

Hawaiian Church Chronicle

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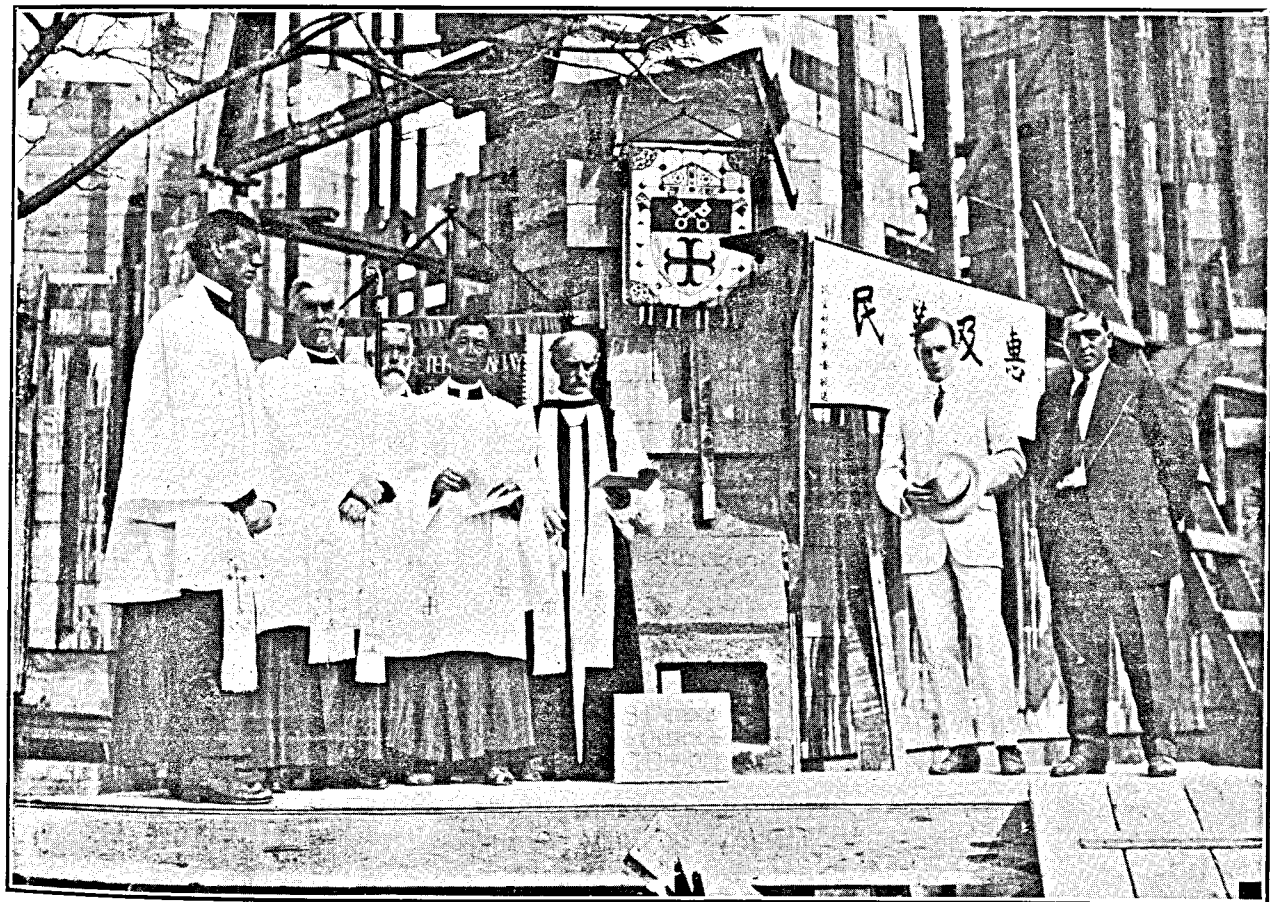
"SPEAKING THE TRUTH IN LOVE"

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

VOL. VI.

HONOLULU, T. H., MARCH, 1914

No. 7



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VI.

HONOLULU, T. H., MARCH, 1914

No. 7

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

MARCH : : : : 1914

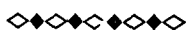
THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Ch
REV. W. E. POTWINE, - - - Managing Editor

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.

CALENDAR.

March 22d—4th Sunday in Lent.
March 25th—Annunciation B. V. M.
March 29th—Passion Sunday.
April 5th—Palm Sunday.
April 6th—Monday before Easter.
April 7th—Tuesday before Easter.
April 8th—Wednesday before Easter.
April 9th—Maunday Thursday.
April 10th—GOOD FRIDAY.
April 11th—Easter Even.
April 12th—EASTER DAY.
April 13th—Monday in Easter week.
April 14th—Tuesday in Easter week.
April 19th—Low Sunday.



ENCOURAGING RESPONSE.

The managers of the **Hawaiian Church Chronicle** have been greatly encouraged by the prompt response on the part of a large number of subscribers to the appeal sent out last month for a renewal of their support. There are still many others to hear from, but we have faith to believe that in due time a goodly proportion of these will send in their contributions. We are deeply grateful for the generous expressions of appreciation of the efforts of the Editor to meet the wants of our Church people, many of whom are bravely fighting life's battles in remote and lonely places and who welcome the monthly visit of the Chronicle.

THE PURPOSE OF LENT.

(From the Lenten Pastoral of Bishop Gailor.)

"Our very success in arousing people to active philanthropy has put an emphasis on the material side of life, upon the provision for human needs here and now, that tends to obscure the importance of the life of the soul and the reality of its invisible and everlasting order.

"A new religion is exploited claiming to be preeminently Christian and scientific, because it rivals medical science in healing physical disease. Our country swarms with the salaried representatives and agents of great eleemosynary foundations, social, industrial, educational religious, and these agents must earn their living—by advocating reforms in their several departments.

"Thus the whole stress of thinking and planning for the human race is put upon mere material valuations. This is true to an alarming extent, in educational movements, and it is also true to a great degree in social and political affairs. Therefore the cold materialist who regards this present life as comprising the whole of human destiny, takes advantage of the enthusiasm of the reformers and cooperates with them to create for us a condition of human society that is rank with abominable deceits, hypocrisies and impurities.

"Society and government, the drama and the novel, the dress and the amusements of the hour are saturated with materialism, with the physical, sensuous interpretation of human life.

"Let us not be discouraged nor dismayed. Such waves of materialism come periodically, and our age is far better, for example, than that of Louis XIV. in France, or Charles II. in England.

"We are in a period of transition; of transformation; the best is yet to be. The spiritual interests and the spiritual courage and enthusiasm of those who are really Christian, were never more manifest than now, not even in apostolic times, and, in the long run, materialism has no chance against the spiritual valuation of human life.

"God and Christ, reason and human nature itself are all on the side of the Church in this fight with worldliness."



THE FRIEND IN NEED.

"The Lord hath need of them."

And in response to that "need" which the Messiah felt and expressed, the owner of the ass and the colt sent the beasts to him forthwith. No further explanation was demanded. "The Lord hath need" was enough. If the beasts could supply that "need" He should have them. And so this unknown friend of the blessed Saviour's unconsciously becomes a "friend in need"! Unconsciously he contributes his honored part to the fulfillment of Zachariah's prophecy. Unconsciously but with ready mind and will be co-operates with the Holy Spirit in the work of identifying to future generations the marks of the true Messiah. It was the reward of his prompt response to an expressed need. What a practical and inspiring example to the men and women of this generation to whom the "needs" of the Redeemer of Mankind are made known in so many ways. For what are the needs of the Parish, the Sunday School, the Guilds, the Auxiliary, the Choir, the Social Service Commission of the Congregation and all the other agencies by which the interests of the Kingdom of God are promoted but "needs" of our blessed Lord? What a privilege to have been afforded the opportunity of doing the little that the "friend in need" did! Ay! And what a privilege is the doing today and every day the many little things that go toward supplying the "need" of Him who, though the Lord of Glory, graciously condescends to accept the service, however humble, of loyal hearts. To meet the "needs" of Him by whose bounty I live and have my being! Oh wondrous thought! Let me under no circumstances miss that blessed service beside which all other service pales into insignificance.

W. E. P.



CHURCH ADVERTISING.

All over the United States there has been agitation recently in regard

to Church advertising. Systematic efforts have been made by a union of various religious bodies to advertise Church services. The matter in Honolulu was brought before the Church Federation by one of the secretaries of the Y. M. C. A. It was agreed that St. Andrew's Cathedral should, for a while, at least, contribute its share of the expense for an advertising campaign.

We must express our appreciation of the way in which Mr. Killam of the Y. M. C. A. managed the advertising. It is quite true that there was some objection to certain features, notably the signs "Come to Church," or "Go to Church Tonight" on the street cars, and somewhat similar notices on boards in various portions of the City, but Mr. Killam was always considerate and anxious to do the best he could, and he is to be commended for his wisdom and spirit.

At the same time, the whole question of advertising came up before several meetings of the Vestry and it was there brought out how differently the ordinary Churchman looks on such matters from the way which many other Christians do. Many things seem to grate on the sensibilities of the Churchman, which are acceptable to others. Of course it is a fact that most Churchmen are more conservative than members of other Christian bodies on such matters as advertising, and yet there is a danger of being too conservative and many of the Vestry when the matter was first brought up, refrained from expressing their opinion because they did not wish to hinder anything which others might think would be helpful to some people.

The facts in regard to advertising as the Churchman sees them, are as follows: The real Churchman will find his place of worship wherever he is. It may be in some out of the way place, some back street, but he will make inquiries and find it if possible. Three Sundays ago a gentleman and his two daughters came in quite late at the Cathedral. The gentleman after-

wards stopped and saw the writer, and having introduced himself, said that he was ashamed of being late at Church, but he had not been able to find it. He had asked people where the Episcopal Church was, and they had not the slightest idea what he meant.

Much as we appreciate the fact that to the Church of England is due the founding and long continued aid of the Church here, yet it is to be regretted at the present time, that it is still in the minds of many, the English Church. If there is any body of Christians in the United States which deserves the title American, it is what is commonly known as the Episcopal Church, but which in the ordinary literature and ordinary conversation of its members is called the American Church. Both in its government and its spirit, and in the long list of prominent Americans from Washington to the present time, who have been members of this Church, it is distinctively and positively American.

But this is a digression: To go back to advertising. It is true that the Churchman will find his Church. It is true also, due to religious conditions in the United States that the ordinary American, especially in the Central and Western States, is utterly unused to the ways and worship of the Episcopal Church, and therefore, advertising does not attract him to worship in her buildings as it may, and does attract him to many other places of worship. We depend more upon our own people who worship from a matter of privilege and duty, and large congregations of transients are seldom seen in our Churches.

It is true that more and more as people travel they find that in Europe, if they want to go to an English-speaking place of worship, they will have to attend an English Church or an American Episcopal Church, and thousands are becoming used to the service and drawn to the Church in this way.

The increased use of liturgical services by other religious bodies, also

tends to remove prejudice, but it still remains true that the attendants at our places of worship are largely those who have been brought up in, or have been attracted to, the Church, and who never, one may almost say, attend any other service. They have no wish to do so, and whenever they are they find where the Church is.

In order to keep visitors at the hotels informed, the Brotherhood of St. Andrew of the Cathedral, usually has had notices of the services framed and hung in hotels or other public places. For some years cards were sent to visitors giving them a list of the services. The Church always has its full share of visitors to Honolulu, because so many of the travelled public are Church people.

But while all we have said is true, yet we can err too much on the other side in shrinking from appearing to advertise. Proper notice of special services should be properly made public. The attendance at the services on Sunday evenings, which have filled the Cathedral largely with young people, was brought about by judiciously making known that such services would be held and such sermons delivered. It has been the same also, with other special Lenten services.

From the above we may say that while we entirely agree with the Vestry of St. Andrew's Cathedral, that it would be useless for us to continue to have a part in any advertising campaign, yet there should be proper and due notice given in suitable places of the services, whether regular or

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GROCERS.

special, of the Cathedral and our other Churches.

In the matter of "Go to Church Sunday," which we have read about in Eastern cities, we have very little sympathy with the idea. We have long noticed that when people give up any great Feast or Fast of the Church, that sooner or later they try to inaugurate something to take its place. With us there is every year, a great "Go to Church" day for everyone who has been brought up in, or is in any way connected with the Church. Such a day is Easter, when you will find people at worship who have not been there during the year. It is surprising what throngs of people are seen at every service on Easter Day, when practically every Communicant shows that he wishes to keep in touch with the Mother Church.

Then again people have invented "Mothers' Sunday," and "Flower Sunday," and a great many others, whereas with us the devotion and experience of the ages has appointed every Sunday, as well as many other days, each one of which teaches some lesson, or conveys some truth, or has some special call to the soul. More and more we distrust the mere gathering of crowds, especially those who come merely for curiosity or entertainment. Our Blessed Lord always refused to pander to mere curiosity and taught his disciples so to do. If a man's heart is to be reached, he must come to Church with some other motive than to be entertained, or to hear some orator. In every large city there is a horde of transient people who spend their time at one place of worship or another, and are mere curiosity-seekers. We would rather have a few who come to worship, than a crowd of people who merely come to hear the music or hear some sermon with a curiosity-arousing text. It is not difficult to get crowds to Church, if one considers that a crowd is the one thing desirable, but we believe that in the long run, the training of the young to worship and the constant teaching to the young the principles of the Christian religion, will tell. We have only to look in any section of the

country at the growth of religious bodies, to see plainly written the fact that those who adhere to the old paths are the ones which are gathering the people and the ones which do not have to resort to sensationalism to bring men to Church.

Apropos of the above is the following:



People ask me sometimes, "Do you believe in advertising Church services and sermon themes?" Certainly; it is necessary to inform the public of public affairs; and a church is not an "exclusive" club whose members have no desire to have strangers or outsiders among them. But it is possible to vulgarize such advertisements until they do infinitely more harm than good. Such shrieking imbecility as this, from the Commercial Tribune, is seldom found among our people, but we must be on our guard:

"Dr. G. R. Robbins of the Lincoln Park Institutional Baptist Church announces the following topics for his January discourses:

"Sunday, January 5.—Morning: 'The Lord's Supper,' and reception of new members. Evening: 'Don't Lie About that Fish, the Scales Will Show Your Sin.'

"Sunday, January 12.—Morning: 'Why, Man, You Should Marry a Woman Who is Like a Piano.' Evening: 'Silver Threads Among the Gold.' Mrs. Kiser will sing, 'Darling, I Am Growing Old.'

"Sunday, January 19.—Morning: 'Why I Believe in the Devil and You Also Should Believe in His Satanic Majesty.' Evening: 'Why I Believe in Hell Like All Sensible People.'

"Sunday, January 28.—Morning: 'Mildewed, Dried Up, Ossified, Petrified, Mummified, Professing Christians—Will They Burn in Hell or Put Out the Fire?' Evening: 'Why Is the Head of the Sinner Like Saturday and Sunday?'—Living Church.



Here is a good colored brother's Church notice in Oxford, Ohio. The world do move, when a D. D. orates on such themes:

"Bethel A. M. E. Church.

"Preaching at 10:30.

"Subject: If Prejudice the Monster of Hades must be allowed to prevail and segregation reign as a monarch, then what will be the consequent in ultimate.

"Preaching at 7:00.

"Subject: If God is Supreme and Christianity must have supremacy; then the Monster of Hades must give place and the Imps' Sheol must vacate and Christianity must reign as the monarch of nations."



A Methodist Preacher in Minnesota recently sent out 500 letters asking for subjects for sermons, addressing them to men of every religion and no religion. This answer, signed "One of the Congregation," came, among others:

"I should not presume to suggest to a minister of the Gospel what he should preach upon. However, if you are so hard pressed for subjects, I would suggest that you buy an Episcopal Prayer Book, in which you will find texts for every Sunday in the year. If this should not be enough, I would advise you to buy a Bible, in which may be found thousands of good subjects."

PRESBYTER IGNOTUS.

—Living Church.

T. J. KING, Manager.

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The rate from Honolulu and from all outer Island points to ships at sea is 20 cents a word.

Address and signature counted.
A telegraph line runs from the station on Hawaii to Hilo.

THE KIKUYU CONFERENCE.

Not a great many years have passed, as the eras of history are reckoned, since the Church of England was profoundly stirred, or, speaking journalistically, "critically shaken," even "rent in twain," by the controversies over "Essays and Reviews," by the "Gorham judgment," by the ritual persecutions and imprisonments. During these heated periods the most fervid imagination could not anticipate that the next watchword to be made memorable in the records of religious debate would be supplied by the Dark Continent. The famous champions who proclaimed so keenly the principles of a rising and falling Church in the '50's, '60's and '70's would be surprised to see how today the basis of discussion has shifted. It is no longer the encroachments of criticism by German free thinkers or the infringements of religious freedom by secular courts that are burning points of controversy. The fact that today the controversial catch-word is Kikuyu attests in itself the great missionary expansion of the Anglican Communion. The vision of the Church has been enlarged. New problems have arisen, and new methods have been devised to solve them. It is only natural that there should be difference of opinion—in many ways it is a good thing that these differences should relate to work in the mission field. It proves that energy has projected itself from the center to the circumference. The conflict will undoubtedly accrue to the good of the Church, just as the thrashing out of the earlier troubles ushered in an age of better feeling and greater toleration.

The Kikuyu Conference of last August represents a tentative movement to bring Christians of various names together under the leadership of an Anglican Missionary Bishop, Dr. Willis of Uganda, to meet the growing power of Moslem teaching in Africa. How few of those who are treating this platform of co-operation as an excuse for partisan outbreaks in England realize that Islam would never have made headway among Christian nations if, from the very outset, it had not been encouraged by the weakened front due to the dissensions of Christendom. There is little fear in England that common sense and the traditions of statesmanship will be overcome by the tendencies of partisan bitterness. Everyone knows that the Anglican Church lives and works

through groups of men holding divergent views on many theological questions. If the leaders of any party were asked whether they wished the opposing parties to be outlawed from the Church, and whether they proposed to continue as a small, select organization where uniformity prevailed, there would be a negative reply. The victories of difference are greater than the victories of uniformity; Churchmen of all kinds and degrees have assimilated this truth. The wise thing to do is to keep open the flood-gates of discussion in England, but at the same time not to allow the turmoil there to paralyze the efforts of Christians in Africa to stand together against the menace of Moslem expansion.—The Churchman.



EDUCATION.

Of course, one is tempted to mitigate the weight of censure by diverting attention to the larger question of our present educational situation as a whole. As an English critic recently remarked, we are discussing education in America with such unmeasured zeal that we would almost seem to have forgotten to practise it. Whether we look to consistency of theory or to practical results, the present outlook is characterized rather by zeal and novelty of enterprise than by assured achievement.

In primary education great questions of fundamental principle are still at issue. On the one hand stands the plea for liberty, for work disguised as play, for guidance along the line of least resistance where the stimulus of pleasurable emotion shall be constant. Over against this the old scruple still persists that it is of prime importance to train the will in obedience, that the strain of painful effort has distinct educational value, that interest roused by the sense of overcoming difficulties is more effective than mere genial acquiescence in what is obviously attractive. The question of practical method thus raised is still waiting for adjustment, we are still to a great extent in the stage of controversy and experiment.

Our much-vaunted Common School system is often taken for granted, but a moment's thought makes it evident that the term is too vague, that it covers too wide a variety of educational procedure, to serve purposes of argument,—except indeed as a rhetorical peg on which to hang a bit of patriotic self-glorification. It is not a system, it is a congeries of a hundred systems

bound together by the loosely-defined aim of diffusing intelligence as broadly as possible. Its results are as yet seriously problematical, both as regards efficiency in preparing the average American child for the practical exigencies of life, and as imparting even the rudiments of a genuine intellectual culture.

It is the same when we come to the secondary school and the college. The former is hampered in its free develop-

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ment by the incubus of college entrance examinations, and the lack of any reasonable correlation of its work with that of the subsequent University course. I recently heard a group of professors belonging to a scientific Faculty discuss the value of the training in natural science given in the preparatory school. The unanimous verdict appeared to be that it was worthless, and that they preferred to deal in the University with students who were unspoiled by this superficial travesty of scientific procedure. The truth is that an enormous waste of energy marks the whole course of secondary education.

DEAN ROBBINS.

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CHURCH UNITY.

Only a Church which preserves within itself the positive assets of all the Churches, and possesses more power than all of them, while detached from each other—only such a Church, truly one and holy and catholic and apostolic, can undertake to train coming generations in that righteousness which is in Christ Jesus, for which a needy world unconsciously hungers and thirsts. A divided Christendom can not give the whole Gospel to the whole world. Let us see to it that on our part, and on the part of our people, neither prayerlessness, pride nor prejudice obstructs the way of the Lord.—The Bishop of Chicago.

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EUGENICS AND COMMON SENSE.

The cutting from Collier's Weekly, given below, is printed, not because we do not believe in reasonable and well-thought out eugenic principles, but because a great many theories about the matter do not seem to take into any account the facts of life as we see them illustrated daily, nor the fact that the human will acting with the force of ideals and principle behind it, has more power in the development of character, than those tendencies which we inherit from our parents. The extreme advocates of eugenics appear to be merely blank materialists, as if the physical accounted for all there is in man.

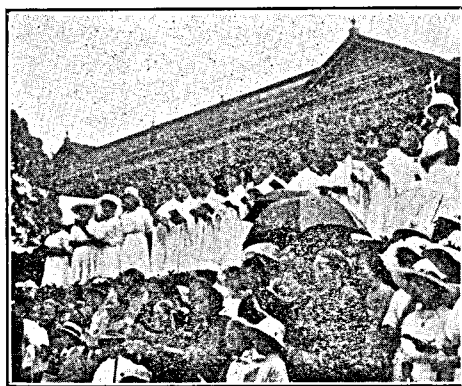
"The Expert is always willing to take the human race in hand and do it good—after his own plan, of course. This quality has been peculiarly in evidence of late because of various betterment congress sessions. We have heard much of various schemes for getting a "thoroughbred" race. Now, idealism is a great social force,

and moral earnestness is not to be despised, but it should be remembered that the existing human race is the product of some three hundred thousand years of drastic elimination. This process of survival is still going on and will go on. The notion that the best human beings can be "bred" is an exploded fallacy. What a man is and does depends much more on his own independent choice than on his pedigree. What humanity needs now is the detailed application of proved facts concerning food, air, work, and sleep. Our burden is to get people to do what is already known to be right, not to provide them with cross-indexed ancestors.—Colliers Weekly.

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LAYING OF THE CORNER-
STONE OF ST. PETER'S.

On the Third Sunday in Lent at 3 p. m. the Bishop laid the corner-stone of the new St. Peter's Church. The service used was that of the Book of Offices presented to the House of Bishops at Cincinnati, and allowed to be used by them.

A full account of the service and the history of St. Peter's Church was printed in the Advertiser the next day



with some very good pictures of the people attending the same.

The Clergy present, besides the Bishop, were the Rev. Canon Osborne, who acted as the Bishop's Chaplain, Canon W. E. Potwine, the Rev. Leopold roll, the Rev. ong Yin Tet. Canon Ault was in the congregation, but pressing duties prevented him from being vested and with the other Clergy.

On the platform with the Clergy, was the Architect, W. O. Phillips, and Henry J. Freitas of the firm of Freitas and Fernandez, who are the contractors.

The stone itself, which was present-

ed by Mr. Phillips, bears the inscription, "St. Peter's Church, A. D. 1914.

The Choir of St. Peter's Church rendered the musical part of the service. A large number of Chinese stood around the platform on which the Clergy were standing, and the verandahs of the Cluett House were filled with people interested in the service.

After a few words of congratulation and the expression of his belief that St. Peter's Church would do better work than ever, the Bishop stated that the Rev. Kong Yin Tet would make the address. Mr. Kong spoke for about ten minutes and during the singing of the hymn the Clergy retired to the Cluett House, when the service was at an end.

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APPRECIATION OF THE
CHRONICLE.

To the circular issued by the managers of the Church Chronicle, a very generous response has been made. With the remitting of money, many letters have come, of appreciation for the paper. One gentleman in sending \$5.00 wrote, "One year's subscription is worth the enclosed."

From one who was a former resident of the Islands, we received the following letter:

My dear Bishop Restarick:—Enclosed you will find my check for subscription to the Chronicle. It would be quite impossible for me to tell you the amount of pleasure and help which I get from reading this little paper, in fact that you may know how I value it; I am just having my copies for the last two years bound. I find that the matter contained therein is so valuable for preparing addresses and other reference work that I have them bound every two years.

I hope that the time may come before long when I shall have opportunity of again making a trip to the Islands in order to see all my good friends there. I had great hopes that I might be able to see you last Fall when you were in this country attend-

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ing the General Convention of the Church, but my business tied me down very closely and I was unable to get to the Convention.

Remember me, please, to Mrs. Res-tarick and all the rest of your good family.

Affectionately yours,

R. VERNE MITCHELL.

Canton, Ohio.

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COMMUNICATIONS.

Editor Church Chronicle:—By Canon-ical provision (Canon 50, "Of Provinces," adopted at the last Gen-eral Convention, a copy of which is reprinted below), the American Church is now separated into eight Provinces, each coterminous with the eight Missionary Departments hereto-fore existing and operative in the United States.

The Missionary District of Honolu-lu is, by the terms of the Canon, as-sociated with the Eighth Province, and when said Province is formally organized at the primary Synod, call-ed to meet in Seattle next October, this District will be entitled to repre-sentation therein by eight delegates or deputies,—four clerical and four lay.

From a careful reading of the sec-tions of this Canon it may be noted that membership in the Synod will mean much more than membership in the Eighth Missionary Department has meant. The powers to be dele-gated to that Body by this Canon are, within the limits of the Province, ieg-islative in character. It is not at all unlikely that in the near future they may be extended to include the elec-tion of Missionary Bishops for Dis-tricts within its boundaries as well as other far-reaching action.

As the Provincial System is novel to us and presents subjects upon which discussion might throw new light I venture to believe that such consideration might profitably be had before the next meeting of Convoca-

tion, when, presumably, the Church here will be called upon formally to ally itself with the Eighth Province.

If the Men's Club could be induced to provide for such preliminary dis-cussion of this and any other ques-tions likely to engage the attention of Convocation in which the Church is vitally interested, I am sure that many Churchmen would greatly appreciate it. A better understanding of duties, privileges and powers that will neces-sarily devolve upon us in our new re-lations as an integral part of a Pro-vince would I am sure be welcomed by those who may be called upon to choose deputies at the time of our next Convocation as well as by those who may be asked to serve the Church in that capacity.

Faithfully yours,

W. E. POTWINE.

◆◆◆◆◆

CHURCH SERVICES AT ARMY POSTS.

On the Sunday before Lent the Bishop preached at Fort Shafter at the invitation of Chaplain Scott. A hall used for sundry other purposes is fitted up with a duly appointed altar for the Sunday services and a choir has been formed to render the musical portion. A goodly number were pres-ent. Chaplain Scott is doing a good work. His informal services at night are largely attended and hymns thrown on the screen by a lantern are heartily sung.

Schofield.

On Ash Wednesday the Bishop offi-ciated and preached at the Post Chapel at Leilehua, Schofield Barracks, at the invitation of Chaplain Lutz. Mr. and Mrs. Baird were kind enough to take the Bishop to Schofield in their car. Miss Schaeffer, who also went at the invitation of Mrs. Baird, greatly help-ed with the singing at the service, as did some of the Hawaiian Choir who were taken out by the Rev. Mr. Kroll. When the Bishop and party arrived at Schofield, they went to the house of

Colonel Beach, and Mrs. Beach was kind enough to serve tea.

At the Chapel a large congregation had assembled, including the three Chaplains connected with the Post. After the service the people expressed themselves as appreciating highly the holding of Church service. Later it was arranged, by invitation of Chap-lain Lutz that one of our Clergy go to Schofield on every alternate Wednes-day during Lent. We wish to thank the Chaplains for their courtesy in in-viting us to officiate at the Chapel. A large number of Church people live at Schofield, including two ladies who are the daughters of a Bishop.

A few days after Ash Wednesday, Mrs. Naylor, of Schofield, called on the Bishop and stated that the ladies had met and wished to do some Len-ten work in the way of sewing for the children of any institution. The Rev. Mr. Kroll was called in and the result was that a large bundle was sent out which will come back made into clothes for several Iolani boys who are orphans and under the Bishop's care.

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From the Register.

Baptisms.

February 1st—William Charles Kahiliulani Vannatta, by Rev. L. Kroll.

February 1st—Rose Piilani Vannatta, by the Rev. L. Kroll.

February 1st—Alice Emma Naluhoe Vannatta, by the Rev. L. Kroll.

February 1st—Victoria Maria Keala Vannatta, by Rev. L. Kroll.

February 22nd—Mary Elizabeth Neal, by the Bishop.

Marriages.

February 14th—Edward Charles Wolter and Evelyn Kemster Strout, by the Bishop.

Number of Communion made during the month of February, 368.

Offerings.

Communion Alms	\$ 16.60
Hawaiian Congregation ..	49.35
General	702.55
	<hr/>
	\$768.50

◆◆◆◆◆

LENT AT THE CATHEDRAL.

We are thankful to be able to state that the special Lenten services at the Cathedral are attended better than they have been in years past, in fact they are very well attended. The series of sermons delivered by the Bishop are heard by congregations which fill the Church. The music is rendered by the choir of the Cathedral Parish, and by those of the Hawaiian congregation and St. Peter's Church.

The Wednesday night services have been attended by fine congregations,

and Chaplain Scott has delivered most strong and helpful addresses.

The Guild room of the Parish House has been filled on Thursday mornings by those anxious to hear Dr. Mildred Staley's addresses which have been excellent and have had the weight of her long personal experience in India.

The children's services on Fridays at 4 p. m. have been attended by a large number of young people. The Bishop's talks have been on the Lord's Prayer. It is hoped that for the remainder of the Lenten season even more people will take advantage of the opportunities given. So far this Lent the people have entered into the spirit of the season in a way for which we may well be thankful.

The Lenten Offering.

It is to be hoped that all the people, adults and children, will do their best to make the Lenten offering for Missions a large one. We ask parents to help the children and to try to keep up the spirit of self-denial so that it will be seen in a large offering. We ask them also to add to the children's offering by gifts, by giving them work by which they may earn money and to encourage them in every way possible. It will not be an easy matter to do better than last year, when our Island Sunday Schools gave \$996.46 to Missions. We should like to see the amount given this year rise to \$1200. We must not let it fall below the mark set last year.

New Organ.

The organ at the Cathedral is in place and is a fine instrument. Mr. Hillgreen himself, one of the firm of builders, came to Honolulu in order

that he might personally see to the setting up of the organ. He and his assistant worked from early morning until late at night and the work was finished earlier than the time they had set.

The organ is a wonderful piece of mechanism and the tone is excellent. It is a Church organ—that is, that many fancy stops were omitted in the specifications and those which are especially adapted for Church music were selected. It is exceptionally well balanced and gives entire satisfaction to those who selected it. The case, when in place, will modify the tone somewhat. The organ has been made with a view to the completed Cathed-

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dral and may appear at times too loud as it is, but the combinations are such that the softer effects can be obtained when desired.

The Vestry will send out a statement and an appeal for a generous Easter offering for the difference between the money on hand and what is needed to pay the cost in full. The sum needed will be about \$2500.00.

Canon Ault is conducting Confirmation classes for adults and for children. The classes will be presented about the time of the Easter season.



HOUSE FOR KAPAHULU.

The appeal for aid towards a house for the woman worker at St. Mark's, Kapahulu, has led to a gift of \$250.00 towards this greatly needed object. Steps have been taken towards procuring the lot adjacent to the one now owned, and a plan has been drawn to which the Bishop has given his approval. It is probable that work on the house will be started before long.

The work at St. Mark's is most promising, the day school has all the pupils we can take and the Sunday School fills all available space. Miss Miller has won the hearts of the people by her earnest, helpful work among them.

The total cost of the house will be about \$600.00, and we ask for gifts toward it. We feel sure that the Woman's Auxiliary at its annual meeting, if the Parish branches do not act before that, will provide the means for the erection of this greatly needed residence for this woman worker at Kapahulu.



ST. MARK'S MISSION, KAPAHULU.

The work of the Church at Kapahulu in a room in the old McKinley Bar—accomplished so much good that we feel justified in making an appeal for outside help.

As many of our friends already know, we began with a Sunday School in a room in the old McKinley Bar—

racks. Through the efforts of the Guild, extending over a period of three years, about \$500.00 was obtained. The desire to have a church building was so sincere that a sufficient number of volunteers were found who were willing to give their time and labor for the erection of a church. About \$100.00 was solicited on the outside and with the \$500.00 on hand a very attractive and suitable building was erected.

With the completion of the building a day school was instituted. This has flourished so well that our present accommodations are inadequate. What is needed now is a building for the school and a residence for a worker. We all know what a splendid work is being done at St. Elizabeth's, Palama, and St. Mary's, Moiliili. Kapahulu presents a like opportunity. We could not make a request for help in this direction in the past because we did not think it right or proper to place a woman all alone in this out of the way and secluded district. We were fortunate at Christmas time to obtain the services of Miss Miller. She gave up a much more lucrative position to take up the work at Kapahulu. Her two months and a half in the field have shown that she has the right spirit for the work and is the person for the place.

Miss Miller with her mother and brother is willing to take up her residence at Kapahulu. We have the assurance of obtaining the property next to the church for a residence and a school building and we ought to have both of these at this time. There could be no better investment for Missions than the erection of these two buildings. For this work we should have a building such as there is at St. Mary's and \$5000.00 would cover the cost including furnishings.

But we must put up a residence for Miss Miller at once, and a building costing \$600.00 would do for the present. To do the work as it should be done the worker must be on the ground. It is also a hard trip to go back and forth every day and the

time and energy spent in travelling could be used to much better advantage.

A gift of \$250.00 has just been received and the women of the Guild have \$50.000 on hand. Let everyone

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who is interested in St. Mark's, Kapahulu, come forward at this time and give an offering, no matter how small it may be. Money may be sent to Bishop Restarick or the Rev. Leopold Kroll. Any information concerning the work will be gladly given by either of the above named.

◆◆◆◆◆ EPIPHANY MISSION, KAIMUKI.

Sunday, March 8th, was a banner day at Epiphany, for we had the Honolulu School for Boys at the morning service in a body. The boys march up from the school and form in line in front of the Hall, when they go as convenient, into the building. They are most attentive and well-behaved, and from all appearances, are interested in the service of worship. The former time of their service, the priest in charge spoke of "Work." Sunday, March 8th, he spoke about "God." Several boys of the Sunday School and some who do not belong to either School or Sunday School, came to the service.

Sunday, March 15th, is girl's Sunday, when the girls and their mothers will assemble for special service. We hope the girls will do as well as the boys, though there is no school to draw from.

Monday afternoon, at 4 p. m., during Lent, the women of Epiphany meet at the Guild Hall to hear about missions and missionary work. Mrs. Cousins, who has been speaking to the St. Clement's Guild, will be present next Monday, March 16th, and will talk about her work with Chinese women.

The Woman's Guild of the Mission is preparing for a sale of "Good Eatables," some time soon. They are very anxious to have some help to offer for the building of the new Church. A committee has already been appointed for the Church building and they hope to begin soon.

The Sunday School still grows: Only one drawback—the old-fashioned one of teachers. Just at present, by the kindness of Miss Stroup and Mr. and Mrs. I. M. Cox, we are able to care for the children pretty well. A confirmation class is in process of instruction, and there will be a number of boys and girls confirmed near Easter.

F. A. SAYLOR.

◆◆◆◆◆ HOUSE FOR MISS CALDWELL.

The Bishop some time ago presented to the Board of Missions the need

of a house at Lahaina for the woman worker, telling them that the cost would be \$460.00. The result was that an appropriation was made for that amount. This is the first time that the Board has been approached for any aid towards a building, and the only time aid has been given, except in the case of St. Andrew's Priory when \$10,000.00 was sent to us from the Men's Thank Offering made at the General Convention in 1907.

When the news about the gift reached Honolulu, it was at once sent by wireless to Lahaina and the building of the house was started within a few days. Before that Miss Caldwell had written that in view of the need at Kapahulu she had put the house out of her mind and was considering how she could best live in the Parish hall.

The \$460.00 did not include the plumbing, and when this was made known at a meeting of St. Andrew's Branch of the Woman's Auxiliary, a visitor from Philadelphia at once gave the \$50.00 which was supposed to be all that was needed. However, later it was discovered that some extra fixtures were needed which would cost about \$50.000 more. Towards this sum the Junior Auxiliary of the Priory have given \$10.00 and other gifts are expected.

Miss Caldwell is delighted at what has been done and the report, as we write, is that the house is nearly finished. The Junior Auxiliary of the Cathedral has undertaken to supply some of the needed linen for the furnishing of the house.

This is another step forward for our work in Lahaina, and all concerned feel very thankful to all who have rendered help.

◆◆◆◆◆ TO PAY THE DEBT AT LAHA-INA.

Notices have been sent to the members of the Woman's Auxiliary connected with several branches asking

them to give their Lenten self-denial offering towards the debt remaining on the parsonage at Lahaina.

The parsonage was built at a time when it was imperative to have a house. The Rev. Mr. Kroll and family were living on the stage and dressing rooms of the Parish Hall. On the representation of the Bishop the District Branch of the Woman's Auxiliary helped materially towards the building and he became responsible for the interest on the debt which was originally \$1500.00. This has been reduced from time to time until it now amounts to \$830.00. At the last annual meeting of the Woman's Aux-

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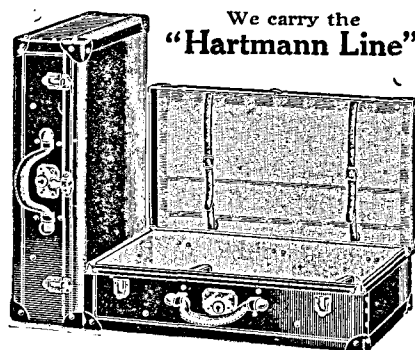
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liaries of the Islands, the Bishop brought the matter of the payment of the debt before the different branches. The result has been that the debt has been reduced, and the desire now is to pay as much of the balance as is possible.



ST. AUGUSTINE'S, KOHALA.

Every effort has been made at St. Augustine's, Kohala, to give the services a Lenten tone. In addition to the long list of services on each Sunday with Koreans, children of different nationalities and the English-speaking congregation, the Rev. Mr. Merrill is delivering a series of lectures illustrated by lantern slides, upon Italy. This will include one lecture, "The Eternal City: Rome Ancient and Modern."



CHURCH OF THE GOOD SHEPHERD, WAILUKU.

In reply to your letter received on Saturday morning, I would say: The Lenten services, in the Church of the Good Shepherd are as follows: Morning prayers, daily, at 7 o'clock. Evening prayers, on Wednesday evenings, at 7:30, and on Friday evenings, at 7:00. At the Wednesday evening service a brief address emphasizing the aim and purpose of the Lenten season is given. On Friday afternoon, at 3 o'clock, a Young Peoples' service is held, the aim of which is to win the young people of the congregation to "a knowledge of the Truth, as it is in Jesus." In addition, effort is being put forth to bring such of the young people as can be brought into membership in a Communicants' class.

In addition to the services in the Church I am planning a service at least one evening a week in an outlying district. Two such services were held last week, one in Haiku, a mile or more above the center, for Koreans, at whose request the service was held, on Tuesday evening, and at which more than forty persons were in attendance, not quite all Koreans. The second service was held in the High School, at Hamakuapoko, on Thursday evening. The service was one, largely, of Church communicants living in the district. Tomorrow I go to Haiku again, this time for a service for our own communicants.

Our constituency is limited, and very scattered, and is to be reached in many instances, only by a personal ministry to the individual.

J. CHARLES VILLIERS.

LENT IN HAMAKUA.

It is a difficult matter to hold week-day services in Hamakua. Our people are scattered, our thoroughfares not lighted, and besides this, the toil and tire of the day lays so heavy a toll on the energies of our men, that regular week-day evening services are out of the question. We do, however, emphasize Ash Wednesday and Holy Week. On Ash Wednesday we had a celebration of the Holy Communion at 9 a. m. During the Sundays of Lent we have taken up as the topic of our addresses the life of our Blessed Lord immediately preceding Easter.

It is nevertheless very refreshing to notice, that though we cannot have daily services, yet, the spirit of Lent is perceptibly felt in the community by the absence of the usual social amusements.

We hope sincerely that this spirit may grow and blossom next year into, at least, bi-weekly services throughout the Lenten season.

Baptism.

Ursenio Andres Bahadores, born Jan. 24, 1914; male; baptized March 5, 1914.



The Parsonage, Hilo Hawaii,

Feb. 17th, 1914.

Right Rev. and dear Bishop:—I am glad to inform you that Mr. J. E. Baird gave us \$50.00 for our parsonage debt and that reduces it to \$855.00 and so it goes down slowly and surely.

We enjoyed the Bairds' visit immensely, they were charming company and I suppose they have told you all about it.

I have made arrangements for Wednesday night services during Lent, with addresses by the following: Mr. H. Gooding Field, Mr. W. H. Beers, Hon. Judge Parsons, Dr. Sexton and the Rev. George Laughton. The general subject will be, "Vital Subjects of Every-day Life." Specialized as "Civic Righteousness," "Vital Facts," "Righteousness Exalteth a Nation," "Every-day Life and Law," "Every-day Life and Health," "Vital Ideals."

The three-hour's devotion will be held on Good Friday as usual.

I am pleased to state that gifts (mostly memorial) of Glacier for all the church windows have been received and we hope to have all in by Easter. Dr. George Huddy, Mrs. M. A. Hill, Mrs. P. Phillips, Mrs. W. D. Stone, Mr. and Mrs. H. Gooding Field are the donors, and Mr. F. J. Williams, Olaa.

W. H. FENTON-SMITH.

CHRIST CHURCH, KONA.

My dear Bishop:—You know enough of the conditions in Kona to understand why the multiplication of services would be a mistake. The difficulty here is, of course, that of the great distances between the people except by urging a more regular attendance at the Sunday and week-day services. I see no way of further reaching the people during Lent. I have found so far, that our Friday attendance during Lent has been good. I have a Confirmation instruction Wednesday afternoon at present only one attendant whom I hope to present for Confirmation later on. I held service at Puuwaawaa, 32 miles from here, last month. We had 23 persons present, and some time during Lent I expect to hold service at Huehue, which is 20 miles off. By this we reach people who cannot often get to service.

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ST. PAUL'S CHINESE CHURCH,
KOHALA.

Lent is again here and we hope that the services at St. Paul's will be well attended.

There will be a short service on every Wednesday evening during Lent and I hope that the people will attend regularly and try to be nearer to God during these Forty Days.

Very few of the people live in the neighborhood of the Church and as they are all hard working it is very hard to expect good attendance on the week day service.

On Ash Wednesday, at 1 o'clock, a service was held, to which a number of people attended, the majority of whom were children. The Litany was read and it was most encouraging to hear how well the children took up the response and sang the Lenten hymns.

FROM OUR KOREAN STUDENT
FOR HOLY ORDERS.

My dear Bishop:—I have arrived here safely and met some of Honolulu Korean people at the wharf. They are the members of our Church. They told me that they have never been in the Church for a number of years. The reason was they did not know where our Church is. There are about 50 Korean men, 7 children and about 10 or more women at San Francisco. Nearly all of them belong to the Korean South M. E. Church. Last Wednesday I had been invited at the S. M. E. Church. I gave them a talk. There was a good attendance at the

Church. I am in the hotel and want to have a good rest before I start to school work. I think I will go to the Bishop School some time next week.

Last Wednesday morning I went to the Bishop's office and I met the Bishop and two ladies. They received me with kindness.

I thank you ever so much for your assistance and for your kindness.

I long to see you. I am, sir,

Faithfully yours,

JOHN PAK.

LETTER FROM THE REV. SHIM
YIN CHIN.

(Translation)

Tokyo, Japan,

Feb. 14th, 1914.

My dear Bishop:—I trust you have received my last two letters, which tells our present condition. And today Dr. Teusler gave us much encouragement. He said that their eyes have greatly improved.

I judge the way he treated the eyes and think that the perfect cure will not before long. He used to apply the eyes with blue stone daily and then dropped with blue stone water only. He is now using different kind of eye drops.

Tokyo is still very cold, on the 8th of this month we had a heavy snow fall, it continued for 24 hours, and transformed this place into a silvery city. It was a wonderful sight.

I found the Chinese students all have strong religious inclination. And I prayed unto God that He will graciously open their eyes to the true religion.

My wife and daughters join with me wishing you good health and success in God's work.

Respectfully yours,

SHIM YIN CHIN.

ANOTHER.

(Translation.)

Tokyo, Japan,

Feb. 5th, 1914.

My dear Bishop:—

After giving a financial statement Mr. Shim says:

The girl's eyes improved very much since the treatment began, but the doctor still can't say when it will be wholly cured. The doctor is doing all what he can to shorten the days of the hospital treatment.

Every Sunday we attended the service at Trinity Church, this is a white man's church; she has seven priests and one

deacon, most of them are visitors. Since January the 4th till Feb. 1st we have made two communions. In week days and in the forenoon we stay at hospital. Here are many Chinese students, who connected with the Y. M. C. A. who have but little religious knowledge, we came together very often, and I have tried to give them some information in regard to the faith and work. The climate still very cold, every morning we have frost. My wife and two daughters send their kindest regard to you and Mrs. Restarick.

I am,

Obediently yours,

SHIM YIN CHIN.

LETTER FROM ONE OF OUR ST.
PETER'S CHINESE STUDENTS
FOR HOLY ORDERS.

Boone University,

Wuchang, China,

Feb. 9, 1914.

My dear Bishop:—The weather has been splendid this year and to my surprise there has not been any snow fall nor rain.

Our college closed some time ago and it will open again next Friday, and I will be in the second year in the Theological School.

The progress in the city of Wuchang as I have noticed, oil lamps have given way to electric lights, bad roads have been repaired, sedan chairs are diminished and carriages are flourishing, etc.

The campus of Boone has recently been extended and the new piece of ground is bought for the purpose of building a hall for the college students.

With best wishes to Mrs. Restarick and accept same for yourself.

Faithfully yours,

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FROM ONE OF OUR CATECHISTS.

Dear Sir, the Bishop:—Pray pardon me my long negligence to write to you. You will be take pleasure with here is several new members who have been baptized and to abiding for the confirmation of you.

We shall waiting with pleasure that you are coming.

When may I have my salary of this month? If you may please send to me at once.

Yours spiritual son,



PERSONAL.

Among the many Church people who have been visiting Honolulu during the past month, have been Mr. and Mrs. J. T. Goss, of Pasadena, California. Mrs. Goss is the granddaughter of the Rev. C. W. Leffingwell, D. D., the founder and owner of St. Mary's School for Girls, at Knoxville, Illinois. When the Bishop arrived here in 1902 he found Miss Hortense Leffingwell and Miss Howard, the principal of St. Mary's, visiting Honolulu. Miss Leffingwell offered her services to the Bishop and taught for some time at the Priory.

When the new Priory was built, St. Mary's School furnished the dormitory for the small children. Later Dr. and Mrs. Leffingwell visited Honolulu and furnished a room containing four beds in remembrance of his daughter's former residence at the school.

Mr. and Mrs. Goss were on their wedding tour and sailed for Japan on the Mongolia, March 11th.

Among the Churchmen who called on the Bishop, was Mr. C. H. Richardson. This gentleman came out on the Matsonia from Newport News, and has made two trips to Honolulu. Mr. Richardson and his family are Church people connected with the large parish at Newport News, at which place Mr. Richardson has been connected with the ship building company for many years. Mr. Richardson knew Chaplain Scott when the latter was at Fortress Monroe and was delighted to meet him again in Honolulu.

From Victoria, B. C., we have had a number of Church people visiting Honolulu. Among these are Dr. Turner and his daughter and Miss Caroline Mackleen. They have shown their interest in the Church in many ways, especially in regular attendance at all the services.

Mr. and Mrs. A. C. Bartlett brought the Bishop letters from Mr. Robert B.

Gregory, of Chicago. Mr. and Mrs. Gregory have been in Honolulu twice, on one occasion they were accompanied by Miss Bartlett. Mrs. Gregory gave to the Priory the Honor Badges which the girls who earn them wear.

Among the passengers who left on the Matsonia were Dr. and Mrs. Justin E. Emerson, whose visit to the Islands we have mentioned before. In their charge there sailed Miss Irene Davison, whose guardian until she reached eighteen years of age, was Bishop Restarick. Miss Davison goes to San Francisco to enter St. Luke's Hospital as a probationer in the training school for nurses. Since graduating at the Priory she has been studying at the College of Hawaii where she did exceptionally good work. Last year when Dr. Harry Sherman of St. Luke's Hospital was here, he encouraged Miss Davison in her desire to train as a nurse. She makes the sixth girl from St. Andrew's Priory to go to California to enter upon such training. Four are graduate nurses and one, Miss Kilani Wilcox, is at present at St. Luke's Hospital, with its splendid new buildings which cost \$500,000.00. Miss Davison is a daughter of the late Dr. Chas. E. Davison who was born in Detroit and after studying in Heidelberg, Germany, graduated at the College of Physicians and Surgeons, New York. After leaving the Priory Miss Davison resided at the Cluett House.



PROPORTIONATE GIVING!!

A Pacific Coast rector publishes this as a *bona fide* account of a week's expenditure by a woman of his congregation. It is eloquent, surely:

Received on income account....	\$ 40.00
Received allowance for week	
from Jack	60.00
Total	\$100.00

Deposited for house expenses....	\$ 45.00
Paid dressmaker on account....	10.00
Paid Hat Shop on account.....	10.00
Lace for green dress.....	3.75
Pair party slippers.....	6.00
Silk stockings	7.00
Taxicab and return.....	1.85
Tip to chauffeur.....	.25
Luncheon at Emerson, with	
Mrs. D.	2.75
Theatre	3.00
Two boxes chocolates.....	1.60
Manicure and supplies	1.20
Picture shows30
Carfare60
One box face powder.....	.75
Sundries	2.35

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 Unaccounted for 2.40

Cash in purse.....\$.85



A WOMAN'S SELF-CONTROL.

An Englishman traveling through Ceylon describes in the London Telegraph a startling experience that befell his hostess at a dinner in Trincomalee.

The dinner was excellent, but when it was about half-over I was startled by hearing my hostess tell the native servant to place a bowl of milk on a deerskin near her chair.

Although she spoke as calmly as if giving an ordinary order, I knew at once that there was a snake somewhere in the room, for these creatures prefer milk to anything else. As a hasty movement might have meant certain death, we all sat like statues; but for all that, our eyes were inspecting every nook and corner of the room. However, it was not until the milk was placed on the deerskin that the snake appeared. And then, to our amazement, a large cobra uncoiled itself from my hostess's ankle and glided toward the bowl, where, of course, it was immediately killed.

Imagine the nerve of the woman, although she fainted when the snake lay dead on the floor. How many could have remained motionless under such circumstances?



We want to fight meannesses. Nothing so surely weakens personality, and so destroys fidelity as to act a mean part toward another or toward a worthy cause. It is meanness that kills genuine love. It is narrowness that kills enthusiasm. It is the entertaining of a cramped judgment that destroys hope. And when these are gone, one after the other, the power of fidelity ceases, and man has lost his crown. The whole thing is inevitable. The picking, complaining, grumpy critical creature can no more be faithful than water can run up hill. The early good has all been frozen out. The genuine cheer has dried up like a stream in the desert. The only chance lies in a new birth, which shall be such a revolution that nothing of the old shall be left. Oh, let the big cheeriness of health and joy come to the front when you are tempted to be mean, and little, and contemptible, and fight for mastery! Think how good God is, how full of beauty His world is, how fine it is to live, and work, and grow, and how much can be done even in a short life to send glory down

the ages—and then see how Fidelity leaps to the front, how Loyalty sings its triumphant song, how the early promise becomes the later fulfilment. The bigger a man's character, the nobler will be his treatment of others, and the richer his trust in God.—*Sunshine on Life's Way*, by Rev. Dr. Floyd W. Tomkins.



A SCHOOL BOY AND UNITED STATES HISTORY.

The other day we engaged a young Portuguese bootblack and while he was occupied in cleaning our shoes, we entered into conversation with him. He stated he was in the fifth grade in school. Remembering Judge Whitney's recital of his questioning of a Hawaiian boy, and asking him who Roosevelt was, and his reply, "I no see," we engaged the boy in conversation. We asked him whether the United States was a Kingdom and had a king over it, or what. He said he did not know. On the suggestion that there might be an emperor, he said he thought there was, and being asked where the Emperor lived, he said, "New York." It being near Lincoln's birthday we asked the boy who Lincoln was. He stated that he was an honest boy. The questions proceeded like this: "What did Lincoln do?" Answer: "He chopped wood." "What did he do when he grew up?" "He read books and wrote." Several other questions were asked which showed that he knew nothing further. He appeared to be quite a bright little boy and was quite knowing about the affairs of the street, and so we thought we would ask him about Washington. "Did you ever hear of George Washington?" Answer: "Yes." "What did Washington do?" Answer: "He made war." Question: "With whom did he make war?" No answer. "Was it with the Germans or the French or the Mexicans or English?" Answer: "With the Germans and French." Question: "Is Washington living or dead?" "He is alive." "What does he do?" "He make war." "Where does he live?" "In

Washington City." "Who is the head man of these Islands?" "Wilson." "Where does he live?" "New York." "Do you know the American flag?" "Yes." "Where is America?" No answer. "Is it North, South, East or West from Honolulu?" "It's West." "Is it a large country or a small country?" "It's a small country."

These questions and answers are as asked and given verbatim. The boy is in the fifth grade of the Public Schools of this Territory, and you may take many

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ordinary boys of the streets of his age and the answers will be about as intelligent. This shows the difficulty which the Public Schools has to face here, in view of the fact that this boy will be a voter within a few years. His parents probably take no newspapers in the English language, and his reading is confined to school text books.

The above incident shows also that something more is necessary than for children to be arranged in order and taught to salute the flag, which ceremony we never see in these Islands without feeling rather uncertain whether it is of any value in view of conditions, and of the fact that a large number of Orientals can not understand what the sentiment expressed means.

It shows also that, to our mind in these Islands, there are two things paramount in the instruction of our youths. The first is that all the time possible be given to the study of the English language, and secondly that they be taught at least the rudimentary principles underlying the government of the United States. We know that this is attempted, but we believe the time given to other things, nature study, manual training, etc., would be given with greater usefulness to the subjects which we first named. We are not condemning in wholesale way, anyone or any schools, but it is a fact that the ordinary boy of the street who will soon be a voter, is often ignorant of the most necessary things which will make for intelligent citizenship.

◆◆◆◆◆
SOME HUMOR.

Firing High.—Bishop Boyd Carpenter, as reported in the London *Times*:

"Instead of saying to the children, 'You shall not do this or that,' they should say, 'You should keep the whole of that great organism which God has put into you care, with its delicate forces, physical, moral, and intellectual, in such a state of healthful activity that they shall be combined in your own individuality in such sort as to be real powers for good through the whole length of your days.'"

Harold (continuing to pull the cat's tail)—"What did you say, mother?" (She says it again.)—Punch.

◆◆◆◆◆
CURIOUS ERRORS.

We are used to secular papers getting mixed on ecclesiastical terms, but we are surprised in a Parish paper sent to us to read that a certain boy is "the crucifier." We read some time ago a description of the same Church officer

as "the crucifier." In the same Parish paper we read that "A. B. is the Bishop of the Diocese and C. D. the 'Archbishop.'" Now it so happens that C. D. was formerly the "Archdeacon" of the Diocese and when he was made "Suffragen Bishop" the word deacon was changed in the standing form, but the word "Arch" was allowed to remain.

Not long ago we read that before the sermon began a young man came in "and mounting the altar lighted the candles." We suppose this came from the fact that the rostrum, or place where the minister speaks in the places of worship of some people are sometimes called altars, but it seems curious to one who knows ecclesiastical terms and usages.



Only One Doubt.—Briggs—"Rogers claims to be an agnostic, doesn't he?"

Griggs—"Only as to religion; as to everything else he knows it all."—Boston Transcript.

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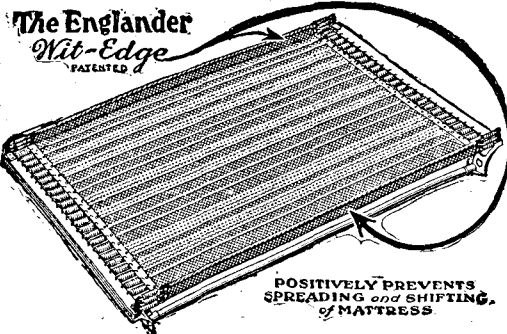
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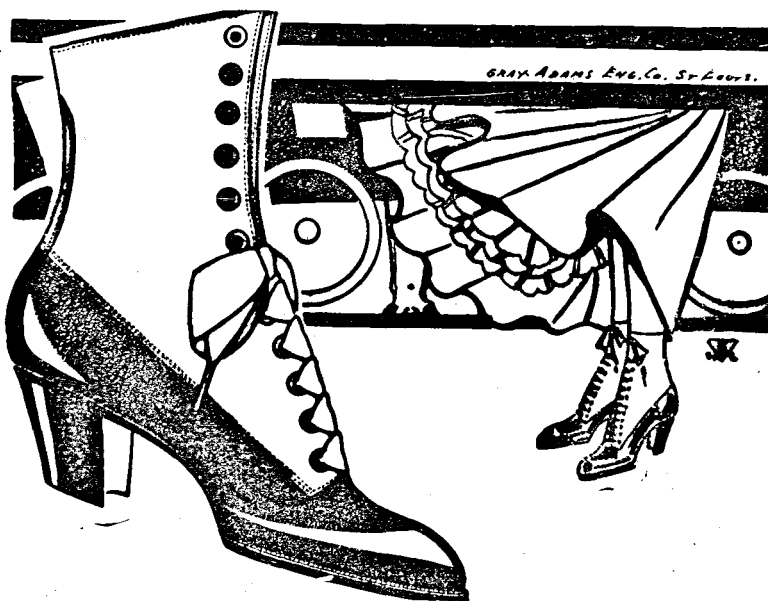
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