline Poipe Hose, by Rev. L. Kroll.

July 14.—Lyman Herbert Bigelow and Henrietta Marie Tucker, by Canon Ault.

July 25.—Joseph William Canario and Clara Magdelene Wist, by Canon Ault.

July 27.—William H. Loder and Isabel Braxton, by The Bishop.

July 28.—Livingston Watrous and Charlotte Reichmann, by The Bishop.

July 28.—Ralph A. Cuthbertson and Louise Herring, by Canon Ault.

**BURIALS.**

July 5.—Thomas Bulger, by Canon Ault.

July 14.—Hieronymus Goerlich, by Canon Ault.

July 15.—Elizabeth Kekumano Peleioholani, by Rev. L. Kroll.

July 18.—Josephine Bradley Chilton, by Rev. L. Kroll.

Communion Alms . . . . .	\$ 12.40
Hawaiian Congregation . . . . .	56.00
General . . . . .	252.05
	\$320.45

Number of Communion made during July, 247.

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**CATHEDRAL.**

During the summer the congregations are keeping up fairly well. With the Dean's permission on one Sunday of each month, instead of a sermon after Even Song special music will be rendered consisting of both anthems and solos. Mr. Bode is keeping up the choir numbers in an unusual way for this season of the year.



**CHURCH NEWS ITEMS.**

The Rev. W. H. Fenton-Smith came to Honolulu on August 11th in order to place himself under the doctor's care for trouble with his ears.

Word from Huehue, Hawaii, gives the information that the contract has been let for the new Chapel on the land given by John Maguire and that it would be built immediately.

The Rev. Mr. Villiers at Wailuku writes that plans are being matured for the Chapel at Puunene. The site has been selected and will be conveyed to the Church Corporation.



**ST. PETER'S CHURCH.**

**FINANCIAL OUTLOOK.**

St. Peter's Church is nearing completion, and in order that it may be completed free of debt it will be necessary to have about \$1,500.00. This will include some alterations in the structure which were absolutely necessary and also the

pews and choir stalls. We shall be glad to receive gifts towards St. Peter's Church.

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**SCHOFIELD.**

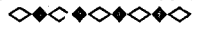
On August 9th the Bishop accompanied by Mrs. Restarick and Mr. W. F. Chase went to Schofield. The Bishop celebrated the Holy Communion at the Post Chapel, Chaplains Lutz and Aitken, as on other occasions, uniting in requesting the Bishop to take the service.

A choir of girls has been trained and these rendered the musical portions of the service most acceptably.

Colonel and Mrs. Reichmann entertained the Bishop and party at luncheon.

It is always a pleasure to go to Schofield. The people are so cordial and appreciative and do all in their power to make things pleasant. To the Chaplains we give our hearty thanks for their kindness to us and their helpfulness shown in so many ways.

The offering at the suggestion of the people and the cordial assent of the Chaplains was given towards the apportionment for the Board of Missions.



**THE OPENING OF THE SCHOOLS.**

The Cathedral Schools, St. Andrew's Priory, Iolani, Trinity and the other schools open on September 14. Boys and girls who expect to attend should notify the principal. Everything points to a very busy and successful year.

At the Priory and Iolani practically all the boarders are coming back. The buildings are being painted and repaired and everything will be ready for a good year's work.

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### IOLANI SCHOOL.

Iolani School will open on Monday, September 14th, prepared to accommodate a larger number of boarders and day-pupils than last year.

There will be several additions to the staff of teachers enabling us to give more efficient service.

The plan of studies aims to give a thorough grounding in those essentials which shall prepare a boy to enter any occupation.

The first two years of a High School Course will be added to the curriculum this year.

The charges for day pupils are \$6.00 a term for the Grammar School and \$10.00 for the High School. The rates for the Boarding Department, which include tuition and washing, are \$45.00 a term for boys in the Grammar School Department and \$50 for High School pupils.

The three terms are from the opening of school to Christmas, from Christmas to Easter and from Easter to the closing of school.



### ST. MARK'S MISSION, KAPAHULU.

The erection of a workers' cottage at Kapahulu marks another forward step in this important field. Miss Miller, who has been in charge of the day-school since January and who has branched out into other activities, realized the necessity of being in residence on the grounds. The addition of a piece of property mauka of the church, half of which was the gift of a friend, made this possible.

There is now needed, to make this work really efficient for all emergencies, a building so constructed and furnished that it can be used for a general meeting place, school and dispensary. The church building is not suited for all of these activities and another building is absolutely necessary to carry on our present work.

Mr. Rath, of the Palama Settlement, made inquiries about establishing a dispensary at St. Mark's and arranging for the appointment of a nurse who would visit through the district and have regular hours for attending to minor ailments. This station will be similar to the one established at St. Mary's, Moiliili, where the average daily number of patients is 65. We are anxious to accept the offer made by the Palama Settlement, but with our present accommodation this is impossible.

It is planned, as soon as we can get sufficient funds, to erect a building on the style of the Bungalow School. With

necessary furnishings this will cost about \$700.00.

The day school which now has its sessions in the church (the chancel is shut off) has outgrown its accommodations. Already the number of applicants is more than the building can hold and unless we start immediately to erect a building many of the children will have to be turned away. A little money invested at this time will mean a great deal and we hope that some friends will come forward and give us the help which we need so much.



### HAWAIIAN CONGREGATION NOTES.

On Friday afternoon, July 24th, the members of the Ahahui Iolani o na Wahine Hawaii gave a reception and tea to Mrs. T. Clive Davies at the home of Miss Emily Ladd. The Hawaiian Junior Auxiliary and the Kapahulu Guild were also present. Amongst the invited guests were Bishop Restarick, Rev. Leopold Kroll, Mr. T. Clive Davies, Miss McLeod, Mr. Edmund Stiles, Mr. Fernandez, Mr. J. Aimoku Dominis, Mr. Piianaia, Mr. Henry Smith and others.

The Pauoa Boys rendered the music for the occasion.

The object of the reception was an expression of friendship and aloha to Mr. and Mrs. T. Clive Davies for their affectionate interest in all that concerns the Hawaiian people.

At a food sale recently held by the Woman's Guild \$300.00 was realized. This money goes towards the endowment fund. This amount added to that which is already on hand makes nearly \$1,000.00 which was raised during the past year.



### EDUCATIONAL PROGRESS.

#### ITS FOIBLES AND ITS FADS.

Professor Charles H. Allen, for many years principal of the San Jose Normal School, was one of the best known and respected educators of the West. One of our teachers here, Mrs. Jessica Pascoe, is his daughter. Professor Allen was a devoted Churchman and well known in the Diocese of California. In 1897 he wrote a poem which he read before the California State Teachers' Association. It is good reading all through. We wish we had space to print it all, but as we have not we give here portions of it.

Most of the older readers among us have known the fads of which the writer speaks. They have come up and have gone down. It seems to us that too often

it is forgotten. Education is the leading out of the mind that it may exercise its perception and rational faculties and that it is not a pumping into the mind of the knowledge which another has. In the efforts to make education easy there is the danger of taking away from it the very idea of what education is:

It would weary your attention should I even try to mention  
Half the fads that have been followed in the past;  
I must touch a few, but gently, and if you watch intently  
You will see what I am coming to at last.

It is hardly worth the telling, but the old syllabic spelling  
Once held proud dominion over every class;  
Now all syllabication has taken a vacation,  
And the thoughtful teacher cries, "Alack! alas!"

Once arithmetic was mental, slate and pencil incidental,  
But such mental work no longer now is used;

*R. W. Jenkins*  
PHOTOGRAPHER  
HOTEL STREET HONOLULU

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But has there been a gaining to offset the splendid training Of that work when it was used and not abused?

Then "concert recitation" swept like wild-fire o'er the nation, And it made a really very pretty race; To arrive at erudition "simultaneous repetition" Was the only thing thought worthy of a place.

Now all this is relegated to the niche market "antiquated," And the pupil sits so silent on his seat, And becomes so dull and dozy that he very rarely knows he Has learned a single sentence to repeat.

"Object lessons" next invaded our domain; we were persuaded That the pupil should do all his work with things; Text-books were no longer needful, but each pupil must be heedful Of the lessons that Dame Nature ever brings.

But to do this, every teacher must be more than half a preacher, Must "understand all mystery, all knowledge," to succeed; Was it strange that so to study made the acquisition muddy? From the text-book we can never quite be freed.

We have now a repetition—well, perhaps a new edition, Of these lessons, "Nature Studies" it is called; Very nearly the old story, with a new halo of glory, Asking for a place in which to be installed.

The old dry bones of grammar, over which we used to stammer, Were once "prophesied upon" till they had life; How we parsed in Young and Milton; getting knowledge that he was built on A foundation still the source of ceaseless strife.

The grammar exploitation was of very long duration, Living on for very nearly forty years; When at last it passed away, the thought of its decay Has never been the cause of many tears.

But there came a strong reaction, other things had more attraction, And the study has been driven to the wall; Though once so widely famed it has had to be re-named, And the study now is "language lessons" called.

Years ago we heard the ringing of the "geographic singing," When we sang the states and capitals "by rote," It came with much persistence, but in all its brief existence It yielded no "geographers" of note.

Then we had a siege of "phonics," running through all diatonics, When we spelled our reading lessons out by sound; This led up to "elocution," that ear-electro-cution, Which at last brought on a serious re-bound.

Next "Delsarte," the graceful creature, came to be leading feature, Its expressions we can hardly yet efface; By many a weary tussle one can discipline each muscle, And "decompose" with dignity and grace.

All these fads, as I have shown them—and most of you have known them, Are now packed away, and labeled "out of date"; But examine each chimera, it marks a Progress-Era In the evolution of our present state.

I am not ashamed to own it, for some of you have known it, I bowed down and worshiped all of these in turn; But we have this consolation, in our glorious vocation, Every teacher is obliged to live and learn.

Again, in this connection, a pertinent reflection On the things to be observed in every fad; At birth, they are not prominent, in growth becoming dominant, And each has much of good, and some of bad.

Each is guarded by a "bogie," the warning cry, "old fogy," Applied to every one who would oppose, Makes the timid teacher follow it, although he may not swallow it, So however inconsistent, on it goes.

Of the fads that now are rampant, in less than twenty years Very few, I prophesy, will be alive, Let it settle all our doubts, allay our anxious fears, To reflect that all "the fittest will survive."

As a fad the kindergarten has but recently had birth, As a place for homeless children, it is old; And for these it is a charity, the granddest known to earth, One that angels are delighted to behold.

But for children with good homes, the first five tender years

All belong gunto the mothers of our land; Ah, who would dare assume all the anxious hopes and fears, And the tender ministrations of her hand?

To the mother it is precious; that is her "better part;" And the training that good mothers always give Is a beacon light to glory in every human heart, Shining ever on, so long as one may live.

Child Study is a fad, loud proclaiming something new; It's as old as love within a mother's heart; The most that can be claimed, and that I grant is true, It is superseding nature's plan with art.

That a modicum of knowledge can be gathered by this plan You will find no one so foolish as to doubt; But when it has been gathered, where can you find the man Who can take the facts and figure children out?

Ah no, my friends, believe me, child-nature is a thing That no human hand can measure, mind compute, And despite the work so far, and the peans that they sing, They have shown us very little useful fruit.

The child is made self-conscious—all children like to pose— And the bloom of childhood, how it disappears; The children who are "studied" will certainly be those Whom we recognize as wise beyond their years.

For the spirit of child-students I have only words of praise; I believe the work can so be reconciled That children can be studied in such deft and subtle ways As to leave the charm of childhood with the child.

The way is pointed out in the Book so highly prized, It is nature's plan, unmodified by art, No better way has ever been, can ever be devised; "His mother kept these sayings in her heart."

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Manual Training is so broad in what it claims to do  
 That its period can hardly be defined;  
 A part of it is old, but some of it is new,  
 So to treat it as a fad I'm not inclined.

Writing, drawing and designing have long been recognized  
 As "expressive work" each pupil should attain;  
 But the phase of it to-day that seems most highly prized  
 Is the skill to use the hammer, saw and plane.

Clay modeling has now, in a measure, quite displaced  
 The mud-pies of our childhood—what a void!  
 And the pocket-knife that once so many desks defaced  
 Is kept busy now, and teachers call it "Sloyd."

That each gain must have its loss is a universal law,  
 And all progress is accomplished at that cost;  
 We are gaining greater skill—this conclusion I must draw,  
 The mischief and the fun are nearly lost.

The training of the child is a company affair  
 In which every home and school should do its part;  
 In laying out the work we must exercise great care,  
 Or we make a serious blunder at the start.

Is it not the better way to let parental care  
 Do the things that from a home we should expect?  
 If we claim to do it all, every one must be aware  
 That the home will be the loser, by neglect.

Psychology is here, and it claims a title,  
 "New,"  
 And with it also seems to "want the earth";  
 It is robbing all its neighbors, and, from its "point of view,"  
 Most knowledge with psychology had birth.

All this is very well, but is it not quite true  
 That those men whose torches shed refulgent light,  
 Never heard of a psychology, that is, one labeled "New?"  
 And yet they led us pretty nearly right.

And what may we expect when the giants of to-day  
 Shall perfect their work, magnificently great?  
 We bow our heads in silence, and with bated breath we stay,  
 The coming revelation to await!

We have this strange anomaly, quite worthy of a homily,  
 Of heathen gods we all may teach at will,  
 But of the King of Glory we dare not list the story,  
 But obey the mandate given, "Peace be still."

Strange that a Christian nation, in its scheme of education—  
 That we are a Christian nation who denies?—  
 Should accept a Greek mythology—a very lame apology,  
 For the broader faith we all so dearly prize!

Now with emphasis I say, I believe in all of these,  
 All are excellent, if kept where they belong;

It is only when o'er-dominant that their profound decrees  
 Can lead us to results that may be wrong.

And one reason I have spoken of the fads I have today,  
 The fads that some of you so highly prize,  
 Is to call to your attention, in a somewhat pleasant way,  
 The places where the danger chiefly lies.

◆◆◆◆◆  
 "A SKETCH OF HAWAIIAN MUSIC."  
 ◆◆◆◆◆

It is rather a difficult task to write about ancient music in Hawaii, difficult to begin at the right place and difficult to know where or when to stop. It is also very difficult to say something about what music was amongst the Hawaiians before civilization came to make a clean sweep over their old customs.

We find in the Hawaiian Annual some of the reasons of the difficulty: (1) Living witnesses are no more, and the younger generation, outside of some very few exceptions, are already ignorant of many of the old ways. (2) Written authorities are scarce, for the first Europeans who came to these Islands had generally no time and perhaps no taste for inquiring into such a trifling thing as music.

Lisianski, a Russian, who visited these Islands at the beginning of the century, says: "That the young men and women were very fond of dancing. Their music was of a much ruder kind than that of the Society Islanders, they having neither flutes nor reeds, nor instruments of any sort, except drums of various sizes. Their songs, which they sang in parts, with a gentle motion of the arms, were very pleasing."

Later still, Captain Byron says: "They were not entirely destitute of music, and the ancient ballads of the country allude to a variety of instruments no longer known. Various kinds of drums are still used, but the most singular instrument is a small double flute played on with the nose. It does not appear that they ever used stringed instruments at the time."

The ancient Hawaiians knew of nothing similar to our modern music, but they were not so destitute as Captain Byron supposed. The instruments used by the ancient Hawaiians were made by hand at home. They were made of different sizes and shapes and in several ways, being stringed instruments, wind instruments and percussion instruments. Of the stringed instruments, I shall mention the "ukeke."

Th "ukeke," similar to the Jew's harp, was of two kinds. The first was the long

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one, which was made of a flat strip of flexible wood mounted with two strings of coco fibre with pegs to wind them up to the proper tones, at the interval of a second or fourth. Some ukekes had a third string tuned to a third interval. These instruments were used by bringing the top against the mouth and singing or humming against it, while at the same time working the fingers on the strings. The small ukekes may be regarded as the primitive guitar. They were merely sticks held against the mouth while the performer sang or spoke.

Next to the stringed instruments come the wind instruments of which the "pua" was the most important.

The pua was properly the nose flute and we find that it was not used as much as any of the other ancient instruments. Its history does not last long and this instrument soon disappears as others are introduced. The pua was a gourd pierced with three holes: one to put against the nose to blow through, the other two to be stopped with the fingers. Puas were also made of a joint of bamboo with the nose hole on one side, and two finger holes on the other.

The last of the ancient Hawaiian instruments are the percussion instruments which were in reality drums of different sizes, called the Kaeke and the Puili. The drums were made principally of coco shells, of calabashes and of wood, covered at one end with skin drawn very tight. The small ones were pounded on with the hand, or, as is now done for hula-dancing, merely hit upon the floor and slapped upon with the palm of the hands or with the fingers. The Kaeke was simply two joints of bamboo, opened at one end, so as to produce a hallow sound when knocked about. The Puili were long pieces of split bamboo, knocked against each other and generally held by two people. The percussion instruments served only to mark time, but did not give any musical scale.

We can well remark that all the Hawaiian instruments, with the exception of the percussion instruments, were constructed for giving only two or three notes, which corresponded to the two or three notes produced by the singer. It can be stated also, that the Hawaiian music was formerly used as an accompaniment to poetry or dancing and never used alone as we use it now. Meles were either recited or chanted. When they were acted out, they took the name of the hula. It was nothing but expressing the idea in an appropriate manner.

Hawaiian music can be divided into two classes: first, the chanting music, and second, the dancing music. The first included all the enchantments and meles

which were sung, hummed or recited. They were mostly on one single note, occasionally changed by a shaking of the voice, which also changed the rhythm. The other class of singing accompanied the hulas or dances and was constructed on two, three or four notes. Singing in unison was the most common with the ancient Hawaiians, although what we call two-part singing may have been heard in their hulas. Four-part singing was not known then, and the bass was usually expressed by the thumping of the calabashes on the ground.

The meles were divided into phrases of two or four bars of equal time. If the poetry was imperfect in length, the singers or dancers made up the imperfection by counting time, while the movement was kept up by the instruments, drums or ukeke sticks. Their recitations illustrated well the glory and power of their dead ancestors, as well as of living heroes. Very little of the poetry of ancient Hawaii has been preserved, as meles were handed down from generation to generation. The Hawaiians had no written language until the arrival of the missionaries in 1820, so think of the memory it required to chant meles hundreds of lines long.

Thus much can be said of the ancient Hawaiian music. Coming to the modern state of the art, we find that the Hawaiian music has been influenced by the introduction of religious singing by the missionaries. After a few attempts, the Hawaiians obtained the two-part singing, soprano and bass. The other two parts took much more time and trial; but, in time, the four-part singing was learned.

After acquainting themselves with the European hymn singing, the Hawaiians began composing simple airs and applying them to their meles or Hawaiian verses. At the present time, the Hawaiians certainly have a very natural disposition for singing simple melodies to which they add harmonious accompaniments. They also get up some very nice quartettes of men whose sweet voices pro-

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duce very rich tones. The Hawaiian singers display their natural taste for music in their accompaniments which are sweet, though simple; but where their natural skill appears to the best advantage is in their tenor singing, which produces upon the listener a very peculiar sensation.

The ancient Hawaiians did not seem to take readily to the piano or to wind instruments, but they were very fond of the guitar. They used the guitar as a solo instrument, and when playing upon it, soft tender tones were produced which spoke for its richness. They also used the guitar to accompany their modern mele and even their hulas. I suppose you could not have entered any home of former times without finding a guitar, upon which they learned to play very quickly.

The hula, its songs and ceremonies, was a very popular amusement among the ancient Hawaiians. It was to them what the opera and theater are to the white people. The women usually performed the dance, forming themselves into solid squares, ten or twelve each way. They seldom moved their feet, but kept time to the sound of a drum, which was accompanied by songs. A man, acting the part of a leader or director, stood in front and had on his wrists and ankles strings of shells, with which he marked time.

The hula was used as a means of celebrating the birth of an alii and was also performed before people of wealth. It was the custom of the ancient hula dancers to perform before the rich in order to obtain gifts from them. Even now, it is said, a wealthy foreigner will give anything to see the hula danced gracefully.

The hula, like every other dance, became worse the moment the white man appeared on the scene. It was in the ancient times no better, no worse, than any other of the Hawaiian amusements, and was no more a fair and true representative of the ancient Hawaiian dance than the rag and tango are of the present day dance.

It is true, that the hula was unfortunate in its introduction to the people of a later generation. It is said that, "In truth the actors in the hula no longer suit the action to the word. The utterance harks back to the golden age, the gestures are trumped up by the passion of the hour or dictated by the master of the hula, to whom the real meaning of the old bards is oftentimes a sealed book."

The hula is known at one time to have been a religious service, in which poetry and music came under dramatic art. The ancient Hawaiians did not, as a rule, personally take part in the dance for their own amusement, as the people of pleas-

ure-loving society do at the present time. It was performed by a trained body of women who were paid. In the very beginning, the hula required special education, and a difficult training in both song and dance.

MARY K. HART.

Graduation Essay, St. Andrew's Priory, June, 1914.



"Take a dash of water cold  
And a little leaven of prayer,  
A little bit of sunshine gold  
Dissolved in the morning air;  
Add to your meal some merriment  
And a thought for kith and kin,  
And then, as a prime ingredient,  
A plenty of work thrown in:  
But spice it all with the essence of love  
And a little whiff of play:  
Let a wise old book and a glance above  
Complete a well spent day."



THE LATE BISHOP OF OREGON.

The following poem was found in Bishop Scadding's desk after his death, typed on his own paper and without quotation marks. It may be his own thought and composition:

What this land needs is more frank will  
To call God into each day's strife;  
More faith in goodness than in ill,  
More prayerful living of our life.  
What this land needs is less desire  
To pile up awful sums of gold,  
While Toil's vast hosts, at paltry hire,  
Waste in their clanking chains of old.

What this land needs is more old-time  
Clean piety, whose gentle care  
Was that the day should start with  
thought  
Of God, as men kneel down in prayer;  
Old family prayers, old human guides  
To strengthen hearts throughout the  
day

From wrong, dishonor, and, besides,  
Help others live to find the way.

What this land needs is not the itch  
For social honors, guilt and glare,

But more strong arms to dig the ditch,  
And more clean hearts to lift in prayer.  
What this land needs is Christian worth,  
The courage in the market place  
To act with old-time honesty,  
And look God always in the face.

—The Pacific Churchman.



PIUS X.

As the Chronicle goes to press, the news comes that Pope Pius X has entered into Rest. As a Parish Priest, as Bishop, and Cardinal, he showed those qualities of piety and devotion to duty which led to his elevation to the highest office in the Roman Catholic Church. He was a determined opponent of Modernism, which he believed would destroy all faith if followed to its logical conclusion. Pius X was a man of holy life and a wise Pope, and the Roman Church everywhere has felt the impetus of his ardent faith.



WALTER G. SMITH.

For twenty-seven years the writer knew Walter G. Smith and his family intimately. The news of his death brought back many memories.

Walter G. Smith was a fearless, upright and brilliant man. We disagreed with him radically on many occasions, but that did not interfere with a real and sympathetic friendship during which we enjoyed his confidence in a peculiar way.

We intend in our next issue to give some reminiscences of our acquaintance with him. Our sympathy goes out to his aged mother in Sherburne, N. Y., and to his son and three daughters, all of whom we baptized when in San Diego.

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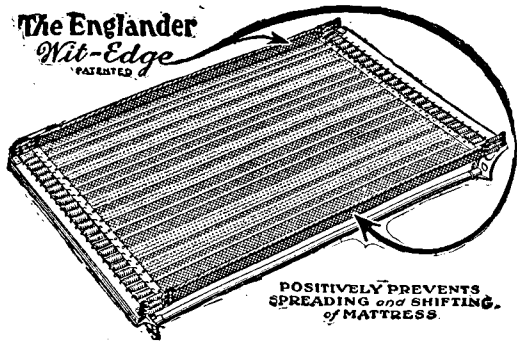
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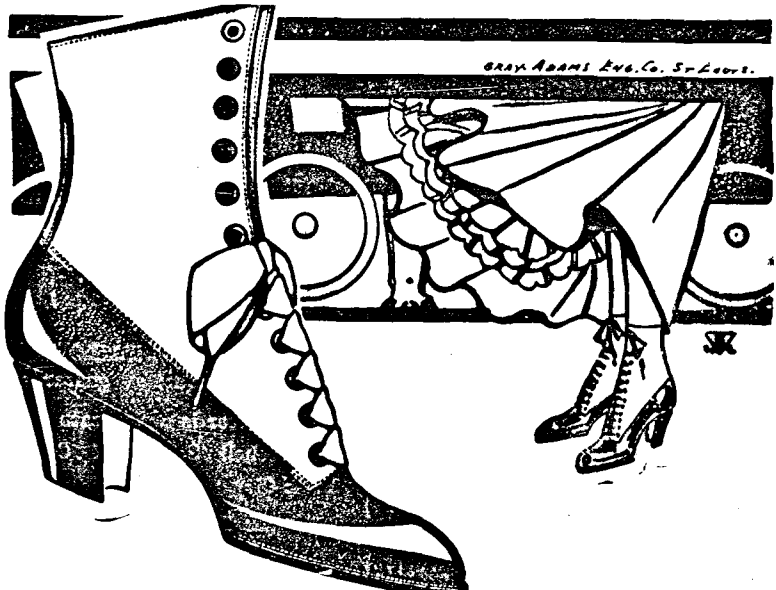
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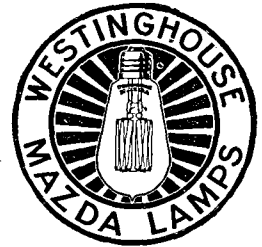
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