

Dean of Pastors
13
Korean 9

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

Vol. X.

HONOLULU, T. H. OCTOBER, 1917.

No. 5

REAL PATRIOTISM

"We have been running up the American Flag at all the School houses in America; we have been rising with solemn countenances whenever the Star Spangled Banner is played and we have been proclaiming to the world our never-ending allegiance to those great principles of Democracy upon which the Republic was founded and is now supposed to rest.

"Now we have reached the point where our faith is being put to the touchstone of our works and we are soon to find out whether this love which we profess for our institutions, our country, and our Flag, is but a sounding brass and a tinkling cymbal or whether it is a great and vital inspiration of individual and national life."

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

HONOLULU, T. H., OCTOBER, 1917

No. 5

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

OCTOBER, : : : 1917

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.

- Oct. 7—18th Sunday after Trinity. (Green)
- “ 13—19th Sunday after Trinity. (Green)
- “ 18—St. Luke, Evangelist. (Red)
- “ 21—20th Sunday after Trinity. (Green)
- “ 27—(Red for Eve.)
- “ 28—SS. Simon and Jude.
21st Sunday after Trinity. (Red)
- “ 29—(Green)
- “ 31—Eve of All Saints. (White for Eve.)

LOYAL TO THE UNITED STATES.

The attention of the Kaiser is respectfully directed to the fact that in a single company of artillery that recently went out from Milwaukee nineteen nationalities were represented, one Turk being among the number, and fifty-five per cent of the men were of German descent. These men, be it noted, were volunteers and no conscripted army. This sufficiently disposes of the German expectation that the elements in the American melting-pot would return to their original form at the touch of war, and that in place of a nation we should stand forth before the world as a mass of disintegrated units.

Nothing could show more clearly the falsity of the idea seeming to prevail among those in power in Germany that Americans of German extraction would align themselves with Germany rather than the United States.

No doubt the loyal German-American of today, who has friends and perhaps relatives in the fatherland, is in a difficult position. But sons of England were the American revolutionists of 1776, and the spirit that made them fight against tyranny in the home land is no whit different from that which the American

German is called upon to exercise now and which, on a large scale, he is really showing.—*Living Church.*



PATRIOTIC.

From that section where Puritanism had set its grim stamp on woman, and made of her for generations the natural sharer in man's burden, have come many strains of the heroic, silent, during the dark times of war. It was a New England woman on a rocky and sterile farm who sounded this call: a call just as eloquent today as in the early sixties:

“Take your gun and go, John;
Yes, take your gun and go;
For Ruth can drive the oxen, John,
And I can wield the hoe.
I've heard my grandsire tell, John,
He fought at Bunker Hill;
He counted all his life and worth,
His country's offering still.
Would you shame the brave old blood, John,
That flowed on Monmouth Plain?
No; take your gun and go, John,
Though I ne'er see you again.”



LORD ROBERTS' DAILY PRAYER.

To the Editor of *The Living Church*:

I enclose this copy of Lord Roberts' prayer, that he said at noon daily during the present war:

“Almighty Father, I have often sinned against Thee. Oh, wash me in the precious Blood of the Lamb of God. Fill me with Thy Holy Spirit—that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy Presence in peace. Strengthen us to quit ourselves like men in our right cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our King, our country, and our colors. If it be Thy will, enable us to win victory for England; but above all grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors, through Him who loved us—and laid down His life for us—Jesus our Saviour, the Captain of the Army of God.”

I wish that a prayer adapted from this could be used by our sailors and soldiers.

C. D. BELT.

Philadelphia, Pa.

OFFERINGS FOR DISTRICT MISSIONS.

It was the custom for many years to send from the Bishop's Office to the Parishes and Missions envelopes for the quarterly offerings for District Missions. Several of the Clergy having notified the Bishop that this was unnecessary because of the use of the envelope system in which there are special envelopes for the quarterly offerings, the custom gradually fell into disuse.

Lately one of the Clergy notified the Bishop that he would like to have these envelopes sent and this was immediately attended to. Any clergyman in charge of any parish or mission who desires these envelopes will please notify the Bishop.

It is feared that the clergy do not bring to the attention of their congregation the matter of the quarterly offering and the Canonical obligations to take them in each parish and mission. It is not enough to have the envelope in the case containing those for the weekly offering—the people should be reminded by a few earnest words the Sunday before the offering is taken so that each one may have an opportunity of giving. It is not enough merely to say the offering today will be for District Missions. In many places no offering has been taken since Convocation. The matter should be immediately attended to or the Treasurer will not have funds to pay the monthly stipends which the District Board has ordered.

Will not each one of the clergy see the Treasurer of his parish or mission and ascertain whether the offerings, if taken, have been sent, and further take up the offerings if this has not been done.

The quarterly offering appointed by canon should be taken on some Sunday in February, May, August and November.



PARISH REGISTERS' ACCURACY IMPERATIVE.

In the keeping of Parish registers great care should be taken that there should be accuracy and the necessary information given.

The Bishop usually inspects the Parish Register when he visits a Parish or Mission. Sometimes he finds a name of Mr.

A— or Mr. B— in some entry. This would be worth very little if the registers were required to be used in evidence. It is a common thing to have requests for copies of the registration of a Baptism, or Marriage or a Burial. All names should be written in full.

In the old registers which were in use before 1902 there is no space for the date of the birth of the child who is baptized. This in several instances lately has been an unfortunate omission. The date of birth should always be given and the full Christian names of the parents should be written as well as the surname. We have in registers such entries under parents as Mr. and Mrs. A—. We have seen under burials Mr. B— or Mrs. C—. This gives practically no information of real value.

Another matter in this connection: According to Canon 16 of the General Church it is: "the duty of every minister of this Church to record in the Parish Register—the name of all communicants within his cure."

Again this Canon 16 reads: "Every minister of this Church shall make out and continue as far as practicable a list of all families and adult persons within his cure to remain in the Parish for the use of his successor.

In a large parish this is a difficult matter, but the Canon says it "shall" not "may" be done.

Before the end of the year parish lists should be carefully revised and if in the revision the number of communicants is lowered let it be so—let us report living members and not dead wood.

The Young Churchman Co., has blanks for registration, these should be procured and sent out with the request of an immediate return. The Cathedral Vestry some time since appropriated a sum of money to pay for the preparation of a complete list, but we have not yet found any one with time to attend to it. In other congregations the clergy are busy at other work but the Canon must be obeyed as far as practicable and with the change in the ending of the Parochial year we should start with accurate lists.



IMPORTANT TO ALL PARISHES AND MISSIONS.

It is of the utmost importance that all the Clergy and other officers of all parishes and missions shall fully understand the change which was made by Canon at the last General Convention as to the ending of the fiscal year, the auditing of accounts and so forth.

FIRST: HERETOFORE each Diocese or Missionary District has closed its fiscal year on a date canonically fixed as was deemed convenient and suitable for

local requirements, but this has been changed. The fiscal year of all Dioceses, Parishes and Missions and Church Organizations must now end on the 31st of December.

This will at first cause some inconvenience and confusion, but it will be admitted upon due consideration that it is far better than the customs which have prevailed. It will entail new blanks, which are a part of the report of the committee on business methods and Church affairs of which Bishop Lawrence was the chairman and upon which were some of the most able business men in the United States.

The Canon in full is as follows: "CANON 50."

"I. The fiscal year shall begin January 1st.

"II. All accounts, having to do with receipts and expenditure, or investments of money of all Church organizations shall be audited at the close of each year by a certified public accountant; *Provided, however,* that if the amount of income for the year, as shown by the accounts shall be less than \$3,000, or if a certified public accountant is not available, the audit may be made by an accountant bookkeeper in no way connected with the subject matter of the account.

"III. Each Diocese and Missionary District shall appoint at its regular Convention or Convocation—provided one has not heretofore been appointed—and annually thereafter a Finance Committee for the following purposes:

"(1) To maintain general supervision of the financial affairs of the Diocese or District; to secure simplicity and accuracy in collection and disbursements of all funds, and coöperation between the various officers, trusts and boards of the Convention or District; for which purpose it shall establish its own rules and keep a record of its meetings, all of which shall be submitted annually to the Convention or Convocation.

"(2) To act as advisor of the Bishop in financial matters; and, upon request, as advisor to individual Parishes within the Diocese or District.

"(3) To perform such other duties relating to the business affairs of the Diocese or District as may be referred to it."

Two things were not attended to at the last Convocation, one was that a Finance Committee was not elected, the matter being new, was overlooked by all concerned, and the other is, no change was made in the by-laws of the Church Corporation that its year should end on December 31.

As we said it will take a year or so to get used to the change and this was all

talked over in the General Convention but the advantages of the plan from a business point of view no one questioned



A RESOLUTION ON SOCIAL JUSTICE PASSED BY THE GENERAL CONVENTION OF 1916.

BE IT RESOLVED, That the service of the community and the welfare of the workers, not primarily private profits should be the aim of every industry and its justification; and that the Church should seek to keep this aim constantly before the mind of the public; and that Christians as individuals are under the obligation on the one hand conscientiously to scrutinize the sources of their income, and on the other hand to give moral support and prayer to every just effort to secure fair conditions and regular employment for wage-earners and the extension of true democracy to industrial matters.



SOLDIERS AND CHURCH.

Some of the people here ask why we do not get as many soldiers to Church as some others do.

To one who knows the States the reason is very clear. The newly enlisted men who are in Honolulu come from States where this Church is weak, in fact, it is unknown in hundreds of small towns. The boys who come from these States, if they have been associated with any religious organization in any way, naturally go to that one with whose way they are familiar. The services of the Church are entirely novel to these young men and many would feel in a way ill at ease. It is not like it is in England where all to a certain extent know the Church. These young men from the West Central States only know that people say: "It is like the Roman Catholic Church."

If they were specially urged to come it would not be different. When we state this we state what we know to be the case. At the same time it should be borne in mind that soldiers who are Churchmen attend worship and become known to Church people. We frequently

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see a number of these at Holy Communion. Last Sunday several were at the 7 a. m. service, and at 11 o'clock it was a pleasant sight to see soldiers on each side of a sailor kneeling together to receive the Blessed Sacrament.

SOLDIERS RECEIVE ATTENTION.

The young men who come to Church are frequently invited to dinner or tea or shown some cordial attention by Church people. Mrs. Restarick, Mrs. Folsom, and Mrs. Pascoe, attend to meeting soldiers and sailors at the door and registering them.

Of course the attention of these Churchwomen is not confined to those who are Churchmen but such as are, naturally get to know our people more intimately than those who are not.

COMPLAINTS OF TWO SOLDIERS.

The other day coming through the Cathedral Close we saw Mrs. Restarick talking to two soldiers. Coming to where they stood and greeting them, both of them burst out into a bitter complaint about Honolulu people. After listening for some time to what they had to say, we found the burden of their complaint to be that they had no opportunity to see the home-life of the people here. One said: "You are the first white woman who has spoken to me."

We said: "You are not fair in your judgment of our people, let me ask you, what is your home town?" One said: "A— in Texas. The other: "B— in Kansas." "What is the population of A—?" "About twenty thousand," was the reply.

"Suppose," we said, "that two unknown young men in uniform or not, were to go into your town and walk the streets, would the women, old or young, married or single, accost them and engage them in conversation? What would you think in such a case if a young woman stopped you and asked you questions? You say you belong to no lodge and no Church. It is probable that if you had belonged to either you would have met women of this city and have seen the inside of homes. We have sol-

diers and sailors, enlisted men, in our own home, and at our table, and so do many of our people, but we got to know those whom we invite through letters brought to us by the men, or sent to us by their friends, while others were brought to us by men whom we had already met. In that way we know a large number and some of our ladies have had several parties for these men to which have been invited married and single women."

IS IT FAIR TO BLAME US?

"Now boys," we continued, "you must not blame us for what is perhaps your own negligence. You must remember that there are not many white people in the Hawaiian Islands, and if we tried to meet and talk to every soldier who comes past us, we should have to give up all other business. We understand that certain religious bodies have had large numbers of soldiers at social meetings." "Yes," said one of the men, "and at the last there were plenty of soldiers and only three civilians including the minister. We don't want to meet each other, we want to meet the people outside the army."

This attitude which we all know prevails among enlisted men is unfortunate but unavoidable. Many of the men come from small towns where they knew nearly everyone and down whose streets if they went greetings would meet them on every side, and here they are among strangers.

But we know that men come here today and leave tomorrow. We do what we can and will have to stand misjudgments. The enlisted men complain that they do not meet civilians, but it might make them feel less sore if they knew that officers and their wives often complain in the same way. It is out of the question for the older women residents here to call upon the wives of all officers. Those living here have their social duties which are often burdensome as it is. They can not take the time to make scores of new acquaintances who are here only for a short time.

We have met many delightful people in the Army and Navy since coming to

Honolulu, but most of these were zealous Church folks. They made friends and we never heard them complain of not meeting people. The men and women of the army should do their part in the way of making friends and have really no just cause of complaint when they expect men and women here to make all the advances towards acquaintanceship.

COME FROM GOOD HOMES.

The two young men referred to above said: "We come from as good homes as anyone." Among the recruits sent here are certainly a fine lot of young men. That is not the question, it is this: Do these do their part towards getting to know people or do they expect those here to do it all? Do they forget that we have our friends and duties here and our time is much occupied. If we are to make social life pleasant in our homes for the 10,000 men of the army stationed on this Island, we should have time for little else.

WE ARE READY TO DO OUR PART.

We want it fully understood that our people are willing and anxious to be helpful in every way possible to the young men in the army whether they belong to us or not. If they will make themselves known to a clergyman or some of our people before or after Church, or at any other time, they will confer a favor upon us and help us do work which we want to do.

As a proof that we are doing something we have been permitted to read numerous letters written by mothers and fathers and others to whom men here

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have written telling of the cordial way in which they have been treated. Some of these letters are very precious to those who have received them, for they reveal the hearts of parents who have offered their sons for humanity and for country.

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WAR WORK.

The Woman's War Council of the Y. W. C. A., which meets every Friday morning has had no small share in arousing Honolulu people and getting various societies to provide social life and amusements of the right sort for the enlisted men.

Through the kindness and generosity of Dr. and Mrs. A. G. Hodgins, their beautiful Kaaalawai home was thrown open to the group of soldiers known as "the Iowa Boys," on Saturday, September 22d. About twenty young men and as many young women, and several married people to the number of fifty in all enjoyed the afternoon and evening. Swimming, then a moonlight supper on the spacious lawn followed by music and dancing more than filled the hours with pleasure and gave the boys and the townspeople a chance to know each other. It was unfortunate that about twenty of the Iowa boys were prevented from attending by being ordered to Hilo that same day.

On the following Saturday, September 29th, Mrs. Carl B. Andrews of upper Wyllie St., gave a charming afternoon to the same group of men with many new ones added, some coming from Schofield to attend. They were again given an opportunity to meet more civilians, young and old, and in this way the circle widens.

St. Andrew's Cathedral Parish is planning a supper some evening this month, but for the present it looks as if the soldiers were coming in for all the entertainments they could desire. So many in fact that it will be hard to choose a date for some weeks ahead.

The latest entertainment planned is a repetition of the play "The Perplexed Husband" by the Laniakea Theatre players under Mrs. Burnham, to take place soon, and to which a certain number of the enlisted men are invited.

On the 20th, "Iowa Day," the Iowa

Club will entertain the Iowa soldiers at the Y. M. C. A. in the evening.

TO THE CLERGY.

We cannot emphasize too strongly that the clergy make a point of giving to every man who offers himself to his country duplicate letters "To whom it may concern," as to his character, with special stress laid upon the number of years his clergyman has known him. And we would urge that every man giving himself to such service should not neglect to remind his Rector of his duty. In England the cadet schools are very particular as to the "Character" credentials the would-be officers present. Had this matter been attended to earlier the social life of the recruits would have been more easily and quickly adjusted in Honolulu and elsewhere.



WAR RELIEF WORK.

Our people are trying to do their share of war relief work in one way or another. Some time ago the Priory adopted a French orphan. The boys at Iolani also contributed. In the Allied Relief Church folk did their full share. In Red Cross work the men and women of our parishes and missions are doing their part.

At Hilo, the Rev. J. Knox Bodel is the President of the Red Cross Chapter, and is deeply interested.

A few days ago Mr. Bodel received a package and a card from a teacher on Hawaii who is a graduate from the Priory. We print it that it may be seen that our girls are interested in the work, in fact, we have been greatly surprised and delighted to hear and see so many evidences of hearty and intelligent patriotism shown by part-Hawaiian people as well as by those of our schools who are white.

The card read: "Dear Mr. Bodel:

"You will find with this card, three wash cloths. I hope they are knitted correctly. They are for the Red Cross. I do not know who is in charge of the work, but I saw the announcement you put in the paper, so thought you would

not mind giving them to the person in charge.

"If they are done correctly I will do some more. I should like to join the society but do not know what the dues are."

The Bishop has spoken on four occasions lately to the five hundred children who meet in the Cathedral in the morning at 8:45. They are interested in the subject of the waste of food and of Red Cross work.

At Paauilo and neighborhood the offering for war relief was over \$1300.00 this certainly was a fine amount for so few people.

At Kealahou, Kona, and at Kohala the people have given largely in money and work, as they have also at other places under the guidance of our clergy or others.

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Y. M. C. A. AND THE ARMY.

Cards with the following inscription are being distributed to the men at Fort Sheridan by the Y. M. C. A.:

"Fort Sheridan R. O. T. C.
May-August, 1917

"1. We undertake to maintain our part of the war free from hatred, brutality, or graft, true to the American purpose and ideals.

"2. Aware of the temptations incident to camp life and the moral and social wreckage involved, we covenant together to live the clean life and to seek to establish the American uniform as a symbol and guarantee of real manhood.

"3. If we become officers, we pledge our example and our influence to make these ideals dominant in the American army." H. B. Gwyn.—The Living Church.



THE BOARD OF DIRECTORS.

The Board of Directors has lately held two meetings at which important business was transacted. One was the purchase of land for the Korean Mission, another was in relation to the payment of the debt on the Church of the Epiphany, Kaimuki, of the mortgage which had been given in security for this note.

Also the question of granting to the County of Maui the right of way across the lot on which the parsonage stands at Lahaina. The government is taking steps to drain the swamp mauka from this Church property and intends to run a thirty-inch concrete pipe through the lot. It appears that the pipe would run in front of the parsonage and the exit would be on that part of the beach where the best bathing place is situated. The Bishop who intends to visit Maui shortly, was asked to interview the County engineer and try to arrange for the laying of the pipe at the rear of the house instead of in front of it. The right of way asked for is ten feet wide.



A MEMORIAL GIFT.

THE GERALD CLARK KLING FUND.

Like many other visitors, Mrs. Charles Potter Kling became very much interested in Church work during her first visit which was in 1916. She showed her interest at that time by a substantial gift which was entirely unsolicited.

On the occasion of her last visit ending a few weeks ago she handed the Bishop a sum of money which he asked to be allowed to use for the care of children in the name of her little boy who departed this life two years ago. The request was made because during both

her visits to Honolulu the anniversary of his death occurred, and on these occasions in the little Chapel in the ambulatory the Bishop had officiated at a special celebration of the Holy Communion for her and the friends who were with her.

A letter has since informed the Bishop that in consenting to his use of the name "The Gerald Clark Kling Fund" she wished to give each year the same sum of money to be used in the manner suggested by him.

With the increase of cost for food and for everything connected with the upkeep of the schools money is needed. We can not raise the prices considering all the circumstances at the present time. The gift above mentioned will be most helpful, and it is hoped that others will be made.



THE PILGRIMAGE OF PRAYER.

The Clergy and the women of the Parishes and Missions have entered into the spirit of the Pilgrimage of Prayer movement with interest and seriousness of purpose.

It is not our intention here to go into details because these were of necessity left to the Clergy and others, as they adapt the principle to local conditions, and the congregation taking part. In the last number of the Chronicle will be found an article which tells about the Pilgrimage and how to carry it on.

Before this goes to press the week will be observed by Parishes and Missions. We shall be glad to have an account from each congregation as to the manner in which the week was observed and any other particulars which may be of interest.



CATHEDRAL REGISTER.

BAPTISMS.

- Sept. 2—Dorothea Marie Poulton Hunt, by Canon Ault.
" 2—Phyllis Joan Emily Hunt, by Canon Ault.

- " 2—William Brewster Morgan, by Canon Ault.
" 4—Margery Prophet Steen, by Canon Ault.
" 16—Bernice Edna Todd, by the Rev. L. Kroll.
" 30—Irene Maluleiokalani Boyd, by the Rev. L. Kroll.
" 30—Alexander Morrison, by Canon Ault.
" 4—Frank Halstead, (Schofield Barracks), by Chaplain H. L. Winter.

MARRIAGES.

- Sept. 3—Frederick Richard Shaw, Julia Grace Shaw, by Canon Ault.
" 5—Herbert Thomas Martin, Helen Bertha Siebert, by the Rev. L. Kroll.
" 8—Arnold Barrister Moliakilanikeola Richardson, Esther Kaleimomi Kaiuwailani Kaaoo, by the Rev. L. Kroll.
" 18—Asa Nels Jacobson, Sarah Ellen Treadway, by the Rev. L. Kroll.
" 22—Vivian Oxenham Dyer, Phoebe Carter, by Canon Ault.
" 22—George William Cobbler, Helen Barker, by Bishop Restarick.

BURIALS.

- Sept. 1—Esther Keakealani Rosewarne, age 26, by Canon Ault.
" 12—Nellie Sophia Allen, age 62, by Canon Ault.

Table with 2 columns: Item and Amount. Includes General Offerings, Hawaiian Congregation, Communion Alms, Specials, and Total (\$569.61).

Number of Communions made during the month of September.....345



CATHEDRAL.

A meeting of the Vestry was held on September 20th in the Parish House. Several matters of importance were discussed. It will be of interest to all connected with the Cathedral to learn that Messrs. Hillgreen and Lane have shipped the organ case and that it is now on its

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way to Honolulu, together with two organs from the same firm for two places in the Islands. The chairman of the organ committee at the present time is W. H. Soper, and with him lies the making of arrangements for putting the organ case in place.

It is interesting to know also that the money for the case and the work to be done on arrival is on hand in the treasury.

The Treasurer, L. T. Peck, in his report, shows that the Cathedral Parish is in a good financial condition.

The Cathedral Sunday School in the opening of its fall work gives promise of a good year both in regard to teachers and pupils. The boarders from Iolani school are present at the opening of the Cathedral Sunday School and then go to classes in the school building conducted by the teachers of the school. Canon Ault has general charge of the religious instruction at Iolani and the teachers are carrying out his plans. The Bible Class for older girls conducted by Mrs. Arthur G. Smith is large and shows much interest.

The memorial window for the late Caroline Clark, for many years the efficient worker among the people of the Hawaiian Congregation, has been received, and will be put in its place as soon as possible. It is like all the other windows in the building, the work of Clayton & Bell of London.

In this connection it may be said that frames are to be ordered immediately that as many of the remaining windows as possible may be opened laterally so that there may be abundance of fresh air in the building. This was passed upon by the chapter some time ago, but the Guild through Mrs. Restarick has obtained money for many of the window frames.

SCHOOL SERVICES.

Some new comers lately said that the most impressive thing about the Church work here was the 8:45 a. m. service at the Cathedral. To see the building filled with children of all races and to hear their hearty reading of the responses and their singing of the hymns, was, they said, among the most inspiring services they had ever attended.

The special prayers as set forth by the Bishop for our soldiers and sailors are used in the daily services at the Cathedral, and the two new war-time hymns that have been authorized by the Bishop and pasted into the hymnals, and which we printed in our last issue, have been quickly learned by the children. In this way they are constantly reminded of their

country's needs. In this connection we would add that hymn 682, "For the Men at the Front," may be sung to tune 306.



For several years it has been the custom of the Bishop to have on Friday evenings at the Davies Memorial Hall an entertainment of some kind. These entertainments have been of various kinds, musical, amusing, but generally they have been talks illustrated by lantern slides or pictures used in the reflectoscope. Recently those who have contributed to the entertainment have been Miss Dickerman, who talked on the "Canadian Pacific Railroad"; Bishop Restarick, who gave a talk on the Islands from their earliest history, and the Rev. Mr. Westervelt, who talked on Japan. All these lectures were profusely illustrated.

SERMON BY THE BISHOP.

On Sunday, October 7th, at the request of the Publicity Member of the Women's sub-committee of the Territorial Food Commission, Bishop Restarick preached a sermon on the subject "Save the Waste and Win the War."

At the next meeting of the Women's sub-committee a resolution was passed requesting him to publish the sermon.

He was glad to comply with this request and the sermon was published in the Advertiser of October 13th.



CONSECRATION OF THE CHURCH OF THE EPIPHANY, KAIMUKI.

On the 19th Sunday after Trinity, October 14th, the Bishop of Honolulu consecrated the beautiful Church on 10th Avenue, Kaimuki.

The Church was filled with people, many chairs being necessary to accommodate those who wished to be present at

the services. It was impossible to get any of the clergy to attend except the Rev. F. W. Merrill, the other clergy being engaged with their congregations. Mr. Merrill was able to attend by getting Mr. Kong Mau Tet to go to St. Elizabeth's.

The whole service was greatly enjoyed by those present, although everyone there was sorry at the thought of losing the Rev. F. B. Eteson and his estimable wife. They were glad at the thought of the prospect of their doing their "bit" in France in some way yet to be ascertained, but there was a very strong feeling of hope that they might return to Honolulu when this war is over.

The Bishop preached on the text "The Church of the Living God." He first of all spoke words of appreciation of the work of the women of the Guild. From the earliest time of the organization in 1911 the Guild has worked regularly and earnestly for the advancement of the interests of the Church. They have raised money for the Guild Hall, for improving the grounds, for the Church and for the payment of the debt.

The people wanted a Church and began to gather money that one might be erected.

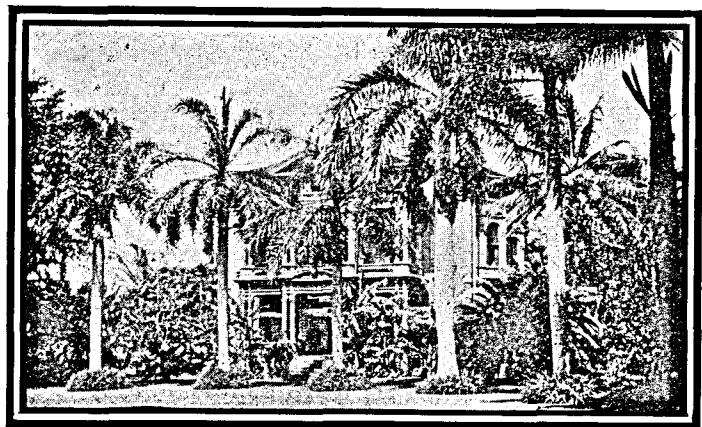
He also thanked the Building Committee for its earnestness and work.

He called attention to the fact that people use the word "Church" in several ways. It is used sometimes of a congregation. There may be a Church be-

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fore there is a building belonging to it. It is used also of the building itself, but there is a wider and larger use of the term as when we say, "I believe in the Holy Catholic Church." This does not refer to any local or modern organization. It refers to the society which our Blessed Lord founded and whose first ministers he set apart.

When we say we are Churchmen it bears with it very much. Wherever we go in whatever country we shall find a place where Mother Church provides for the worship of her people. The Churchman feels wherever he finds a priest that he can rely upon such to be his friend, his pastor and his father-in-God. Wherever the Church is, there he has a right to all its ministrations, its worship and sacraments and care. This fact carries a Churchman out of local and narrow views into a great vision of brotherhood and service.

The Bishop said that if people wished Christianity to die then indifference is the only thing that will kill it. He pictured a community without a Church, without a place where the children could gather to be taught that they were members of Christ, no place where people could gather for worship. No place for sacred rites, no one to lay away the blessed dead, no organization to keep alive faith and hope.

It will interest the Church people of the Islands to reprint from the service leaflet used at the consecration, points which have to do with the history of the Church of the Epiphany.

Services of the Church were commenced at Kaimuki in the residence of the late Mrs. Bickerton on Waialae Road, the Bishop officiating on the First Sunday after The Epiphany, 1911. For some time services were regularly held in this house and plans were made to erect as soon as possible a guild hall on the lot which the Bishop had purchased after careful consideration and consultation with those interested.

On September 8th the Woman's Guild made plans to furnish the interior of such a guild hall if it were erected.

When this guild hall was built services were held regularly by the Rev. F. A. Saylor until the Rev. Francis G. Williams took charge of the work. This clergyman left Honolulu on July 1, 1913.

The Rev. Frank Saylor was at once appointed to take his place and he began work in August of the same year.

Plans were at once made for the building of a Church. In all the work from the beginning, the Woman's Guild has been most helpful.

On September 8th, after plans had matured for the erection of a Church, the

Woman's Guild undertook the furnishing of the same.

The first building committee consisted of Messrs. Charles S. Crane, Will King, M. F. Webb, E. F. Melanphy and A. F. Clark. Mr. G. W. R. King was appointed later on this committee.

On January 6, 1915, the first earth was turned and on January 7th the cornerstone was laid. There was \$2,600 on hand and the plans, it was estimated, called for a building costing at least \$5,000.

The Church was opened for services on July 18, 1915, the Seventh Sunday after Trinity. During the summer of which year the Rev. Charles T. Murphy took charge of the work and Mr. Thomas H. Gibson of the Sunday School. The Rev. Mr. Saylor had left Honolulu earlier in the year.

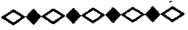
The Rev. Mr. Murphy was succeeded by the Rev. L. H. Tracy, who remained until he was elected Associate Rector of St. Clement's Church. It was then that the Bishop called the Rev. Frank B. Eteson, who came from British Columbia, and has officiated at the Epiphany and St. Mary's since that time.

The Church, complete, cost \$5,500. This amount has now been paid in full and the building offered to the Bishop for consecration.



ST. PETER'S CHURCH.

A welcome gift came recently to St. Peter's Church. The residence of the Priest is an old one, but it was set in good order at the time the Church was built with the exception of the roof which was only patched. Mrs. Charles Potter Kling, who made her second visit to Honolulu a short time ago, gave, before leaving, to St. Peter's, a check for so generous an amount that the Committee will be able to re-shingle the entire premises, part of which is used as a residence and other parts for classes on Sundays and week days. We congratulate St. Peter's on their ability to carry out this needed improvement. We may add to the above that last year on the day when the Bishop showed Mrs. Kling St. Peter's Church and work, a daughter was born to the Rev. and Mrs. Kong Yin Tet. Mrs. Kling was very much interested in the little one and later became one of its God Mothers.



PROGRESS IN KOREAN WORK.

Last month the Chronicle contained an account of the purchase of a house as a center of the Korean work. Mrs. Perry at once moved into the house which required a considerable amount of painting

which was soon attended to by James Woolaway.

A night school for men and women was immediately opened and within a few days Mrs. Perry felt it necessary to

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take into the house three Korean girls who needed the sheltering care that she provided.

It is hoped that friends will bear in mind that this house and land cost \$3000 and is unpaid for. In addition to the cost of the house itself, it was necessary to expend about \$150 for furniture and materials used in putting the house in good order.

KOREANS AT KOHALA.

For some time the Rev. J. J. Cowan, of St. Augustine's Church, Kohala, has been aware that a large number of Koreans at Kohala would like to have the ministrations of this Church. The people had also written to the Rev. John Pahk, our Korean priest, and told him that they had formed a kind of religious society and that they would like him to come over and see that they were organized properly as a mission under the Bishop. They also sent a man to Honolulu in the person of H. H. Lee, a former student at Iolani, that he might interview the Bishop and ask him to send a teacher and minister.

The Bishop reported all of this to Mr. Cowan and requested that he write his opinion upon the whole matter. The reply was that he advised the sending of Mr. Pahk to Kohala at once, and it was arranged that he should go up on the Mauna Kea sailing October 10th.

From what we have been able to learn there are a number of Koreans at Kohala who are connected with this Church by baptism or confirmation, having received the ministration of the Church at some mission in the Islands. These and others said that they wished to place themselves under the Bishop, because they wished to

receive definite religious instruction, which they did not get from the only minister to the Koreans in the Kohala district.

Mr. Cowan held a meeting of the Koreans at which forty-two persons were present before he answered the Bishop's letter. The Bishop and Mr. Pahk both felt that it would not be well to commence work at Kohala unless there was a right motive in the appeal made for services, but when it appeared that the people who were anxious for Mr. Pahk to organize them into a mission did not belong to the religious body already working there or did not belong to any, then it was deemed a duty to try to reach and teach these people.

KOREANS AT KONA.

The Koreans at Kona, who have leased certain lands for agricultural purposes, appealed to the Rev. Mr. Wallace for religious instruction, and he at once organized a Bible class, using K. H. Kim as an interpreter. Mr. Wallace wrote to Rev. John Pahk while the Bishop was absent and Mr. Pahk went to Kona to look over the situation, and the result is that books have been sent to the people and Kim acts as their leader.

KOREANS ON MAUI.

For several years the Rev. J. Charles Villiers has been interested in work among Koreans. Despite the difficulties of language he has been able to instruct and baptize and present for confirmation a number of Korean men and women.

Mr. Villiers goes to Olowalu twice a month where at his request S. U. Lee is

lay reader and catechist. The congregation here numbers from twenty-five to thirty people and fills the house used for work. He also has under his charge a Korean named I. K. Kim who holds service regularly at Waihee.

It will be seen from what has been written that the Korean work presses upon us here in a way which we are not able to ignore. In the opinion of the writer no people have advanced more in the same period of time than the Koreans have done since they first came to Hawaii. The immigration officer told us when they were arriving, that physically they were among the best people who had come. They have sought education, they have improved their conditions and their children, born here, are growing up ardent young Americans.

AT EWA.

Services are held regularly at Ewa Plantation by the Catechist Kwon Seung and the Rev. John Pahk. These people come into St. Elizabeth's to make their communion.

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With Church and school activities now in full swing we ought to have reports from the various parish branches of their first meeting of the Woman's Auxiliary, but only one has been sent to the corresponding secretary for the October Chronicle.

Sewing for the Cluett House, for Mrs. Perry's new cottage, and for Miss Fyock's house at Hilo, has been begun by several branches as their Box work for this year. St. Clement's Branch held its first meeting at the home of its President, Mrs. Mahan, on October 9th, and plans for the year's work were discussed.

While the women sewed for the Hilo Box, the Rev. Mr. Tracy addressed them on the subject of the week of Prayer, which begins October 14th, Miss Stearns, the Diocesan Secretary of the Church Periodical Club, made an appeal for magazines for the various Church institutions in the Islands and gave a report of what had already been done since she took office. Mrs. Folsom spoke on Miss Fyock's work for Japanese girls at Hilo and her needs—and Mrs. Restarick told of the purchase and fitting up of the cottage for Mrs. Perry's work among the Korean women and children. She made an appeal for the support of the Korean work as the Bishop had no funds at his command to meet the expenses of the upkeep or the furnishing and repairs on the new cottage. She pointed out that the purchase of the property was only made possible by the written guarantee to the Board of Directors by the Board of Managers of the Diocesan Branch of the Woman's Auxiliary, to pay the interest on the money borrowed and the promise of the President to stand behind the Bishop in this matter, the purchase price being \$3000. As the interest will not fall due until next year, each branch will be relieved of that burden for the year ending December 31st. Church peo-

ple are invited to visit Mrs. Perry's work, and it is hoped many generous hearts will respond to her needs.

Miss Grace Crosby of New York, who was a passenger on the Tenyo Maru en route to China, was the guest of honor at luncheon at the home of Mrs. H. M. von Holt on Friday, September 21, Miss Marie von Holt presiding as hostess in the absence of her sister. About thirty officers and members of the Woman's Auxiliary and members of Missions Study Classes were invited to meet Miss Crosby at the luncheon. At 2:30 at the Davies Memorial Hall Miss Crosby addressed a special Diocesan meeting on the subject of the Pilgrimage of Prayer and Missions Study Classes. Those who had the privilege of hearing so gifted a speaker were enthusiastic in their praise. She certainly has been an inspiration to many as one of the best known leaders in Bible Study in the East, and finally her deep Study of Missions led her to offer herself to Bishop Roots of Hankow for three years' service. She is the daughter of the late lamented and well-known divine, the Rev. Howard Crosby. In the morning Bishop and Mrs. Restarick had the pleasure of showing Miss Crosby the various Missions and schools at work, and also the scenic beauties in the vicinity of Honolulu, and Mrs. Bernice Walbridge claimed her as her guest at dinner and until the sailing of her boat on Saturday morning.



MISSIONARY ECONOMY.

It is not easy to satisfy people who are called upon to increase their offerings for Missionary purposes that they would be among the first to complain if the Missionary work of the Diocese were not presented with vigor and success. It is not too much to say that it certainly would be so, and yet no branch of the service meets with more criticism, and more opposition when it comes to money obligations, from often the very people whose faithfulness to their Parish duties are worthy of all praise.

The explanation is a very simple one. No willingness to contribute money for any purpose can exist until the cause is known and an interest awakened in it. The Parish needs are known, and press more or less heavily upon the Parishioners, but they are met by those who recognize them, and who feel in duty bound to do their part towards their liquidation. You could not make the wide-awake Christian man of affairs believe that an economy which should close the Church, or reduce the number of services on Sundays, is an economy to be desired. He would say it is a false economy, it is in the nature of a surrender and a failure, and he would oppose it most strenuously.

Another matter which often causes gifts to Missions to dwindle is the disloyalty of workers. There are those who do not think that it is wrong to speak evil of those in authority or to be captious and fault-finding without any investigation.

In business the disloyal and the incompetent are dismissed; too often, in Church work they are retained. When business men see this they consider work conducted on those lines not worth supporting. Those who can not be loyal should resign, and those who are not equal to the work should be asked to resign. A good deal is said about the influence of the Church on business. Men want business methods in the Church in its dealing with employees as well as with affairs.—Church Messenger.

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READY-TO-WEAR DEPARTMENT

IOLANI.

It is quite remarkable that so many contributions to the Chronicle handed in by Iolani boys had a moral or religious strain. One was a pathetic little story of a boy who had attended a Mission school and was beaten by his father because he would not do what was wrong. We print several items because they show thought. The poetry of which there was a quantity is not English rhyme or rhythm, but Oriental phrase. Those who are familiar with Oriental poetry will know what is meant.



"HABITS."

Everybody in this world has habits, either good or bad, but most of the people, I think, have good habits. If we have bad habits since we are small, they are very hard for us to change when we grow up to be men. So we must learn good habits from the time when we are able to talk. Take for instance, when a boy first learns to type-write, he is fifty times slower than a boy who has had four year's experience. If he practiced every day for two years, he may perhaps type faster than the experienced boy. If he uses a different kind of typewriter, he cannot type as well as on the kind in which he got into habits of using the old kind of typewriter. Therefore we must not get into habits of doing bad things such as stealing, lying, smoking, gambling, swearing, boasting and speaking slang English. The best thing for us to do is to be kind, honest, charitable, Christian, polite, and loyal, in order that we may gradually get into good habits.

HARRY KEAU.



OUR FLAG.

By a Freshman. The flag which is always flying over our heads, stands for our own dear beloved country. We all must serve her with honesty, righteousness and truth. Never fail to serve her when she bids you. No matter what happens in the future, but just stand by her and obey her commands as you do to your own dear mother. Pray for her, never let the twenty-four hours pass without your praying and blessing that flag.



JUNIOR NOTES.

By Cheong Seto and Joseph K. Lee. Two weeks after the school opened, H. White, a member of the School Board of Control, called a class meeting. Koon Au was unanimously elected as the president, Cheong Seto, vice-president, and C. Tong, the secretary and treasurer of the class.

Shortly after the opening of school, Mr. Humphrey, our English teacher, called our attention to a sudden and unprepared debate. The resolution chosen by him was that the United States should increase her army. The following students were chosen in that debate:

- | | |
|----------------|-----------|
| Affirmative. | Negative. |
| Cheong Seto, | H. White, |
| Arther Ching, | H. Icada, |
| Joseph K. Lee, | Koon Au. |

After half an hour, it was decided that the affirmative had won the debate. Since that time, We, the Juniors, are to have debates on every Friday. Surely!

The Junior Class has now fully sixteen members. It is predicted by Allan Bane that every one will remain till 1919, and be the largest class that ever graduated from Iolani School.

Chung Tong, the money collector for the Athletic Association, announces that the Juniors have the most enthusiastic school-spirit of all, for we, the Juniors, pay our dues without being asked to do so.

The Juniors no doubt were envied by all other classmen, when Mr. Humphrey praised us by saying that the Junior class is the only fully organized class in the whole school.

Mr. R.: What are Molecules?
Cheong: The parties that "bump" against each other.
Bookkeeping Teacher: Define Book-keeping.
Ching: The act of borrowing a book without returning to its owner.
J. K. L., '19.



ATHLETIC NOTES.

By Cheong Seto, '19. Iolani is up-to-date, having established an Athletic Association. Laws and regulations were made by Mr. Humphrey and read before all the high school students including the Seventh and Eighth Grade. These regulations are compulsory. Every one must pay his dues weekly in order to show his school spirit. With the exception of the Juniors and Seniors, the other classmen are not paying their dues regularly.

Under the superintendence of Mr. Humphrey who exerts his utmost interest in training us up, football practice is regularly called every day after school. Usually the same ones turn out. This shows the lack of school spirit in some of the students.

The first game was a practice one with

Punahou third team at Alexander Field. We played hard all the way through and would have won the game had we possessed football shoes.

The second game was against the M. H. S. third team. This time we were well equipped with everything and shone like the sun in the midst of sky. First time in history Blue and White ever appeared on a football field. In the first half we made seven points, but in the last half they made two touch-downs and a kick. At the end of the game the score stood 13 to 7 in favor of the M. H. S.



MR VILLIERS' SERMON ON TIME-LY SUBJECT.

In concluding a series of sermons, last Sunday morning, at the Church of the Good Shepherd, on "Religion, In Its Application to Human Life," Rev. J. Charles Villiers said: "We sometimes hear it said that the world needs a new religion. That is not true. What the world really needs is greater and more universal fidelity to religion as it is taught by Jesus Christ. In every community men and women are to be found who, while not, perhaps, actually hostile to the organized forces of religion, yet are negligent of the one institution which represents these forces—the Church. These same people are often most ready to criticize the Church for a lack of efficiency and effectiveness in service. Such criticism is begun at the wrong end. It is uttered in forgetfulness of the teachings of Jesus on personal responsibility. To make the Church more efficient and effective in the life of the community is the first duty of these critics, and not to be ever-ready,

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and over-ready with their criticisms of the Church's failures. When the critic outside of the Church, and the critic inside, rises to a living, vital recognition of his whole duty to God, and to the Church, then we shall be in a fair way of finding a solution not only to the great moral problems, but, also, to the great political, social, and economic problems with which the world, at this hour, stands face to face. The Church, on its human side, is not a perfect institution, but it is the best institution the world has for the promotion of religion and morality.

"There are not wanting signs that when the war is over, the political, social, and economic problems of the world will be as great as or even greater than they were before the war. We are facing questions which go to the very roots of society. The indications are the future, and, perhaps, the very near future, has in store for the world great political, social, and economic changes. If these changes are to be for the good of each and all or not, will depend on many factors, none of which is more important, or as important, as religion as it is taught by Jesus Christ."—*Maui News*.



THE LATE CANON POTWINE.

We have received the preamble and resolution passed by the clergy after the burial of Canon Potwine. His many friends here will be glad of the opportunity to read the following:

"On Wednesday, Aug. 29, 1917, the Reverend William Edward Potwine, Rector of the Church of the Incarnation, Santa Rosa, died suddenly, in the full vigor of his manhood, from a stroke of apoplexy.

"Born in North Haven, Conn., on the 26 of March, 1856, his age was 61 years, 5 months and three days.

"The funeral was held at the Church of the Incarnation, Saturday, Sept. 1. The services being read, as requested in the will of deceased, by his life-long friend the Rev. Wm. Seymour Short; the Bishop, twelve Clergy and a large congregation being present. Bishop Moreland delivered a helpful and fitting address from the words of Genesis: 'Enoch walked with God, and he was not: for God took him.'

"The body was cremated at Mt. Olivet Crematory, San Francisco, and the ashes will be deposited in Connecticut, by the side of his parents.

"The Bishop appointed a committee to prepare a resolution, and they report as follows:

"Whereas, it has pleased our heavenly Father to call the soul of our beloved

Friend and Brother from his labor in this world to His paradise, Therefore, Be It

"Resolved, That in the death of William Edward Potwine, for over thirty-five years Priest, the Church in this Diocese and nation has lost one of her foremost workers and builders and examples.

"He served in the Diocese of Oregon from 1882 to 1905, in Honolulu from 1905 to 1915, and in the Diocese of Sacramento from 1915 until his death.

"In all these fields he was a faithful servant and soldier: acting as deputy to six general conventions, as member of standing committees, as secretary of conventions, on boards of great importance, and on prominent civil boards. He acted as Chaplain to Bishop Morris of Oregon at the Lambeth Conference of 1888, and was nominated as Bishop of Spokane, and on the death of Bishop Morris, as Bishop of Oregon. As a Missionary and Pastor his labor was untiring and effective, as witness the six or seven Churches which he built, on some of which he worked with his own hands; thousands of miles he traveled; and hundreds of scattered sheep and lambs he tended and folded. Once in Heppner, Oregon, he ministered to that community, stricken by a terrible cloudburst, as long as he could stand up, night and day, in cemetery and at bedside of friend or stranger alike, and he literally 'bore in his body the marks of the Lord Jesus.'

"As Priest and scholar he was sound, humble, hewing close to catholic and apostolic lines.

"Perhaps as a friend, and in his home, his sweet Christian culture and good humor shone at their best; always thoughtful and sacrificing for others.

"'An Israelite indeed in whom is no guile.' These words were applied to him by a close associate in the Priesthood on the day of his burial.

"We who knew him longest, testify to his even temper. We never saw him angry! The power of the Holy Spirit he early learned to use for his own control,

as well as for the help of the needy and helpless.

"Peace! Eternal peace be his!

"Resolved, That a copy of this resolution be sent to his surviving family, pointing them to the same comfort which their husband, father and brother made so plain to hundreds of sorrowing souls.

"If all officers on the 'firing line' were as faithful and kind, the world would soon be conquered for our God and His Christ.

Signed

"WM. SEYMOUR SHORT,

"FRANK H. CHURCH,

"FREDERICK W. CROOK.

"Committee."



PERSONALS.

One of the new instructors of Kamehameha Boys' School is highly commended to the care of the Church in Honolulu. Mr. R. N. Hudspeth and his wife are from Concord, Mass., where they were well known and highly esteemed, and will be greatly missed. Mr. Hudspeth is an earnest Churchman, a fine musician, and an able instructor, and as such he will certainly be an acquisition. The Chronicle gives Mr. and Mrs. Hudspeth a hearty welcome and hopes they will soon feel at home among Church folk and in Honolulu.

The Rev. and Mrs. L. H. Tracy have rented and moved into St. Clement's Rectory where they will be glad to see their friends.

A tea in honor of the new teachers was given at the Bishop's House on the 13th of September, a number of Church folk being invited to meet them. It was

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also the occasion of bringing in strangers Church people, giving them an opportunity of getting acquainted.

The Rev. and Mrs. Marcos E. Carver were the motive for an informal tea at the Bishop's House on September 28th. They were the guests of Mr. and Mrs. Francis B. Smith, Thurston Avenue, until their boat sailed for Kauai, October 2nd. Mrs. Smith also gave a tea at the Outrigger Club on September 27th for Mrs. Carver.

Capt. Jesse A. Tiffany, Mrs. Tiffany and infant son, are in Honolulu. They plan to remain for some time and will be the guests of friends who knew Mrs. Tiffany as Miss Susie A. Davis.

The Bishop, the people at Kaimuki, the Clergy and Church people generally, will be sorry to lose the Rev. Frank B. Eteson and wife, who expect to leave on the next Canadian steamer.

Mr. Eteson has offered himself for service either as Chaplain or, in connection with the hospital service, and Mrs. Eteson, being a trained nurse, has offered her services also.

Our prayers and best wishes will go with them and we hope that some time they may again be numbered among the Church workers of the Islands.



GONE TO COLLEGE.

Two of our Japanese young men who had been for years students at Iolani left a short time ago to attend college in the States. Both of them had made arrangements to work their way through a university by waiting on tables, etc. One of these young men has been a faithful Catechist at St. Mary's, and the other a Lay Reader at Trinity and a worker in the Sunday School.

We give below a letter from one of them setting forth his reason for going: "My dear Bishop:

"Please pardon me to ask you my request which I have long kept in my mind.

"For a long time I was trying to solve how can I work more efficiently among my countrymen, and after a long meditation, I have found a solution.

"Ninomiya Sontoku, one of the sages of old Japan, says: 'Before persuading a man, persuade yourself first. If your own mind obeys you with satisfaction, then try to apply it to the others. If not, do not attempt it at all.' According to my humble opinion it is the best way to preach myself.

"Our blessed Lord teaches us: 'Let your light shine before men, that they may see your good works and glorify your Father

who is in heaven.' Our first duty seems to shine our light before men.

"As a diamond is not a luminous unless it is polished, so our light does not shine without intellect. So that to become strong soldiers of Lord's kingdom we should cultivate ourselves first. So many mission workers have failed because of their lack of intellectual and spiritual training which is essential to them.

"Now thinking of myself, I feel within myself the scantiness of knowledge and personal power. I ought to study and to make the high personality more before I should try to teach the people and make them realize the greatness and glory of the Lord.

"In order to prepare more for my future work, I may not be able to continue my work at St. Mary's Mission. My earnest desire is that you will accept my resignation from the work of St. Mary's."



STEVENSON IN HONOLULU.

Shortly before his death the late A. S. Cleghorn gave to the writer an old newspaper clipping from what journal is not known. It will be new to many of our readers.

Robert Louis Stevenson was a guest of Hon. A. S. Cleghorn at Aina-hau.

"What he wrote of the beautiful locality from the Sans Souci viewpoint has been widely published and consequently well known. Mr. Cleghorn cherishes most highly among the mementos of his daughter, the late young Princess Kaiulani, an autograph album in which are inscribed some verses and prose in the hand-writing of the eminent author. The letters are small and delicate and the chirography more legible than that of the generality of professional writers. The little book has the signatures, accompanied sometimes by appropriate sentiments, of other notable people who have enjoyed Mr. Cleghorn's hospitality in their voyaging across the Pacific.

"It is ten years since Mr. Stevenson indicted his thoughts in the pages of

the young lady's album. The writer and the one to whom the lines refer are dead. One passed away in the fullness of his career, the other in her commencement. The banyan tree to which allusion is made stands in front of the house at Aina-hau. Under its great arching branches Princess Kaiulani would receive her afternoon callers. It was almost upon the eve of her departure for Europe for the purpose of resuming her studies when she received Mr. Stevenson's graceful contribution to her collection of autographs.

"The tribute follows:

Forth from her land to mine she goes,
The island maid, the island rose.
Light of heart and bright of face,
The daughter of a double race.

Her islands here in southern sun
Shall mourn their Kaiulani gone,
And I, in her dear banyan shade,
Look vainly for my little maid.

But our Scots islands far away
Shall glitter with unwonted day,
And cast for once their tempests by
To smile in Kaiulani's eye.

"ROBERT LOUIS STEVENSON."



SACRIFICE.

It costs to live with people. We have to give up many of our own preferences to please them. We have to deny ourselves many enjoyments, so as not to give them pain. The price of living with others sweetly and harmoniously is always self-forgetfulness, self-effacement. But this cost is the very gold of life. It is the only antidote for selfishness. It is the way of Christlikeness. People are means of grace to us in many ways, and not in the smallest measure through the self-denials which we are required to make in living with them. It is the self-discipline of friendship and home and human fellowship that makes men ad women of us, that makes us at last like Christ. We may thank God, therefore,

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for what people do for us in life's contacts. Sometimes we say certain persons are hard to live with. Possibly they find us hard to live with, too. We do not know how many crotchets there are in our disposition and temper, nor how we try our friends by our selfish ways.—
Dr. J. R. Miller in *Living Church*.

EDUCATIONAL.

The General Secretary Becomes Warden of the New York Training School for Deaconesses.

The General Secretary of the Board, William E. Gardner, D. D., has been invited by the Trustees of the New York Training School for Deaconesses, located in St. Faith's House at Cathedral Heights, to become the Warden of the School and he has accepted. The former Warden was Very Rev. William M. Grosvenor, D. D., the recent Dean of the Cathedral. As there is always a competent force for teaching the students and administering the House, the work of Warden will not interfere with Dr. Gardner's work as General Secretary.

The School was organized by Rev. Wm. Reid Huntington, D. D., in 1890. It accommodates forty-five students and offers a two years' course. Not only does the School train for deaconesses, but for secretaries to the rector, parish visitors, workers in Church institutions, and missionaries for foreign and domestic service.

It is natural to build up a close association between such a Training School and the General Board. In increasing numbers young women are graduating from colleges and looking forward to educational work in the Church as a life service. In many communions there has developed the title of "Director of Religious Education" which stands for one who trains Sunday School teachers and keeps the Religious Educational point of view before all the organizations of the parish. Here is a field of work to which a training school should give more attention.

In business there is always a search for the capable young woman who will rise through the position of secretary and become what is known as "assistant to the president." Why could not such a position become more clearly defined in the Church? A rector said a few days ago: "I could have a Sunday School of one hundred Italian children, a mothers' meeting of Italian women and a men's club for their husbands, and out of it develop an Italian congregation, if I could secure the right woman to assist me." Another rector writes: "Find me a competent woman to train my Sunday

School teachers, direct my parents' association, and keep my parish guilds in line with educational plans. I will pay her a thousand, twelve or fifteen hundred dollars." One of our Deaconess Schools had seventy-eight applications for fourteen graduates. It is safe to say that an "assistant to the rector" would find many appointments to service, if the rectors knew that competent young women were trained for certain work and if, on the other hand, young women knew that rectors were competent to accept and direct trained "assistants to the rector."

Any young woman looking forward to such work should think along two lines—one, qualifications, and the other, actual work.

Regarding *qualifications*, one effective educational worker writes: "An assistant to the rector needs a vigorous missionary enthusiasm for bringing people into vital personal relationship with their Heavenly Father and for helping them make their community more a part of the Kingdom of Heaven." This is the primary qualification. Among other qualifications, the candidate should have in the background, a college education and at least one year of advanced study and training under expert direction. She should have specialized in Bible Study, Church History and Christian Doctrine, and be thoroughly familiar with the present discussions in Religious Psychology, Child Study and the needs of community life and familiar with the contributions that Church organizations could make. These are only some of the primary qualifications.

Under *work*, the primary task would be to assist the rector in selecting and training the leaders of the parish; those who work in guilds and clubs, teachers of classes within the Sunday School and under other auspices. To her would fall the task of planning the curriculum of the Sunday School, and of organizing the coöperation of the home, that through parents' meetings and interviews with individual parents, a well-rounded plan of Christian Nurture would be pursued in which Sunday School, parish and home would make their contribution. The "assistant to the rector" would be the interpreter to the parish of the organized plans of the Church in Education both of the General Board and the Provincial Board and also the Diocesan Board.

The above gives in brief some of the features which must enter into the training and work of an educational system in the parish. The new warden of St. Faith's will be glad to welcome to the School any young women who desire to enter the educational or any other lines

of Church work. Correspondence should be addressed to him at the office, 289 Fourth Avenue, New York. — *The Leader*.



CANDIDATES FOR CONFIRMATION.

Who are candidates for confirmation? I should count every child in the Sunday School and every other child within the Church's possible influence, as a potential candidate for Confirmation. And I should use every endeavor to keep that fact definitely before the mind and in the consciousness of every such child.

To the question, "Are you going to be confirmed?" there should be one perfectly natural and spontaneous answer from every child under the Church's spiritual nurture: "Of course I am going to be confirmed. That is what I am here for. That is the primary goal of all this instruction. I go to the public schools, provided by the state, in order that I may be trained to become a useful, capable, upright and patriotic citizen of my country. I expect, of course, to be graduated, receive my diploma and take upon myself all the obligations and privileges of citizenship. I go to the school of religion, provided by the Church, in order that I may be trained to become a useful, efficient, consistent and loyal citizen of Christ's Kingdom

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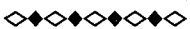
on earth. Of course I expect to be confirmed, declare my loyalty and take upon myself all the obligations and privileges of the Christian life in the fellowship of the Christian Church."

That ought to be the natural and spontaneous thought of every child of the Church. Joining a Church, a particular "society" of Christians, may be a contingent possibility, a question of choice, even of taste, like marrying a certain girl or man, or even selecting a trade or profession. But joining the Church of Christ, dedicating one's loyalty to Christ, His Cause and His Kingdom, ought to seem to every Christian child a perfectly natural and necessary thing. And it would so seem, if our religious education were of the right sort.

When should preparation for Confirmation begin and how long should it last?

I answer, "It should begin at the cradle." In the first lisps of prayer the mother teaches, in the stories she tells in the twilight hours or by the bedside, in the father's talks with his boys and girls, in family prayer and grace at meals, in the whole discipline and atmosphere of a Christian home, in all these the young lives should be orientated towards Christ and loyalty to Him. That is the first and most important "preparation for confirmation."

The whole Sunday School, especially in its earlier grades, should be a "preparatory school" for Confirmation. All its courses of instruction should face consciously that way. Whatever the subject taught, the object should never be lost sight of or even obscured. Through the concrete and objective work of the kindergarten, through the "hero stories" taught the younger classes, through the courses in "the life of Christ," given to the adolescents, through the instruction on Christian doctrine, ethics, Church History, missions, or social service, through them all, the needle should point steadily to the pole—loyalty to Christ, His cause and His Kingdom in the world. In all the work of imparting instruction, information, knowledge in order that the child committed to his care may become an intelligent Christian or Churchman, a most necessary work, the religious teacher must make this his paramount concern and objective, the moulding of the heart, the direction of the affections, above all the determining of the will, in order that the child may become a loyal Christian. —*The Bishop's Letter.*



"We are for peace at any price even the price of war."

ST. ANDREW'S HAWAIIAN CONGREGATION.

The annual meeting of the Junior Auxiliary for the election of officers was held in the Davies Memorial Hall on Tuesday afternoon, October 9th. The following members were elected to serve for the coming year: President, Mrs. Leopold Kroll; 1st Vice-President, Miss Amelia Holt; 2nd Vice-President, Mrs. J. F. Mackenzie; 3rd Vice-President, Mrs. A. B. Kroll; Secretary, Mrs. H. M. Kueffer; Treasurer, Mrs. J. A. Dominis.

The Rev. Leopold Kroll reported that the six boys, who were to go out from the Kalihi Boys Home, had been placed in the Hilo Boarding School. A number of letters from the boys and one from the Acting Principal, Mr. G. A. Young, were read. All of the letters from the boys expressed a sincere appreciation for the interest that was shown them, and that the opportunity for obtaining an education that would fit them for life's problems, had been given them through the efforts of the Hawaiian Junior Auxiliary. Mr. Young in his letter spoke very highly of the boys and the training they had received at the Kalihi Home under Mrs. Clinton, the matron.

It is most encouraging to see the interest that has been awakened, even among Hawaiians who do not worship with us, in this work of helping these boys to learn a trade. All of the Hawaiians who were approached gave most generously. This is one of the fruits of the idea with which the Junior Auxiliary began, namely, that a large part of the privilege and duty of the work among the Hawaiian people should be done by the Hawaiians themselves. This fact is being realized and we are looking forward for even larger things in carrying on the missionary work of the Church among the Hawaiians. It is not the raising of money that is being emphasized, but a personal contact and interest in less fortunate people, and those whom a little assistance will put in a position to carry on life's work in a larger sphere. Members of the Junior Auxiliary have from time to time visited the Kalihi Boys' Home where the Rev. Mr. Kroll has been giving weekly instructions and ministered in other ways for the past two years.

The Juniors plan to give the Cantata "Will o' the Wisp" on Friday evening, Nov. 2nd. The proceeds from the sales of tickets will be used for the three scholarships in memory of Mrs. Caroline Clark.

The Ahahui Iolani o na Wahine Hawaii had its first meeting after the summer holidays on Tuesday afternoon, Oc-

tober 9th. After the business of the meeting had been finished, the Rev. Mr. Kroll spoke of his plans for carrying on an active campaign for increasing church attendance. Weekly neighborhood meetings at different homes have already been held since the middle of September. The object of these meetings is to give instructions and to bring the people of the different localities into closer touch with each other and thereby encouraging them to use their influence in carrying on an aggressive work. Up to the present these meetings have been very well attended and successful in accomplishing what was desired.

The Bishop came in during the meeting and spoke to the members on some vital topics pertaining to the congregation.



MEN BEFORE BRICKS.

Men before bricks, every time!

In founding the city, the men come first, the great buildings follow. Without men to fill and use the buildings they are waste material. Let a pestilence sweep through the city and drive men out and keep them out, the walls will crumble and fall to ruins. Let a fire sweep the city and raze every building to the ground, the men, returning, will rebuild the city.

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a few men of spiritual vitality. Not a single brick had been laid. Later basilicas and cathedrals arose. What made up the Church, the men or the buildings? Has not the Church, however, put an overemphasis upon bricks? Shall we build a church on the frontier and then send the missionary, or shall we send the man, the spiritual leader, equip and support him, and be confident that the church building will rise?

Back of every great city church has stood a line of spiritual leaders without whom the bricks and stone would never have been gotten together. Without a continuous line of such men the great churches will stand empty and in time will fall to ruins.

Men, therefore—men of spiritual force, men equipped with faith, hope and cheer—the Church must have; men so well supported that they are freed as far as possible from petty cares, that they may give themselves fully to their work.—*Selected.*



We are all apt to be less business-like in our financial dealings with God than with men. These latter we order with care and watch with keenness, knowing well that in a world of com-

petition nothing less is adequate to the situation. The former, however, we too often leave entirely unordered. We give spasmodically, as our emotion may be touched and our sympathies kindled from time to time. And yet how regular and unailing is His ministry to our needs, which sets up our obligation to Him. Did we but recognize this, we should make the devotion of our gifts to His work the most regular of all our arrangements. It is with such sacrifices that He is well pleased and His cause maintained.—J. S. Holden.—*Southern Churchman.*



EDUCATION'S VALUE.

Late statistics show, according to a writer in the Chicago News, that uneducated laborers earn on the average \$500 per annum for forty years, a total of \$20,000; high school graduates earn on the average \$1,000 a year for forty years, a total of \$40,000. This additional education requires twelve years of schooling of 180 days each, a total of 2160 days of school. If that many days adds \$20,000 to the income of life, then each day at school adds \$9.02. The child

that stays out of school to earn less than \$9.00 per day is losing money, not making money.—*Living Church.*



THE TIME IS SHORT.

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow; you who are letting your neighbor starve till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day; if you could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—Phillips Brooks.

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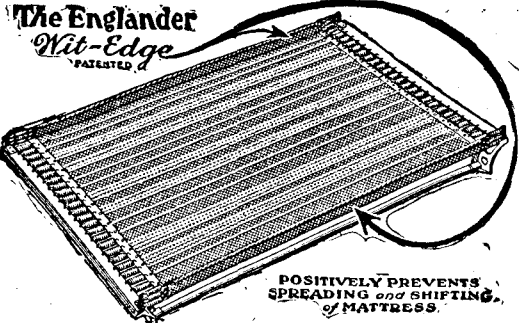
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