

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. VII

HONOLULU, T. H., SEPTEMBER, 1914

No. 13

*"Remember not our sin's dark stain;
Give peace, O God, give peace again"*

J. A. McIntosh

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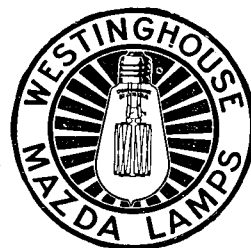
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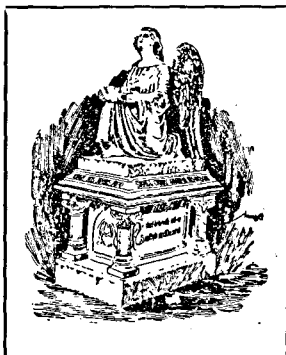
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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VII

HONOLULU, T. H., SEPTEMBER, 1914

No. 13

The President's Call to Prayer.

"By the President of the United States of America.

"A proclamation.

"Whereas, great nations of the world have taken up arms against one another and war now draws millions of men into battle whom the counsel of statesmen have not been able to save from the terrible sacrifice;

"And, whereas, in this, as in all things, it is our privilege and duty to seek counsel and succor of Almighty God, humbling ourselves before Him, confessing our weakness and our lack of any wisdom equal to these things;

"And, whereas, it is the especial wish and longing of the people of the United States, in prayer and counsel and all friendliness, to serve the cause of peace;

"Therefore, I, Woodrow Wilson, President of the United States of America, do designate Sunday, the 4th day of October next, a day of prayer and supplication, and do request all God-fearing persons to repair on that day to their places of worship, there to unite their petitions to Almighty God, that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our willfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 8th day of September, in the year of our Lord, 1914, and of the independence of the United States of America, 139th.

"WOODROW WILSON.

"By the President:

"WILLIAM JENNINGS BRYAN,
"Secretary of State."

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

SEPTEMBER, : : : 1914

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

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to Rev. W. E. Potwine, St. Elizabeth's Church, Honolulu, T.H.

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CALENDAR.

September 27—16th Sunday after Trinity.
“ 29—St. Michael and All Angels.
October 4—17th Sunday after Trinity.
“ 11—18th Sunday after Trinity.
“ 18—19th Sunday after Trinity and
St. Luke's Day.
“ 25—20th Sunday after Trinity.

CONCERNING RENEWALS.

With this issue of the Chronicle the business manager desires to remind its readers and supporters that subscriptions for the coming year are now due and payable; that the printer has the same old-fashioned idea that he ought to be paid for his work when it is done, and that pending our efforts to bring him to a more reasonable frame of mind we shall be obliged to look to our subscribers to come to our aid, by sending in their subscriptions promptly. If it is more convenient to do so the amount may be handed to clergymen in the city. The official receipt will be sent later.



THE WAR.

The article which appeared in the Hawaiian Church Chronicle last month under this heading, elicited comment from many people. The editor had intended that the article should be wide, comprehensive and without national bias. We still believe that if the article was read as a whole it would be seen to be of this character. If you take any book and read sentences or paragraphs apart from their connection with the whole you will always arouse controversy and opposition.

A dear friend of the editor's, who has again and again stood by him, in positions which he has taken for the community at large, considered that the article was out of place in a Church paper and that its spirit was not conducive to peace. The editor of the Hawaiian Church Chronicle wrote a letter address-

ed to a daily paper in which he stated that if anyone's feelings were hurt by anything which he had said, he apologized because he had no intention of advocating the position of any nation or ruler.

He furthermore mentioned the fact that he was the Bishop of the American Episcopal Church in the Hawaiian Islands, the Church of Washington, Franklin, Morris, Jay, Livingston, Chief Justice Marshall and hundreds of others intimately associated with the founding of this Republic. He mentioned this fact because on some plantations this American Episcopal Church has been said to be "English," and subscriptions have been withheld because of this.

If a Church is to be judged as American by reason of the prominent men connected with it, this Church of ours is entitled to the name. Not only Washington and Madison and Jefferson and other presidents, but Daniel Webster and Henry Clay, five of the War Cabinet of Lincoln, and thousands of the greatest Americans in every generation have been loyal and devoted sons of the American Episcopal Church. It seems peculiar that here in the Hawaiian Islands because the fostering care of the English Church was exercised before annexation that in the minds of some this Church should still be thought to be English. As a matter of fact, its Clergy, with few exceptions, are American citizens of long standing and some of them belong to old Colonial stock. This Church in the Islands is cosmopolitan and Catholic and has in it not only Americans of the early period of Virginia and Massachusetts, but English, Irish, Scotch, Norwegian, Swedes, Danes, Germans, Russians, and many other people from the ends of the earth.

A Church which uses the word Catholic in every service, is not national or narrow, and we who in this center of the Pacific have large numbers of Chinese, Japanese, Koreans, and other Oriental and Occidental members, and who have a relationship with this branch of the Catholic Church in every country of the world, must not be misunderstood or supposed to be the representative of any country or people. The Bishop is an American Bishop and of over 100 Bishops of the American Episcopal Church, probably not two were born in British territory. The Methodist Church was founded by John Wesley, an Englishman, at least it emanated from him, although he denounced those who separated from the old Mother Church. The Congregationalists came from England and the Presbyterians from Great Britain, as did the Baptists and other religious bodies, and we protest

against the assumption by many in these Islands that this portion of the Holy Catholic and Apostolic Church, commonly known as the American Episcopal Church, has any more to do with England than have other religious bodies.

Those who know the history of the American Episcopal Church are quite aware of the absolute refusal of its members, represented by Bishops and Priests and lay delegates, to acknowledge in any way, any intimation of even the influence of England in the policy of the American Episcopal Church. We mention the above because again and again in these Islands it is assumed by some to our disadvantage financially and otherwise that we are in some way associated with the English Church. We are so associated because the Church of England is a branch of the Holy Catholic Church, but there is absolutely no more legislative connection than there is between the Methodist Episcopal Church of the United States and the Wesleyan Methodists of England, or between the Presbyterian Church of the United States and the Presbyterian Church of Scotland. It is time that this is fully understood, for all over the Islands it is constantly heard to our disadvantage that money should be withheld from the support of our work because this is the Church of England.

At the same time let it be well understood that the old American families here have never in any way been influenced by such an idea, that these old missionary families, American to the core, and the religious and moral and business backbone of the Islands have fully understood that the American Episcopal Church stands exactly upon the same footing in relation to older countries as any other religious body. We call ourselves Churchmen because that is a historic term. It is in the literature of the English-speaking race and in our ordinary newspapers and magazines we speak of ourselves as American Churchmen and this Church of ours as the American Church. But we use these terms, not to boast or brag or to assert any claim of pre-eminence or exclusiveness, but because we believe in the unity of the Church of Jesus Christ and hope that as American Churchmen we may advance that cause on the old lines of a simple faith of Apostolic order and of a common worship.

The ideas for which we have stood are winning out. This Church grows, and nowhere does it grow so rapidly as in old American communities in the Eastern States, where intelligence and culture prevail. We are not boasting in this matter, but if we were to give a list of

the descendants of the old Missionary families of Hawaii who have become communicants of this American Episcopal Church, it would astound a great many. There are some old Missionary families who have eight or ten representatives in our congregations on these Islands, and most of them believe that this Church should be called the American Catholic Church because of its position, its history, its faith, and its purpose.

When we started to write this article we did not intend that it should be long, but from all parts of the field and from every one of our workers we constantly hear objections made to our work because it is English and the facts ought to be known that this Church of ours is Catholic and cosmopolitan and devoted to the Nation in which it finds its work. It keeps out of politics because it believes that policy is a matter which must be left to the individual reason and conscience; that there are very good men who differ radically in regard to the methods by which things should be accomplished. This Church has been denounced from every quarter because of its refusal to advocate political methods. During the Civil War a large number of people began to attend the American Episcopal Church because they did not hear politics in the pulpit. A minister is not a demi-god nor has he wisdom superior to his fellowmen, and while he should and must preach righteousness, the policy by which that righteousness should be enforced, must be the subject of dispute and disagreement.

Various religious bodies have often become political, but this is always ultimately to their hurt. It does not do to have a clerical party in any country, and therefore, while the Clergy of the Islands connected with this Church are again and again urged to declare their political principles as a Church, they have declined to do it because of the old traditions which leave decisions as to politics to the individual conscience.

That the method of this Church has commended itself to the people in these Islands is proved by its remarkable growth among all sorts and conditions of men since the American Episcopal Church took over the work of the English Mission twelve years ago. And

this success has not been because of any individual, but because the large number of American workers, men and women, have thrown into it their devotion, their experience and their loyal service.



WALTER G. SMITH.

The writer of this article first knew Walter G. Smith in 1887. He came to San Diego with some other men from Central New York and founded a Sunday paper. San Diego at that time was in the throes of a boom. Tents were erected on vacant lots and cots within them were rented at a dollar a night. No one has ever written fully of the wonderful conditions in Southern California at that time. There were brought together men from every quarter of the world, the keenest, brightest and most enterprising. Speculation was rife. A lot near which the writer lived was offered to him for \$400.00. Within 18 months it sold for \$40,000.00. Fortunately he was never led to speculate in real estate because his entire energies were directed towards the advancement of the Church.

Within a few years every Protestant minister in the city of San Diego was compelled to leave the town because of debts contracted, by being involved in real estate deals. A good Baptist deacon told the writer that Father Ubach, (the Father Gaspara of Helen Hunt Jackson's "Ramona,") and the one addressed, were the only ministers who were not obliged to leave San Diego on account of real estate speculation. We do not take to ourselves any credit in this regard, for we never had any temptations. We were so busy in building up the Church that it never occurred to us that we might make money for ourselves, and when the crash came and men of all kinds went to pieces, we were very thankful that we had never been tempted to enter into speculations.

We have mentioned the above facts because Walter G. Smith came to California at this period. It was a time when, in seven weeks, we buried seven murdered men from St. Paul's Church. One of these was named Craven, the son of Captain Craven, who was blown up in entering the Mobile Harbor at the

command of Farragut. Craven and the pilot were in the turret, and when the mine was struck they both rushed for the ladder. Craven said, "After you, pilot," and the pilot escaped and Craven was drowned.

Walter G. Smith started a paper at the lower end of Fifth street, and we remember well his brother, Ben Smith, telling us how he looked out of a back window and saw a man being rolled in the dirt and how he thought it was a game of some kind until he was called as a witness to testify against the men who had "rolled" a drunken man and gone through his pockets.

Ben Smith, the brother of Walter G. Smith, was a fine man. He unfortunately contracted typhoid fever, which ravaged San Diego at that time, and later died from its after effects. The illness of his brother brought Walter G. Smith and the writer into close contact. Before Ben Smith died the father and

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mother came out from Sherburne, New York, and were there some time. Ben Smith was a gentle, kindly man, and after all these years we remember him with affection and interest. He went into the mountains of Southern California and there married a young woman on a cattle ranch.

Mention has been made in the daily papers of Walter G. Smith's connection with a scheme for the taking over of Lower California and its annexation to the United States. The writer is familiar with the details of this matter. It was arranged that Walter G. Smith was to be Governor of the Republic, which was to be proclaimed at Ensenada. A reporter of the San Diego Union gave the whole matter away and Mr. Smith took to the mountains in order that he might not be arrested by the United States authorities for offenses known as "filibustering." The writer often urged Mr. Smith to give an account of his connection with this proposed expedition and he stated on one occasion that he had arranged to write the matter up.

Mrs. W. G. Smith was a communicant of St. Paul's Parish in San Diego and later when she removed to Coronado, of Christ Church Parish, but the intimacy and friendship of the family was kept up.

In San Diego Walter G. Smith was as fearless a writer as he was in Honolulu. He was not always wise or tactful, but he was brilliant in a remarkable degree. Some of the best newspaper articles which the writer ever read, were written by him.

In 1887, when first coming to San Diego, he wrote an article to a Tompkins County, New York, paper. In this he lampooned San Diego society and this was quoted against him for many years. There was a Captain MacDonald who ran the ferry boat from San Diego to Coronado, and in one of the articles to the Tompkins County paper, Walter G. Smith ridiculed this man. In telling the writer of the consequence of this article of ridicule, Mr. Smith on two occasions in the Advertiser editorial office told the sequel. He said that Captain MacDonald came to the office of the San Diego Sun and demanded the name of the person

who had written this Tompkins County letter. When Mr. Smith went to the office they told him that a man had been there with blood in his eye and was coming back to get him. Mr. Smith told them to whistle up the tube when Captain MacDonald appeared and he would be ready for him. After awhile he came and Walter G. Smith, taking a revolver from his drawer, placed it under a newspaper and kept his hand upon it. The irate captain appeared before long and in stentorian voice demanded whether Mr. Smith had written the article making him a subject of ridicule. Upon his acknowledging the authorship, Captain MacDonald arose and in wrathful indignation shook his finger at Walter G. Smith and said, "Do you know what I will do?" At which Mr. Smith grabbed his revolver under the paper with some fearfulness of what was going to be done. "Do you know what I will do?" said the captain. And Mr. Smith looked him in the eye and said, "No," while he held on carefully to the revolver. The captain arising in his wrath and gesticulating wildly said, "I'll stop my paper."

Very often the writer would spend a half an hour in the editorial rooms of the Advertiser because Mr. Smith would talk to him about his wife and his children and the intimacy was a real and deep one. When Mrs. Smith died, Mr. Smith tried to communicate with the writer, who was then on the mainland, that he might officiate at her burial, but it was impossible. Later than this Mr. Smith's mother, then over 70 years of age, was confirmed by the Bishop of Central New York, and she sent for the work here a generous gift as a thank offering for the event. Up to this time she had been a Congregationalist.

Mr. Smith was one of the best speakers we ever heard. He delivered a Fourth of July address in the Opera House of San Diego, which astonished everyone who did not know him. He delivered several addresses in Honolulu, which showed him to be a master of the English language and a thoughtful and brilliant man. He was not outwardly an adherent to the Church, but he was a

man of deep religious convictions and frequently spoke of his faith, to the writer. He was a man who did his work fearlessly. When we first came to Honolulu he was attacking certain men with brilliant and almost cruel vituperation. We did not sympathize with him in his language or methods because he

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seemed to hound men to their destruction. That was his way. He feared neither personal nor any other violence. He was a brave, conscientious, and able man and the press in the United States needs men of his caliber and his courage. We have known instances when he would not stand with the policies of the paper with which he was connected and when he refused to allow his name to be printed as editor of a paper when articles were written with which he could not agree.

Walter G. Smith was a good friend of the Bishop of Honolulu. He stood by him in the early days of his Episcopate and attacked anyone viciously who seemed to be opposed to him. Again and again he wrote commendatory articles about his work and when he disagreed with the Bishop and the Bishop even attacked his policies, he was always kindly and considerate. Walter G. Smith and the Bishop of Honolulu were friends. In many ways he was a great man and would have made his mark in any position in life. For many years he fought against diabetes. For years and years he suffered from insomnia and perhaps no one knew better than the writer how he struggled and fought against a deadly disease.

In what has been written we wish to pay a tribute to Walter G. Smith as an honest, fearless, righteous man, who stood always for the best and the truest and was the friend of everyone who strove to do the right thing for the community and the nation. He was an American through and through and had the supremest contempt for all that tended to lower American life. There were many intimate and confidential conversations which we had in the Advertiser office between 10 and 11 p. m., which are too sacred to be made public, but which assured us of his indeviating belief in the right and the true, and his faith in the over-ruling Providence of God.

May he rest in peace and may light perpetual rest upon him. He was a faithful husband, a devoted father, a loyal friend and a brilliant newspaper man, and we pay this tribute to him with real affection and admiration.



THE CHINESE STUDENTS ALLIANCE.

We were very glad to grant the request of the Chinese Students' Alliance and give them the use of the Davies Memorial Hall on the evening of Monday, August 31st.

By eight o'clock the five hundred chairs in the hall were filled and through the evening many stood.

On the platform were the Bishop, Mr. W. S. Bowen, Miss Whiteman, C. K. Amona, Dr. Tsur and wife and others.

The presiding officer, Mrs. A. K. F. Yap, did her part with rare grace and dignity. The Bishop was called upon for an address and he said that no such gathering as that present could be held anywhere else in the world. The hundreds present could all understand English, though they could not understand each other in the Chinese tongue, some speaking Cantonese, some Hakka, others the Shanghai dialect and others the Mandarin.

The Bishop spoke of the influence of the Hawaiian-born Chinese and of the fact that sixty boys had gone from Honolulu to St. John's University, Shanghai, and to Boone University, Wuchang. He stated that 150 of our Christians had gone back in twelve years to China and that Archdeacon Thompson of Shanghai had told him that they were the best Christians they had.

There were in the audience one hundred and ten young men and women who were going to the United States to study. We had an opportunity to meet these at the close of the meeting during the time that ice cream and refreshments were served.

We found that of the fourteen young women all were Christians and of the ninety-six of the young men forty-four were Christians. We were most grateful to learn that of these thirty were from St. John's College, Shanghai. Several of the young women to whom we showed the Cathedral were Church girls and we especially noted one who was going to study medicine.

It was a most enjoyable evening and a remarkable experience which we greatly enjoyed. To look into five hundred faces of eager students of the Chinese race and to be able to speak to them in the English language was a rare experience. It all emphasized the fact that the Chinese are a wonderful people and that to help them put off the bands which have hampered their development is to have an occasion for rejoicing.

The leader of the student party, Dr. Tsur, is a St. John's College man. We were thankful to see what this Church is doing for the enlightenment of a mighty people.



POSSIBLE POSTPONEMENT OF SYNOD.

The information has just been brought from the Coast that there is a prospect of postponing the meeting of the Primary Synod of the Eighth Province, delegates to which were elected at the

last Convocation, until some later date than that first appointed in October.

Bishop Keator of Olympia, in whose Diocese the meeting was to be held, has learned that many prominent laymen in the various dioceses and districts included in the Province will be unable to leave their places of business at this critical time to attend the meeting if it is held now, and as it would be a great mistake to undertake to organize and proceed without these lay-delegates who will chiefly represent the Church in these wide fields it is quite likely that the time for holding the meeting will be set for some later date when attendance of the business men can be more surely relied on.

Official notice of any change will be communicated to the delegates from this District as soon as it is received here.



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small town and village community as it is of the vast territory of the United States. The American mind is eminently practical and measures values in terms of concrete returns, but while this characteristic has led to momentous advance in the business world and in the fields of science and politics, the achievement has been individual rather than social, and progress has been largely confined to certain classes but has not materially affected the masses of the people. What is needed is a realization of the principle that the welfare of all is the ultimate goal of the community, that our present waste of resources, whether they be human or material, is a direct handicap upon civilization and progress, and that our present industrial and business prosperity is far from yielding its full return either to the individual or to society.

The conservation of human resources, the increased efficiency of community life, community production and community development are still in the background of our national achievements. It is now universally conceded that human nature under proper conditions is capable of vastly greater efficiency, service and happiness than present conditions have ever made possible of attainment. Each locality presents its own special problem of human conservation and community efficiency. When the facts are known and the good is balanced against the bad, a consciousness of public responsibility is bound to result which will blast the way towards improvements of a constructive, far reaching and permanent character. This will result in a standard of human efficiency that will affect both production and its rewards in a manner that will create a community patriotism worthy of its brother, the national love of country and nation.

It has been demonstrated by repeated study that the type of government of a community not only reflects the citizenship of that community, but determines to a very considerable extent the number and solution of many of its social problems. The understanding of the organization and work of the local government is therefore a pre-requisite of efficient work in remedying existing conditions, and often in explaining civic apathy that is so dangerous to American democracy. It must always be borne in mind, however, that popular government, such as we possess, is not an end, but only the means of enabling people, under these conditions, to live together in communities, whether it be municipal, state or national, so as to secure to each individual and each class of individuals the greatest measure of happiness.

The character of the people is made up

by the character of the individuals that compose it. The truth is that the conscience of the crowd is never as sensitive, and never represents as high ideals, as the conscience of the individual, neither must we lose sight of the fact that we are all subject to the weakness of human nature that we have known for six thousand years. These weaknesses manifest themselves in elections as well as in other phases of individual duty, and the inertia of the majority of our citizens is never more conspicuously shown than in their neglect of public duties. In spite of this prevailing apathy, however, the atmosphere which surrounds public administration is gradually clearing, and the prizes of political preferment are slipping, slowly but surely, from the grip of spoilsman. The spirit of localism which jealously kept the public service a strictly home industry is now becoming undermined; neither is the doctrine of rotation in office now accepted as a matter of fact, nor the balloting upon public office considered a mere exercise.

If the sole ideal of civic righteousness rested with the desire to secure a low tax rate, or the economical performance of routine functions, merely honest government adopting business methods could achieve this purpose. But the new standards in city government must undertake a far wider scope of usefulness, and must include a multitude of now neglected governmental effort which every American community presents. To meet these demands, the individual members of the community must not only discharge services for efficiency, but they must equip themselves for leadership in coöperative effort to promote community welfare. By community welfare we mean personal and community healthfulness; equitable taxation for community benefits; purposive education; prevention of injury to persons and property; adequate housing at reasonable rents; clean, well-paved and lighted streets; efficient and adequate public utility service; abundant provision for recreation; publicity of facts regarding government program, acts and results, and numerous other equally important and allied subjects.

It cannot be disputed that everyone is expected to help himself and his family, but the idea that a man owes a duty to his community is a surprise to many of our most enlightened citizens. Even more unusual is the belief that communities like individuals owe a duty to themselves and the country which surrounds and supports them. No community can sustain a progressive program which does not sedulously check waste in every department of government, or which fails to demand in sewer cleaning, street sweeping and road building the same re-

gard for public welfare as it professes in health and educational work. Graft prices paid for materials used in street repairs, and loafing in street gangs and bookkeeping offices, do as much to obstruct health work and extension of welfare activities as does any bewildered mayor or corrupt Board of Supervisors. Wherever the progressive community spirit has been shown there has been brought to light huge deficits in the city's funds resulting not only exclusively from dishonesty, but from wretched accounting and slovenly administration. To be progressively efficient, municipal service must be based upon a complete and continuing understanding of the special social and economic requirements of the community which it serves.

The awakening of the civic conscience has now extended to all branches of thought, but no more conclusive evidence can be obtained than the awakening, on all sides, of religious people to their social responsibilities. So far reaching has this new order of things become that matters which have long since been considered beyond the pale of popular discussion have been debated, with a sincere determination to right these existing community evils. Earnest attention has been directed towards such matters as the condition of child labor; the safety of

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working people from fire; the hours of women's work in factories and stores; the restriction of working hours of women, not only for the women themselves, but for the coming generation, and many kindred subjects. These activities should suggest to us here the line of practical and effective work which can be prosecuted, and indicate the ways in which individual churches of all denominations can deal directly with social conditions.

The underlying principle, if I may be permitted to so name it, of civic righteousness must be founded on the spirit of Christianity. What finer illustration of this spirit can we have than that which prevails in our basis Law—the Constitution of the United States. Christianity is the only religion known to our American law. Our marriage laws are based on its teaching. Our usury laws are peculiarly Christian. Our doctrine of charities is Christian. Our public institutions, providing for the care of the deaf, dumb, feeble-minded, and insane, and our reformatory institutions are Christian. No other religion ever enacted laws for the care, education and elevation of these classes. Our doctrines concerning the guardianship of infants are Christian. We have no union of church with our government, but we unite religion—the Christian religion—with the state. The proper administration of justice depends very largely upon the binding sense of obligation to the Supreme Being in the minds of witnesses and jurors. We exempt from taxation churches and church property used for religious purposes, and thus indirectly help support the church out of the public treasury. The constitution does not define the word "religion," but it is evident, from our customs and laws, that the

Christian religion is the religion of the land.

Recognizing, therefore, that the uplift of society—and by this term we mean all phases of community life which tend towards the betterment of our social and spiritual natures—must be founded on the loftiest ideals, it necessarily follows that the awakening of the civic conscience must extend to the better manhood of our community. It will be found that such a coöperation of enlightened thought, stimulated into action, will ensure for our Islands a future far greater than the past, so that our pride will grow with achievement, and so that in our Mid-Pacific home we will be in the vanguard of progress. Then, and only then, will we be fulfilling the promise of far greater things in the future.

H. GOODING FIELD.

Hilo, T. H., February 26th, 1914.



IOLANI SCHOOL.

Iolani School opened on Monday, Sept. 14th, with one of the largest enrollments in the history of the institution. This is a source of encouragement to those actively engaged as all worked very hard during the past year to give the boys a thorough training in every branch. That this has been appreciated is evident from the large number of last year's pupils who returned and the enthusiastic school spirit they have shown in bringing new boys to Iolani. All of last year's Masters are with us, and besides there is added to the staff Mr. McCracken, Miss Emerson, Miss Miller, and Mrs. Searles. The addition of the first two years' High School Course to the curriculum made it necessary to increase our staff of teachers.

The following is the enrollment: Freshmen and Sophomore, 37; Seventh and Eighth, 55; Fifth and Sixth, 55; Fourth, 21; First, Second and Third, 16; total, 184. The reason the first four grades are small is that all Chinese from the First to the Fifth grades are sent to St. Peter's School, and the Japanese, from the First to the Fourth, to Trinity School. These two educational institutions are Church Schools and we are glad to have them relieve Iolani in the lower grades as our accommodations are limited and we are anxious to branch out in the higher grades. It is planned to have a complete High School Course

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within the next two years and if we meet with the same success that we have had this year our quarters will have to be materially enlarged.

REV. LEOPOLD KROLL.



ST. MARK'S SCHOOL, KAPAHULU.

St. Mark's School found its accommodations and equipment inadequate for the number of children who applied for admission on Monday, Sept. 14th.

We had hoped to have a school building this year, but the erection of the worker's cottage took all the funds available. A few days ago we received a gift of \$250 from a friend, but we cannot begin to build until we have \$400 more in hand. Sixty children applied for admission but it is impossible to take care of these in the Church building. We cannot put desks in on account of the services on Sundays and Wednesdays, and the children have to sit at make-shift tables. It is a severe trial for Miss Miller to do school work under such conditions. We who have had experience in this kind of work know how important a day-school is in getting a hold on the children and parents.

In a previous number of the Church Chronicle the needs of St. Mark's Mission were enumerated. A school building is absolutely necessary where we can hold school sessions and general meetings, and where the visiting Palama nurse can have an office and dispensary.

No better opportunity can be offered for doing a far-reaching and effective work than this field. A few hundred dollars invested now will bring in results which money cannot measure.

St. Mark's Mission has passed beyond the experimental stage. Things are being done and activities and opportunities are numerous. We need a little help just now and our hope and prayer is that some one will feel a call from God to give to this struggling Mission.

Any sum, large or small, will be acceptable and may be sent to Bishop Resaratik or the Rev. Leopold Kroll.

ST. ANDREW'S PRIORY.

St. Andrew's Priory opened its doors on September 14th to its full quota of pupils. About eighty, the number for which the Priory was built, are now in the house, but the Priory has a way of stretching wide its sheltering arm whenever need occurs. It only means two or three more girls sleeping on the sheltered porch—by the way, a favorite place with all—when a little one or an older girl needs its care,

It is difficult, however—nay, impossible, to stretch the capacity of the school room and yet it is hard to turn away pupils, some with tears in their eyes.

This year the upper grades are especially full, a very natural growth, for these girls have been with us from the third and fourth grades or even longer.

Two girls from one of the Government schools applied for places in the eighth grade in September, 1913, only to be told that the Priory eighth grade was full. They left in tears. One of these girls applied again during the past week, but alas! the grade was already over full by promotions from the Priory seventh grade. Yesterday, the 16th, nine were declined for this same large grade.

Surely the Government ought to provide for these children. What becomes of the law requiring parents to send their children to school, when the Government does not provide ample room for all?

Private schools, which exist for a special purpose, the development of the threefold manhood and womanhood, for the education, the leading out of the powers of the mind, the body, and the spirit, with the best intention in the world, cannot accommodate all for whom the Government fails to provide.

The full attendance of the schools at the Cathedral Morning Prayer and Evensong is a pleasant and inspiring sight and the full chorus of fresh young voices delightful to hear, accompanied by the skillful hands at the new organ.

When Miss Emerson arrives, which will be, doubtless, in a few days, the Priory will have its full number of earnest and able teachers.

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The schools have missed the active presence of the Bishop in their opening week, but we hope that his earnest words of encouragement and council will not long be lacking.

MISS MARSH.

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ST. MARY'S.

The day school opened on the 14th inst. with 143 children enrolled. Many little ones had to be turned away for lack of room.

A kindergarten is greatly needed in Moiliili and we wish it were possible to have one at St. Mary's. The mothers are so desirous of having their children at the Mission that they probably would be willing to pay a little if they could have the advantage of a kindergarten. The cost of starting one would not be very large if a teacher were available.

The Sunday School attendance kept up remarkably well during the summer holidays.

The night school opened with about twenty-five men and boys and three women.

MISS VAN DEERLIN.

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TRINITY MISSION SCHOOL.

The day school at Trinity Mission, which Miss Schaeffer has so successfully carried on for the past year, has opened again this fall with an enrollment of 25 in two grades, the 1st and 2d. There are but two grades this year, the 3d having been sent to swell the roll of Iolani. It is confidently expected that there will be more applications later.

The night school began September 15th with an enrollment of 18 men and 3 women. The Mission is most fortunate in having the assistance this year of Deaconess Ethel E. Spencer, B. A., who has been assigned to this branch of the Church's work. Deaconess Spencer has the advantage of understanding and speaking the Japanese language fluently and her addition to the staff of workers in this Mission will greatly strengthen and promote its activities.

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ST. PETER'S SCHOOL.

St. Peter's school, under the principalship of Mrs. Pascoe, assisted by Mrs. Banks, opened again this fall in the rented quarters on Kukui street with a fair attendance. It is expected that with the completion of the school-room in the basement of the new Church on Emma street that the school will be moved thither. This will be much more satisfactory than the present arrangement as there will be a feeling that the school is at least in its own home, contiguous to the Cathedral close. Once established

there it is expected to secure more complete furnishings, with colored pictures of New Testament subjects which will materially help in the important work of presenting to pupils Gospel truth along with a knowledge of English.

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THE CLUETT MEMORIAL HOUSE.

It is deeply gratifying to know that this recent addition to the Church's equipment in this district is proving to be not only popular, but that it is demonstrating more and more its fulfillment of a positive need and its ability to take care of itself. It has been self-sustaining from the start, a fact due to the efficient and careful management of Mrs. Blue, the matron in charge. This year the House has opened the season with almost capacity patronage. With the exception of two single rooms not yet called for, the House is full, and the space at the dining tables is now at a premium.

The health of the household has been fine during the year, there being absolutely no case of sickness among the patrons, with one exception. The Church in the Islands has reason to be profoundly grateful for this ample provision for the needs of those who, as graduates from the Priory or as teachers in the schools, might otherwise do without the comforts of a home.

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CATHEDRAL REGISTER.

BAPTISMS.

Aug. 30th—William Murray Strachan, by Canon Ault.

Aug. 30th—Robert Christian Jenkins, by Canon Ault.

BURIALS.

Aug. 13th—Mary Elizabeth Naylor, by Canon Ault.

Aug. 13th—Philip Yin On, by Rev. L. Kroll.

MARRIAGES.

Aug. 2nd—Alexander L. Meruk and Mary L. Bortfeld, by the Bishop.

Aug. 18th—Frederick John Wilkinson and Della Wilkinson, by Canon Ault.

Aug. 19th—Alfred Thomas Wakefield and Mary Gertrude Smith, by Canon Ault.

Communion Alms \$ 23.00

Hawaiian Congregation (3 weeks) 69.50

General Offerings 681.38

\$773.88

Communions made during August.. 258

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ST. ELIZABETH'S.

Among the incidents of interest in the educational work undertaken in connection with parishes and missions in the

District is the coming and going of teachers. It is with unfeigned regret that we chronicle the fact of the retirement from the Mission of St. Elizabeth's of Miss Ann M. Mulheron to accept a higher position offered her at Kamehameha Schools. Miss Mulheron had endeared herself in every way to the members of the Mission and her loss was felt keenly. Miss Blewett of Spokane and Miss Cross of England, the latter a trained nurse of wide experience, have been added to the staff to supply the needs in that growing field. The Chronicle warmly welcomes these helpers, and bespeaks for them the personal interest and sympathy of those with whom they have cast in their lot for the promotion of the Church's uplifting work for mind and body.

The Rev. Canon Potwine returned on the 15th inst. from a very enjoyable and profitable summer holiday spent in Southern California. Mrs. Potwine and son have gone to Iowa, where they will spend the fall and winter with relatives, returning to the Islands after Christmas.

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REPORT FROM KIPAHULU, MAUI

Right Rev. Henry Restarick,
Bishop of Honolulu, Oahu.

Revd. Sir:—I have the honor to submit the First Quarterly Report of the Sunday School—May 3 to July 26, 1914—held under direction of my wife.

Total Sunday classes held..... 13
Scholars on roll (boys, 31; girls, 20). 51

The attendance has fallen off since the public school closed, but it was considered wise to continue the Sunday school throughout the vacation.

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Here it is desired to express appreciation of the help of Mrs. Ruth Gibbs, whose influence with the children has been of material assistance.

The parcel of books was duly received, and for which we were very grateful. Should you be able to spare some copies of "The Shepherd's Arms" and any other S. S. papers, we shall be very glad; the former especially commends itself for our purpose.

We were very pleased indeed to receive a letter from Rev. Mr. Villiers, in which he intimated his intention of visiting Hana and Kipahulu. Owing to the vacation I thought it would be better were he to postpone his visit till we could rely upon a better reception. I am sure his visit will give impetus to our little work.

Again thanking you for the papers, I beg to remain, Reverend Sir,

Very faithfully yours,

H. T. BARCLAY.

PAAUILO, HAWAII.

On Monday, August 31st, at 10 a. m., Mr. Charles E. Wilson and Miss Vivienne Weekes were united in holy wedlock. The ceremony took place at Paauilo Church. Mr. Wilson is the son of John H. Wilson, accountant, at Papaloa Plantation, and his bride is the daughter of Mr. Percy Weekes of Oakland, California; and a sister to Mrs. Leonhart of Paauilo.

Mr. and Mrs. Wilson have gone to Honolulu for their honeymoon, and later intend to make their home at Pahala, Hawaii.

THE CRIME OF DIVORCE.

Following on the address of Bishop McCormick the following

Speech of Hon. Joseph E. Ransdell is of very great interest:

Mr. Ransdell: I send to the desk a joint resolution proposing an amendment to the Constitution of the United States, which I ask to have read.

The joint resolution (S. J. Res. 109) proposing an amendment to the Constitution of the United States was read.

Mr. Ransdell: Mr. President, I desire to be heard very briefly in support of the amendment.

As appears from its reading, the purpose of this amendment is to prevent the dissolution of a valid marriage for any cause, though separation from bed and board, without permission to remarry, may be granted in proper cases.

At this time I deem it necessary to make only a brief observation on the great evil of divorce. The remedy by constitutional prohibition is drastic, but

the malady is so fatal that nothing short of it will prove efficacious.

Practically everyone who has given the subject the slightest study admits that divorce is one of the most serious problems confronting our Republic. In the United States divorce is spreading with alarming rapidity. It has permeated every walk of life and is prevalent among every class of people. The total number of divorces granted in 1867 was 9,937, or 27 per 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000; thus, in actual numbers, there were more than seven times as many divorces granted in 1906 as in 1867, or, allowing for the increased population, divorce had increased 319 per cent. To put it in another way, in 1867 there was 1 divorce for every 3,666 people, while in 1906 there was 1 for every 1,162.

If divorces multiply at the same rate in the future as in the past—and there is every indication that they will increase faster—then, before the middle of this century, we will have annually in the United States 275 divorces per 100,000 population, or 1 divorce for every 5 marriages. In 1887 there was 1 divorce for every 17 marriages; in 1906, 1 for every 12 marriages, and at the same rate we will have in 1946 the appalling figure of 1 divorce for every 5 marriages.

Our closest competitors in Europe are Switzerland, with 41 divorces annually per 100,000 population. Hungary with 25, and France with 33, according to the statistics for 1910 and 1911, while Japan has 215 divorces to our 86.

To make a most striking comparison, during 1901 the total number of divorces granted in the United States was more than twice as great as in all the rest of Christendom combined; yes, actually more than two times as many divorces among 75,000,000 Americans that year as among the 400,000,000 souls of Europe and other Christian countries.

England stands in bold contrast with this country. In 1911 she granted a total of only 655 divorces, or 1½ per 100,000; while in 1906 the United States allowed 72,062 divorces, or 86 per 100,000. During the 20 years ending with 1906 Ireland had only 19 divorces, or an average of less than one absolute divorce per year for her entire population of 4,500,000.

If the United States were to write in the Constitution an amendment prohibiting absolute divorce it would not be taking such a radical step as might at first be thought, but would be following a beaten path.

The State of South Carolina—all honor to her—forbids divorce. It is absolutely prohibited in Italy, Spain, and to

two-thirds of the population of Austria-Hungary, while the Latin-American countries of Mexico, Argentine Republic, Brazil, Peru, Chile, and others have similar laws. A legal separation, however, without the right to remarry, is recognized in all of these jurisdictions. In Canada the important Provinces of Quebec, Ontario, Newfoundland, and the Northwest Territories have no divorce laws, though divorce may be obtained in exceptional cases by special act of the Canadian Parliament. From 1867 to 1909—a period of 42 years—these Provinces had only 140 absolute divorces.

It can not be gainsaid that divorce destroys the home, and the home is the base and foundation of the State; hence we must stop divorce or ruin the State, which can not continue to exist if its base is allowed to crumble and fall.

While many excellent people are divorced, and some of them make new

R. W. Jenkins
PHOTOGRAPHER
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homes, the inevitable trend of divorce is to break up many more homes than it builds up, and to materially reduce the number of children. When marriage is dissolved the true home ceases to exist, the parents and children are separated, and the sweet ties that bind father and mother to their offspring and to each other are broken forever.

As long as the Romans of old looked upon marriage as sacred and held the sanctity of the home inviolate, their arms were invulnerable, and Rome became mistress of the world. But with the accumulation of colossal wealth came great laxity of morals, marriage became a jest, and childbearing a useless burden. The luxurious Romans lost all respect for female chastity, the heroic virtues of their early years were forgotten, and the Empire fell, the victim of luxury and disregard for the binding effects of marriage. Shall not the United States take warning from Rome's example?

I appeal to all patriotic citizens—good men of every creed and of no creed—to unite in urging the adoption of my amendment, which has for its object the preservation of the home, aye, sir, the preservation of the Republic; home, which gave us our parents, and all lawful superiors; home, where we received our first idea of government, a little state in which our fond parents were the rulers and we, their children, were willing subjects; home, the greatest protection from anarchy, the strongest defense against socialism, and the chief bulwark of society; home, the maker of good citizens and the model on which every wise government is founded.

**THE AMERICAN AMBULANCE OF
PARIS**MILITARY BRANCH OF THE AMERICAN
HOSPITAL AT NEUILLY*Urgent Appeal to Every American at
Home.*

Paris, August 13, 1914.

Europe being convulsed by the greatest conflict ever experienced, we, as neutrals, have undertaken the equipment and maintenance of a large hospital for the wounded of every nation, following the glorious example of Minister Washburne.

The leading Americans are collecting funds for this purpose. They entreat donations. Checks should be sent directly to Herman Harjes, treasurer, care of Morgan, Harjes & Cie., 31, Boulevard Haussmann, Paris. Any donation of the smallest amount will be gratefully received by Rt. Rev. Henry B. Restarick, and forwarded in one sum. Lists of donors will be published.

Gratefully,

ELEANOR S. THACKARA.

Committee appointed to collect funds: Mrs. Griswold Gray, Mrs. James Burden, Mrs. Charles Carroll, Mrs. George Blumenthal, Mrs. Samuel Watson, Mrs. William Jay, Mrs. Le Grand Benedict, Mrs. Spencer Cosby, Mrs. Claus Spreckels, Mrs. C. C. Cuyler, Mrs. Frederick Allen, Mrs. Francis Carolan; chairman, Mrs. A. M. Thackara.

**CONVOCATION JOURNAL PUBLISHED.**

The Secretary of the District announces that the Journal of the last Convocation, which has been in course of preparation during his absence from the District the past summer, is now ready for distribution. Copies will be mailed to members of the Convocation, to Wardens of parishes and Missions and to such other persons as the Canons of the Church direct. Though somewhat late in appearance it contains much matter that should secure for it from thoughtful and loyal Churchmen careful reading.

**IS NOT THE GOLDEN RULE
CREED ENOUGH?**BY THE REVEREND GEORGE CRAIG
STEWART.

Every now and then I have such an experience as the following: I come across a man, it may be on a railway journey or it may be in the ordinary course of parish visiting; the man is not a deep thinker, not a particularly earnest man, rather a shallow fellow in fact,

though with a certain glibness of speech. Presently, in the course of our conversation, in a tone of confident assurance, he delivers himself of this statement of his religious position—"My creed is short and simple: 'Do unto others as you would have them do unto you'." And with that he looks at me as though he had achieved a victory in argument, as who should say, "There is something for a hide-bound ecclesiastic to think over."

He expects me to be tremendously impressed, and he is not mistaken. I am impressed. More than that, I am appalled. For a moment my mind seems to reel. Can it be that this man, apparently sane, actually thinks that he has proved anything, that he has even been intellectually honest? Does he fancy that this beautiful Golden Rule is the complete summary of his faith? He would not so stultify himself in regard to any subject under the sun other than his religion.

Suppose I asked him whether he held with the Republicans or Democrats on the question of the tariff, would he reply: "'Honesty is the best policy'—there is my political creed?" If I should say, "Do you believe in Free Silver?" would he answer, triumphantly: "All is not gold that glitters?" If I were to ask him whether or not he believed in Votes for Women, should I not have cause to be offended if he gravely replied: "What is home without a mother!"? Of course all these statements are true, and some of them of real value in their proper setting, but they are not in any way answers to my questions. And yet the man does not mean to be trifling or evasive. The trouble is that he has not thought the matter through, and that he doesn't express what really is in his mind.

What he means is probably something like this. Religion is a much greater thing than any formula which can be stated in words. There were ages when men were put to death for doctrinal

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views, for slipping on a syllable or for the difference of a vowel. But that was all wrong. The essence of Christianity is loving-kindness. The gist of Christianity is the Fatherhood of God and the Brotherhood of man. The Sermon on the Mount is the highest rule for human action, and God is more concerned with how men and women *act* than with what they *say*, in church or out. Priests and theologians have confused the issue with dogmatic shibboleths. They have made hair-splitting distinctions, and have engaged in barren debates, such as "How many angels can stand on a point of a needle?" But the simple Gospel of Christ is to *be* good and to *do* good. We must get back to Christ, to the Christ of the New Testament, to the gentle, humble Teacher of the Beatitudes. We want

"Not the Christ of your subtle creeds,
But the Light of our hearts and homes,
The Brother of want and blame,
The Lover of women and men,
With a love that puts to shame
All passions of mortal ken."

Who does not sympathize with such a remonstrance? It represents a wholesome revolt from many imitations, and imperfect representations, of Christianity,—from formalism, from hypocrisy, from pharisaism, from the barren orthodoxy which puts the mere repetition of correct phrases above the doing of righteous and Christ-like deeds. But such a revolt does not warrant us in thinking that we can dispense with the Christian Faith, or that we can make the Golden Rule serve for "creed enough."

By all means let us get *back to Christ*—or rather *forward to Him*, for He is not *behind* us, He is always *before* us,—but to do that we must not be satisfied to look at books and pictures *about* the New Testament. We must read the New Testament itself. And there we shall meet, not "a person with his hair parted in the middle, and his hands clasped in sweet appeal," but "an extraordinary Being, with lips of thunder and acts of lurid decision, flinging down tables, casting out devils," and teaching with absolute and dogmatic authority. The Sermon on the Mount is, in its ultimate significance, as theological as the Nicene Creed, but its theology is not evident to the uninstructed hearer, it is implied not formulated. As for the Apostles, the insistence on the Sermon on the Mount as though its moral precepts were the sum and substance of Christianity would have appeared to them a relapse into paganism. They preached not the Rule but the Ruler. They proclaimed not only a Royal Law but a King Who was crucified to redeem a lost world from sin.

They brought, not good advice, but good news. Their message was: "He died for you on the cross, and rose again, so that you may have strength whereby to obey His command to 'Do unto others as ye would have them do unto you'."

People talk of stripping Christianity of its Creed, of its dogma, in the interest of religious liberty. As well might they talk of stripping a man of his bones, in order that he may act more freely. The bones are not the life of a man. The Creed is not the life of the Church. But the bones are necessary to shape the organism through which the life functions. And the Creed is necessary to preserve the form of the Body of Christ, which is to communicate the divine life to the world. A religion without a creed, were such a religion conceivable, could not be believed, or loved, or lived. Let us be honest. We all really believe in creeds. We must have them. One cannot go through life without making up one's mind about some things at any rate. One has to decide whether the land lies here or yonder, whether this road or that will guide us to the goal, whether this luminary or that is the North Star. We *must* act whether we like or no, and we cannot act intelligently until we have committed ourselves to something as a reason for acting, until we have made an act of faith in something as worth acting for. "Man" as Chesterton says: "Is more than a tool-making animal. Beavers are that. Man is a dogma-making animal. His mind tends to pile proposition on proposition till it arrives at a conclusion." Whenever I meet a man who says that he is too broadminded to believe in anything definite, I think of the Mississippi River, which at some seasons is said to be ten miles broad, a thousand miles long, and *three inches deep*. I see a man who is not becoming more human by denials but less human. "He is returning to the vagueness of the vagrant animals, and the unconsciousness of the grass. Trees have no dogmas. Turnips are singularly broadminded."

Now the Apostles' Creed is "short and

simple," and yet it is profound and all-inclusive. For sixteen centuries it has been the epitome of the beliefs of the followers of Christ. It has crossed every sea; it has survived successive ages; it has seen empires rise, flourish, decline and pass away. It carries with it a whole argosy of the deepest convictions, the most kindling inspirations, the brightest anticipations of hundreds of millions of our race. It is impregnable in its solidity. It is unrivalled in its sunshine. It calls to the whole man,—not merely to his intellect, but to his instincts, his

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yearnings, his hopes, his fears, his affections, his will. Man is not a mere reasoning animal. He is a thinking, aspiring, achieving animal. He votes his whole self. In the name of what Christians have believed,—always, everywhere, and at all times,—the Church calls upon men to receive Baptism, Confirmation, Communion, and to go bravely to the very gates of the grave, with the tremendous watchword: "Lord, this I believe, help Thou mine unbelief."

What we want is more than a few ethical counsels as to the duties of life, more than a Golden Rule, even though it came from the lips of incarnate Truth. Let a man set the awful height of Christ's great words before him; let him try to climb towards a realization of them; and the cry which will be wrung from his soul is: "I can't do it."

And it is to the man who has so become aware of his utter impotence that the Christian Creed comes with an assurance of divine support. When a man is crippled he needs something besides a guide-post. He needs, indeed, to know the way, but he needs still more the strength to walk in it. And that strength comes only to the man whose creed tells him that there is a God Who can help him, Who wants to help him, and Who has provided means by which His help can be had.

What our nature in its weakness craves is to find itself in contact with the heart and hand of God. But to come to Him we must *believe* that He is, and that He will receive us. We must have a *creed* which will declare to us the great things God has done for us, and how we may have from Him the grace to do His will. He Himself has revealed to us that we gain that grace, and the reward which He has in store for us, to know Him, to love Him, to be in union with Him—not by indifference, *not* by scepticism, *not* by easy-going doubt, but by the faith which lays hold upon Jesus, as the Way the Truth, the Life. In such faith is the victory that overcomes the world.



ACADEMIC CREDIT FOR BIBLE STUDY.

Experiment after experiment in our colleges has shown that our young people are so inadequately equipped with information in regard to the Scriptures as to be unable to explain at least three out of five of the common Biblical allusions with which literature is strewn. For this condition many facts are responsible, chief among which are the too general failure of the Sunday Schools to hold boys and girls during the adolescent period, and the scrappy, superficial nature of the lessons for those who attend.

The best plan yet suggested to meet the situation and to give our young people an adequate acquaintance with Biblical geography, history and literature seems to be that adopted something over a year ago in the state of North Dakota. Here the state board of education has authorized a syllabus of Bible study, corresponding to the other syllabi for high school studies issued by the board, and outlining study in the geography of Bible lands, in fifty great Old Testament narratives, in Hebrew history, in the life of Christ, and the work of the early church. It also includes memory passages and literary studies. An examination in this subject is offered semi-annually at the time of the regular state examinations, and to those who "pass" half a credit out of sixteen usually required for high school graduation is allowed.

The study is, of course, wholly optional. Moreover, it is not expected to be taught in the high school itself or during school hours. It is rather to be pursued privately at home or in connection with Sunday Schools or young people's societies. The freedom of the study disarms criticism. No textbook is prescribed save the Bible, any version of which may be used. All that the State insists on is an accurate knowledge of the facts, literary and historical. Roman Catholics, using, of course, the Douay text, have thus vied with Protestant in carrying on the work. In fact, the largest set of papers sent in to the state examiner last June came from a class of Roman Catholic young people taught by an able teacher.

The examination in question was as follows:

1. Draw an outline map of Palestine; locating by name the chief river, the chief salt water lake, the chief fresh water lake, the capitals of the kingdoms of Judah and Israel, the birthplace of Jesus, the early home of Jesus, also the land of the Philistines, the land of Moab, and Damascus.

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2. Who and what were Aaron, Baal, Capernaum, Hebron, Jonathan, Nehe-miah, Samson, Samuel, Stephen, Timothy?

3. Briefly discuss the four great periods of Hebrew history.

4. Briefly tell the story of Joseph and his brothers.

5. Briefly tell the story of Daniel, making clear his courage and faithfulness.

6. Briefly tell the story which forms the setting of the Book of Job.

7. Briefly explain Peter's vision at Joppa at the house of Simon, and explain its significance in the history of the early church.

9. Briefly tell the story of Paul's first missionary journey.

10. Name thirty books of the Bible, telling whether each is in the Old Testament or the New.

11. Write a memory passage from the Old Testament, selecting a passage outside of the Psalms and about 150 words in length.

CHURCH NEWS.

St. Paul's College, Tokio, Japan, at its recent commencement, graduated twenty men. Out of fourteen graduates in the Arts Course, thirteen are to enter the Theological School. Is there anywhere such a record in our Church colleges in this country? The Middle or Preparatory School at the same time graduated eighty-seven students.

The General Synod of the Nippon Sei-Ko-Kwai, which is the Japanese way of saying the Holy Catholic Church in Japan, was recently held. This legislative assembly is the equivalent of our General Convention. Bishop Tucker of Kyoto in speaking of the work of the Synod says: "On the whole the Synod made one realize that the Sei-Ko-Kwai is rapidly developing those qualities which, when joined to financial self-support, will fit it for its career as an independent national Church and make it a power for good in the land—a worthy branch of the Holy Catholic Church."

An enthusiastic and arresting speech was delivered by Rev. Roland Allen on "Work Among the Chinese," who form the majority of Borneo's population, and the greater number of whom were Hak-kas, an extraordinary people who had come south through China and emigrated to various parts of the world. Not usually of a high type, some had held official positions under the Government of the old Empire. Mr. Allen spoke of the extraordinary fascination of work among

the Chinese everywhere, whom he came to regard with "a peculiar respect"—a feeling shared by all who had really known the people, for comparatively few Europeans ever really found them out. They preserved, too, a strange morality in spite of the vices which come to all people separated from their own land and customs. "Oh," Europeans say, "free from those old walls, their minds will be open to the influence of the Gospel." "Their minds are open to many things," said Mr. Allen, "but I am not so sure about the Gospel." He was always hearing about the ignorance of the Chinese; but there was all the difference between an ignorant man and a fool. In China he had got into the habit of talking to ignorant men as though they were not fools, and back in England he had found himself talking to men much better educated as though they were not fools either! White men talked about the vices of the Chinese as though they were one reason for excluding him from some parts of the world. But it was not really their vices but their virtues which made us afraid of them. He spoke of their remarkable tenacity of purpose, their capacity and power. And then he came to a point which he urged very earnestly. This tenacity and firmness, so remarkable when Chinamen were left to themselves, and which upheld their old religion, so often deserted them when they became Christians. He attributed this to the authority of the white men. Left to themselves, they had done wonders. It was a problem the solving of which would be one of the greatest things that could be done for the missionary Church.

The Rev. William Frederic Faber, D.D., Rector of St. John's Church, Detroit, Mich., has been elected Bishop Coadjutor of the Diocese of Montana.

Dr. Faber was born in Buffalo, N. Y., February 27, 1860. He began life as a Presbyterian, taking his degree of A.B. at the University of Rochester, and afterward graduating at Auburn Theological

Seminary. He was ordained in the Presbyterian ministry in 1883, and served as pastor at Westfield, N. Y., until 1892, when he resigned his work among Presbyterians and applied for orders in the Church. Ordained deacon in 1893 and priest in 1894 by the late Bishop Coxe, his work was in the Diocese of Western New York, as assistant at Geneva and then as rector at Lockport, until he accepted the rectorship of St. John's Church, Detroit.

Dr. Faber has accepted his election.

HOLY BAPTISM.

Rejoice in your newly-baptized baby. He is yours more than he was when you took him to Church. Before his Baptism there was a barrier between you as wide as Christianity itself. For you were a Christian, and he was not. Now you are both Christians. You are more one than you were, closely united in tenderest bonds. May God, the Father of you both, be your Defender and your Guide.

PERSONALS.

The Chronicle welcomes to the staff of workers here, Deaconess Spencer, late of the Diocese of Maryland. She has been assigned by the Bishop to the work among the Japanese and we trust will soon win her way to the hearts of the members of that enterprising mission. Her help will be the more appreciated and efficient because of her term of service in Japan where she learned to speak the language.

During the absence of Miss Tenney, Miss Kopke will have charge of the altar, flowers and decoration in St. Andrew's Cathedral.

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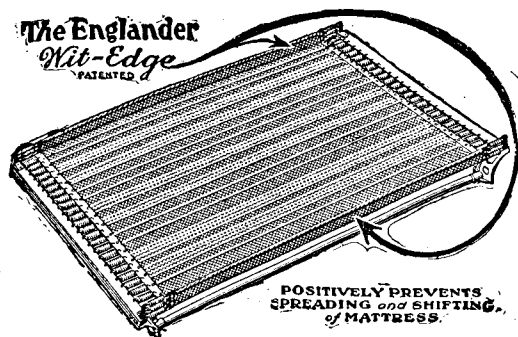
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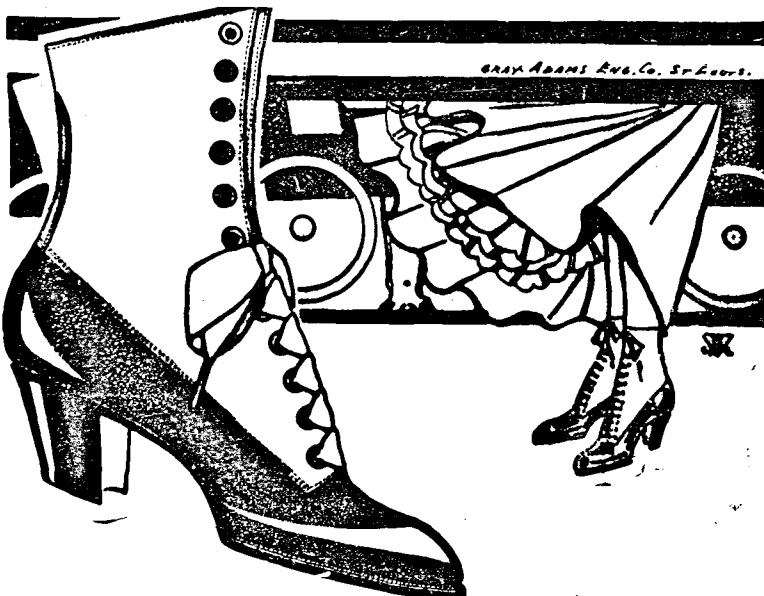
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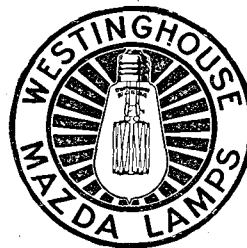
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