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# Hawaiian Church Chronicle

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

Vol. VII.

HONOLULU, T. H., JANUARY, 1915

No. 5



## THE EPIPHANY

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Know ye not that lowly Baby  
Was the bright and morning Star?  
He Who came to light the Gentiles,  
And the darkened isles afar?



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VII.

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## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

JANUARY, : : : 1915

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

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

Advertising rates made known upon application.

### CALENDAR.

- January 10—First Sunday after Epiphany.  
" 17—Second Sunday after Epiphany.  
" 24—Third Sunday after Epiphany.  
" 25—Conversion of St. Paul.  
" 31—Septuagesima Sunday.  
February 1—Purification Blessed Virgin Mary.  
" 7—Sexagesima Sunday.  
" 14—Quinquagesima Sunday.  
" 17—Ash Wednesday.  
" 21—First Sunday in Lent.



### THE CHURCH AND HEALING.

At the Convention of the Diocese of California held recently a committee which had been appointed a year before on the Ministry of the Church and Healing made its report. The Rev. Edward Morgan, Rector of St. Luke's Church, San Francisco, declared that he believed and knew that the Church, through its Ministry, did exercise the power of healing as it always had. He cited instances of recoveries through prayer.

The Rev. Clifton Macon added his testimony and gave instances to show that the Church yields nothing to any religious society in healing ability, but because Priests are not given to advertising the fact, people have fallen away from the habit of calling them in. Others spoke in the same strain.

This calls to our minds several remarkable cases here in Honolulu which would have been made much of by some, but because the Church goes on with her work quietly, often following the words of Christ, "See that ye tell no man," these have not been known. It is not an uncommon thing for doctors here to

send word to the Clergy to pray for a patient. In one critical surgical case this was done recently. But there has been a very remarkable instance lately which we think it well to relate. A woman was operated on for cancer. She called in her Priest and the Bishop, who with certain devout women often prayed with her. She showed the most earnest and humble faith and her face shone with a strange light when she received the Holy Communion, or when she prayed.

The surgeons and nurses told the Clergy on several occasions that it was impossible for her to live—explorations had demonstrated that. But in spite of this, she improved during the months in which she remained in the hospital. The writer will never forget the look upon her face the first time she knelt at the altar to give thanks. Still we were told that it was only a question of time, but prayers were still offered.

In time she seemed to be well, but the surgeons asked her to go to the hospital and allow them to determine her condition. This was done with five doctors present and while we cannot go into particulars, we can say that an actual examination was made by the surgeons, by means of an incision. When the doctors found the changed conditions they were amazed—they had never heard of a case like it, they could not have believed it, but there was not a trace on any organ of that which they had believed would inevitably cause her death.

The names of these surgeons can be given and they will be recognized as among the most careful and able men in this city.

What shall we say as to this? The patient did what reason led her to do—she placed herself under skilled physicians, then she called for the ministrations of the Church. She said, "If God wishes me to live I shall get well." As the doctors and nurses worked in their line, so the Church used her ministrations of prayer and sacrament. The patient relied upon the blessing of God and she is, as far as surgeons can tell after a rigid and thorough examination free from her disease. If you ask her how it came about she would say, "I know not, but I do know that I was sick unto death and I called in doctors and Clergy and I had faith that God

would bless the means used and I am well."

We are writing this simply to encourage people to seek the help of the Church in illness—not to boast, not to advertise, but to let it be known that skilled men cannot account for this recovery on any scientific lines, and they say so.



### MUSIC IN THE CHURCH.

Church people generally like a hearty, reverent service. As to what shall be sung, and what shall be said and what shall be read, there is a good deal of difference of opinion. It is well, however, at the outset, to understand that when the Prayer Book uses the word "said" it includes saying upon a note or a few notes. Singing implies the use of parts. Saying, if it does not mean, yet it includes the saying on a given note. Reading has its own meaning.

How far music of any kind is to be used in a Church, and how far it is helpful to worship, is very largely a matter of custom. In order to understand this it will be well to give a brief review of the whole matter. If we go to the Holy Bible, we shall find that the services of the Jewish Tabernacle and Temple and Synagogue were: (1) Liturgical, (2) Musical, and (3) Beautiful. This prepares us for the worship in heaven for such glimpses as we have in the Prophets or in the Book of Revelations, gives us the picture of heavenly worship as (1) Liturgical, (2) Musical, (3) Beautiful. We have not time to give illustrations of this, but it will be seen at once by any student of Holy Scripture that what we have said is true.

Again, in the early Church it is evident to any student that the services as soon as they assumed any definite order, had the same characteristics. The worship of Christians as described by writers of the first centuries, show us that in the earliest days such was the case. For many centuries Church music largely consisted of chantlike intonations and cadences which probably had been developed from the traditional use of the Jews in the Synagogue.

Metrical hymns in the modern sense were not developed until the fifth century but later became very popular. Some of our best known hymns are from the period which we call the middle ages.

Among such hymns are "Jerusalem the golden," "Jesus the very thought of Thee," "O Sacred Head Surrounded," "The day is past and over," and many others. Of course, long before this the Gloria in Excelsis, the Magnificat and the Te Deum, the Sanctus, Gloria in Excelsis and Nicene Creed were chanted in the Churches.

With the Reformation, Germany developed large number of hymns and hymn tunes. Calvin looked askance at music. His followers confined themselves to singing metrical versions of the Psalms of David. Among the most famous of their tunes was the one called "Old Hundred." The spirit of Calvin entered largely into the practices of English Protestants who dissented from the Church of England. They objected to both the organ and choir, but cultivated the habit of metrical Psalm singing. Immense popularity was given to the tunes set forth by Sternhold and Hopkins, but in 1696 the new version by Tate and Brady won immense popularity. Because of the scarcity of books there arose the custom of lining out the hymns in order that the congregation might sing them. In the Sternhold book of 1562 there were forty tunes. In the Scotch Psalter there were 143 tunes.

As there were no choirs the singing was consequently in unison.

It is remarkable that each great religious revival has been accompanied by its own hymns. The religious poetry of Charles Wesley and his brother John had an immense influence wherever the English language was spoken. So did the hymns which sprung up with the Oxford Movement which gave us Hymns Ancient and Modern.

If we come to America we shall find that there was very little attention to Church music. In New England until the year 1696 there were but eight or ten tunes in use and these were sung in rotation. When other tunes were introduced they aroused great opposition. In 1720 Thomas Water, of Roxbury, Massachusetts, edited the first music book in America. When the singing by note was commenced, it brought great disturbance. In 1723 at Braintree, Massachusetts, eight members were suspended for singing by note, "For," said the congrega-

tion, "if we once sing by note the next thing will be to pray by rote, and then comes Popery."

When the pitch pipe was introduced it caused trouble and it is within the memory of old people in New England that the introduction of reed organs was the cause of great discussion and hard feeling in religious societies.

Meanwhile, the old Church from which these separated brethren had departed, carried on her usual service with her Liturgy; her traditional music, and with such degree of beauty as was possible. In places where it was practicable, as in Cathedrals, royal chapels, and so on, the service was said or sung to the setting of Thomas Tallis and with all the changes that have taken place, his settings are used today as they have been for 300 years. The oldest English tune in common use is Tallis' hymn sung to "All praise to thee my God this night."

But we must forego digressions. It is said that in the year 1800 there was practically no Church music in New York save the old Genevan Psalter. The only exception was in Trinity Church, where we have records as far back as 1764 of hymn and anthem singing. Trinity had its first organ in 1741 and the children of the Parish school led the singing, as they had done since 1709. The first time when an anthem Te Deum was sung in Trinity was in 1762. A further advance was made in 1809 when a book called "The Churchman's Choral Companion" was published by Trinity Parish. The Episcopal Church in the United States had no official hymnal until 1871. Previous to that the metrical Psalms were sung. In the Church of England no hymn book met with universal favor until "Hymns Ancient and Modern" was issued in 1861.

Many of the older Churchmen now living can remember the great objection which was raised, to singing the responses in the Communion office, to singing the Sanctus, and even the Te Deum. Every change had to be made gradually, that the people might not be deprived of what they believed to be, and what were, their rights.

No one can over-estimate the work which this Church of ours has done among American people in the way of

Church music. The hymnals of all Christian bodies are filled with our hymns, and our hymn tunes. The anthems written by English organists are sung everywhere, and more and more the influence of the traditional music of the Anglican Church is felt among every religious society.

With the above in view, we relate the following incident: Last summer a lady came to a Priest in Honolulu and said that she did not like the choir to take the service from the people. The Clergyman heartily agreed with her, and in a surprised way she said, "Why then, do you have a choral service?"

The Priest replied, "The purpose of a choral service, so far from being intended to take the service from the people, is intended to enable the people to worship together in a more hearty and orderly manner." The lady who had

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thought that the intention was for the choir to do the work, was much astonished. The Clergyman asked her if she had ever been in a well ordered English parish Church. "For," said he, "if you have, you certainly noticed the hearty way in which the people sung the service, and if you talked to them you would hear how that method as far as they were concerned gave best expression to the worship of their souls."

"Now," said the Priest, "compare that worship with the ordinary mumbled and racing responses of a service where it is all read. Or," continued the speaker, "if you go to the Cathedral here in Honolulu at 5:30 you will hear the children sing Evensong and you will see how even the smallest take hearty part in the service. Of course, this is because they are used to it, and because they are used to it they like it. Singing the service," he continued, "is simply reciting on a note and it is intended to add to the heartiness of a service and to regulate it and it does so when the people are accustomed to it and trained to it. But where the congregation has been accustomed to read the service, this way should be the rule at the time when people most largely attend, as it would be an injustice to deprive people of the method of worship to which they have been accustomed."

The lady added one more objection. She said, "I do not like to sing prayers." "Are you quite sure?" said the Clergyman, "do you not like to sing 'Jesus Lover of my soul,' or 'In the hour of trial,' or 'Rock of Ages,' or hundreds of other hymns which are distinctly prayers, just as much so as the responses or collects?"

The object in telling this incident is to show that it is all largely a matter to which we have been accustomed, and further, that anyone in charge of a Parish should endeavor to give people opportunity to worship in the way which they prefer. But we wish to add something more. The service of the Church is divided between three participating bodies—the Clergy, the choir and the people. Each of these has its part. The people are to take part in the responses, Psalms and hymns. They are to worship

silently when the choir sings elaborate music. We praise God through the voice of the Priest when he is offering up prayers or praises, and we praise God through the singing of the choir when the music is their part. Congregational singing is the opportunity for individual and collective expressions of worship and praises and the music for the congregation should be such as it can sing. Most Church people will agree to this. When the service is choral, the recitations should be on a note that is not too high. We noticed on a recent visit to England and the Eastern part of the United States that the tone used was usually F and not G, which we believe is an improvement. Many have a strong feeling that the Confessions and Creed should not be sung. If they are, we believe that they should be so simple that everyone can join—that is, they should be sung to a single tone. The chanting of the Psalms which is so universal in England is impossible in this country at the present time. It is true that the Venite and other Canticles are as generally and heartily joined in by the congregation as the singing of hymns, but it is because the people are used to it. The English people are from infancy used to chanting the Psalter and they find no difficulty whatever in the matter, but with the exception of a comparatively few Churches in the United States the Psalter is read.

As to the singing of the Nicene Creed, as a matter of fact this is really an anthem. The Te Deum is as much a Creed as what we call the Nicene, and yet we have become used to singing it and when it is sung as an anthem we silently join in its words. But while we have said this, we do not in the least overlook the rights of people or the fact that in any congregation the feelings of the people, their sentiments and the customs to which they have been used, should be carefully considered by any Priest in charge.

It was said recently to the writer by a Churchwoman, if the creed is sung I say it, if I am in the Chinese Church and they say or sing it, I say it in my own tongue. That is just the point, the public

or united expression in worship need not interfere with the private expression.

The whole subject of Church music is one on which we should like to say much more, but we have reached the limit of our space, but we may continue the matter of the development of Church music in America at another time. It certainly can be said that a wonderful growth has been made since 1860, when a vested choir of men and boys was smuggled into Trinity Church, New York, on the occasion of the visit of the Prince of Wales.

The use of the vested choir extended very slowly to other Parishes, and it was a quarter of a century before the professional quartet which has been styled, that "baneful medium for the glorifica-

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tion of four people" had all but disappeared.

Now there are many choir schools in this country. Grace Church, New York, established the first. There is a fine one now at the Cathedral of St. John the Divine, another at the Cathedral of Washington, and there are many parishes now which have as good vested male choirs as there are in the world.

◆◆◆◆◆  
ABOVE EVERY NAME.

At a time when a great many people talk or write of the condition of affairs as if they were worse than at any other period, it is well to note the great change which has come over a great many papers which have been published in the past forty years. In the early seventies the writer lived in a town in the Central States, and he was pained and shocked at the sneering or even hostile way in which things pertaining to the religion of Jesus Christ were written about. To-day, in papers received from the same locality, respect and reverence are shown. It may have been that in the assertiveness of youth the places named felt no need of God, but they have learned by experience that men cannot get along without Him.

A great many articles have recently appeared in what we call secular papers, which have been profoundly religious in their tone. We wish we could reproduce many of these in the Chronicle, but there is one which it is well to reprint. Many of our readers may have seen it. Others may not have done so. We believe, therefore, that in printing it, we shall give pleasure to many. To us it seems a very beautiful and impressive story. We give it in full:

"He who first wrote the name, wrote it at the end of the list—below every name. He was a Roman officer, charged with the duty of the census in the district about Bethlehem. All day long the line of tired pilgrims had filed before the desk. At last the wearying record was completed: the officer set himself to casting up the columns. Then suddenly a shadow fell across the page. He turned impatiently toward the doorway to see

the figure of a stalwart man outlined against the setting sun, a child in his arms.

"I could not come earlier," he said, "the child was born last night."

"You are at the inn?" the officer asked.

"No—we arrived too late: the babe was born in a manger."

"Your name?"

"Joseph."

"Of what tribe?"

"The tribe of Benjamin and David. We are the descendants of Kings," he added. The officer did not look up. The world was full of the sons of former kings—and now there was no king but Cæsar—Lord of the Earth by right of war.

"Your wife's name?"

"Mary."

"And the child's?"

"Jesus." The voice of the big man was soft, as though fondling the syllables. "It means the Saviour of his people." The officer merely nodded.

"Jesus, son of Joseph, of the tribe of Benjamin," he wrote, and closed the book. It was the last name on his list.

In other years men have written His name high or low, according to the temper of the time. There have been generations in which no business was so urgent as the task of adding glory to that Name. And again, suddenly, the flags of battle have flown high: the lowly banner of His Cross trails behind them, in the dust: in guilty afterthought the rulers turn to implore His blessing, placing His name again at the end of their ambitions and hate.

But His name cannot occupy that place. Underneath the roar and smoke of battle there are signs today that the world is groping its way back to Him. One finds them in the market place, the council chamber, and the office. Even in the midst of battles come cries of men in their helplessness, putting His name above that of their leaders. Wherever families gather silently about a vacant chair, His name is breathed on the lips of women and of little children.

When, at length, weary of war, the world turns its scarred, blood-bathed

face, seeking peace, it will be His name in which its prayer will be raised. Across the ruin of men's hopes His voice will answer back:

*"Peace I leave with you,  
my peace I give unto you."*

Out of the war will be born a new list of heroes. But when these, too, in time shall have been forgotten, the eyes of men will still turn upward to behold His name.

Among rulers, His yoke alone is easy, His burden light. Among reformers, He alone dared to teach men that they are relatives of God and so the equal of their kings. He, too, was torn and wounded. But in the moment when the world had crushed Him He could say: "Be of good cheer, I have overcome the world."

For faith like that, the tired race is ready now. The age is ripe for Him again. The Name that nineteen hundred years ago was written last upon the census rolls, is to be the "Name which is above every name: That at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord."—*Collier's Weekly*.

◆◆◆◆◆  
EDUCATION.

GERMAN SCHOOLS AND STUDENTS.

A few years ago the Bishop of Honolulu collected the opinions of the employers of labor in this Territory, upon the subject of the schools. The result was published in a local paper and received a great deal of attention. Many of the points which were emphasized were criticised severely. It is interesting, therefore, to him to note that at

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a recent meeting of the Schoolmasters' Association of New York and vicinity, a paper read by an American, who had had experience in German schools, emphasized strongly the same points which had received attention in the article. The American referred to above, is Professor Shumway, who had lived in Germany for several years and whose children have attended both German and American schools. After stating the advantages which the Germans have in a homogeneous population, and in complete government control and in a static rather than a shifting population, he goes on to state:

"A most important factor is the length of the school year, and the better distribution of vacations. As a rule there are 45 or 46 school weeks as against an average of 40 or less here in the public schools and sometimes as low as 30 or 32 in the private schools.

"The German children go to school six days in the week—for six hours on four days, and four hours the other two—Wednesdays and Saturdays only, when they have half holidays. This gives 32 hours of instruction as against our usual 25. In the course of a year this means 1,440 school hours as against our 1,000 at best. This gain of 440 hours in a year in the course of ten years leaves an increase in the time devoted to education of almost four years. With reference to study German children, age for age, are usually more mature than ours.

"It is seldom that German vacations are more than four weeks long. Climatic conditions make this fortunate situation possible. Three usually idle months of the American school child are, from point of view of studies, largely a loss."

Again, an important matter is this:

"The attention of children in German schools is not distracted by so many outside or school activities. Here the high schools seem to wish to imitate the colleges and to have all sorts of dramatic and social clubs.

"It is also a question whether here we do not lay too much stress upon athletics. We make work of them. The Germans do not; the boys have no time for it. They have a great deal of gymnasium drill; so far as possible in the open air. If you look at them they seem to be as healthy as our lads. There is no over-athletic third and overstudious two-thirds."

"We do too much reciting upon a given lesson from the book, and too little real teaching. We are likely to assign a lesson to be done at home without a word as to the best means of approaching it. In history and in literature, especially, this is sometimes absurd. Ten

pages of history is not considered too great an assignment. In the German schools the children are fascinated by their teachers. History, for example, is told as a story. The German text books are mere skeletons, filled out with the living word of the teacher. The children before they go home know the richness and the fulness of the incident and use their text books only to remember the essential facts."

"There are no examinations for promotion. The teachers get together and discuss the pupil. If they decide that he is fitted to advance up he goes; if not, he remains. Whatever tests are put are extemporaneous.

"The Germans do not have so many optional subjects. We have a feeling that a child should be allowed to choose for himself, and we have gone too far in this matter. The child doesn't know what is best for it."

"The Germans have fewer fads than we have. We take up new things; they run like wild fire, and then we drop them. This is the case, for example, with the vocational schools. It is not the province of the school to prepare for certain lines of business, but to give a real education.

"The German continuation schools force children who go to work early to continue, for at least three years, for part of the day their school work. The employers have to surrender them for four hours during the day, not at night. This is compulsory. In Munich there are 300 classes for such apprentices and 100 for those who are older. Ninety different trades are represented."

We have not space for more of this most instructive paper which we should like to print in full.

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it has 1,000 more communicants than Honolulu and has nearly twice as many parishes and missions. San Joaquin is apportioned \$1,169.00, and it has 100 more communicants than we have. Eastern Oregon is apportioned \$673.00, while it has within 100 communicants of the number of Honolulu possesses and as many parishes and missions. And so we might go on. We write this, not to complain of the amount apportioned upon us, but to show that the Board of Missions expects more of us, and one reason for this may be that it gives more to us.

In the Eighth Province last year, the following amounts are the total sums given in the Eighth Province, to the Board of Missions:

|                           | Amount<br>of appor-<br>tionment | Paid       |
|---------------------------|---------------------------------|------------|
| California . . . . .      | \$12,630                        | \$8,296.92 |
| Los Angeles . . . . .     | 13,456                          | 6,856.79   |
| Olympia . . . . .         | 4,580                           | 2,649.97   |
| Oregon . . . . .          | 3,947                           | 2,133.96   |
| Sacramento . . . . .      | 2,302                           | 1,599.81   |
| Alaska . . . . .          | 960                             | 1,958.27   |
| Arizona . . . . .         | 958                             | 996.83     |
| E. Oregon . . . . .       | 673                             | 1,012.53   |
| Honolulu . . . . .        | 2,083                           | 1,854.55   |
| Idaho . . . . .           | 1,841                           | 1,870.67   |
| Nevada . . . . .          | 781                             | 1,158.22   |
| San Joaquin . . . . .     | 1,169                           | 992.89     |
| Spokane . . . . .         | 2,112                           | 1,211.51   |
| The Philippines . . . . . | 480                             | 795.46     |
| Utah . . . . .            | 952                             | 1,036.80   |

There is a determined effort on the part of our Clergy here to see that the apportionment is paid in full, and to devote the Easter offering to this purpose, where it is possible.



### OUR APPORTIONMENT.

#### FOR GENERAL MISSIONS.

We must not forget our apportionment. We must not forget that before the 30th of next August we must pay to the Board of Missions, \$2100.00, our apportionment for the expenses of the Board. The Board of Missions is very generous to the work in these Islands. Those who give are really giving for work here. We give below the list published in the Journal, which will tell each Parish and Mission what he is assessed by the Board of Equalization of this Convocation. This is the minimum amount, and in every Parish or Mission a free opportunity should be given to the people to give to the apportionment. No Clergyman is faithful to his trust who does not explain to the people what the Board is doing, what it expects of these Islands, and how much is expected of the Parish or Mission.

The apportionment which the Board of Equalization has placed upon the Parishes

and Missions is as given below. It need not be paid now, but it should be paid before Convocation, and every Parish or Mission should have one or more offerings for it, and if possible it should give more than the assessment.

|                                                               |          |
|---------------------------------------------------------------|----------|
| St. Andrew's Cathedral . . . . .                              | \$275.00 |
| St. Andrew's Cathedral (Hawai-<br>ian Congregation) . . . . . | 63.00    |
| St. Clement's . . . . .                                       | 62.30    |
| St. Augustine . . . . .                                       | 19.09    |
| St. Paul . . . . .                                            | 18.20    |
| Paauilo . . . . .                                             | 4.20     |
| Papaaloa . . . . .                                            | 2.80     |
| St. John . . . . .                                            | 9.60     |
| Holy Innocents' . . . . .                                     | 15.00    |
| Trinity . . . . .                                             | 14.00    |
| Christ Church . . . . .                                       | 22.40    |
| Good Shepherd . . . . .                                       | 50.00    |
| St. Mark's . . . . .                                          | 2.10     |
| St. Peter's . . . . .                                         | 53.90    |
| St. Luke's . . . . .                                          | 12.60    |
| St. Elizabeth . . . . .                                       | 21.70    |
| Epiphany . . . . .                                            | 13.30    |
| Holy Apostles . . . . .                                       | 28.70    |
| St. James' . . . . .                                          | 7.00     |
| St. Mary's . . . . .                                          | 5.00     |



Another warm friend of the Church work in Hawaii has been called to Rest. A recent letter informs us of the death of Miss Frances Howell of Uniontown, Pennsylvania. Miss Howell and her sister, Miss Kate, had been twice in Honolulu and are remembered by many here.

It may not be out of place to note that our friendship with these ladies began before we came to Honolulu. In 1882 their aunt, Mrs. Frances Kennedy, of Hagerstown, Maryland, sent a gift to San Diego in memory of her oldest son, who had died there, and later in 1887 she placed in the Church built that year a fine oak eagle lectern as a memorial. Her daughter gave a beautiful alms bason at the same time in memory of her brother.

In 1890 Bishop and Mrs. Restarick paid a short visit to Mrs. Kennedy, who lived in a large house which had been built by Colonel Nathaniel Rochester, who, in 1803, founded the city of Rochester, N. Y.

The friendship with Mrs. Kennedy naturally extended to her family, including her two nieces. Only six weeks ago a young man called at the Bishop's house and introduced himself as Mrs. Kennedy's grandson, who was spending a few days in Honolulu.

The death of Miss Howell was a sad shock to all her friends, but her departure leaves memories of her consecrated and useful life. She was a devoted daughter of the Church by conviction and principle, and was possessed with a character for rare piety and

benevolence such as the Church builds up in her children if they respond to her motherly care and instruction.

Miss Howell was born in 1856 and was educated at St. Mary's Hall, Burlington, New Jersey. She was not only interested in all the work of the Church but also in all that concerned the welfare of the city in which she lived. She was a member of the Civic League, of the Board of Health, was one of the organizers of the Boys' Reading Room, was most active in the Children's Aid Society, in the Relief Association and one of the prime movers in the City Beautiful League.

Those who knew her learned to admire and love her for her gentle, strong and true nature. Being the oldest of a family bereft of the mother the responsibilities which came to her was a school of training which developed in her the courage and self-reliance which leadership demands.

Miss Howell was a loyal and helpful friend to the Bishop and his wife and the Church in Hawaii and their hearts go out in sympathy to her surviving relatives, especially to her sister, Miss Kate Howell, who was so closely associated with her in her work and in her extensive travels.



### RELIEF WORK.

Many people of the Church are still quite active in relation to various funds connected with the relief for sufferers in the war. Especially is this the case in regard to the Belgium sufferers. We are glad to note the activity of the people.

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## UNITED SUNDAY SCHOOL SERVICE.

The united service of the Sunday Schools of this Church in the city of Honolulu was held in the Cathedral on the First Sunday after Epiphany. There was used on this occasion a service prepared by the Board of Missions in New York and sent out to the various Dioceses. The children of the various schools had been given opportunity to practise the hymns, most of which were familiar. The Epiphany united service is never so crowded in attendance as is the Easter service, but the Cathedral was filled and all Sunday Schools were represented. The Rev. Canon Potwine made a brief address, having as his subject the approaching Lenten offering for Missions by the Sunday Schools. The Bishop followed with a few remarks.

After the service proper, the great procession was held, the Chinese choir leading, followed by the Hawaiian choir, then the Sunday Schools followed in order down the main aisles, St. Andrew's Priory, St. Andrew's Cathedral, the Hawaiian congregation, St. Mark's, Kapahulu, St. Clement's, the Epiphany, St. Elizabeth's, St. Mary's, St. Peter's, Holy Trinity, St. Luke's, Korean. The procession followed its usual route down the main aisle, out into the Cathedral Close, making a wide detour and coming in at the right hand door of the front, up the south aisle, around the ambulatory, down the north aisle, up the main way to their places. At one time the ambulatory and every passage way of the Cathedral was filled, besides a large number of children being still in the procession outside. The service was very hearty and enjoyable. Two persons present, one from the

States, with large experience, and one from Australia, said it was the most touching and impressive service they had ever seen. It certainly could not be duplicated anywhere, for there were White children, Hawaiians, Chinese, Japanese, Koreans, besides children of many nationalities.

The hymns sung during the great procession were largely suited to the Epiphany, while others were of a missionary character, and the last one, in which the smallest joined, was "Onward Christian Soldiers."

We desire to call special attention to the words which Canon Potwine selected for the subject of his talk, namely, "To the help of the Lord," which he hoped might become the watchword for the Sunday Schools during the coming Lenten season. God has left his work largely in our hands and it is our privilege and our duty to perform the work which he has given us.



## CHURCH INSTITUTIONS IN HONOLULU.

At the request of the Chamber of Commerce, the Bishop recently prepared a list of our Church work and institutions in Honolulu. The list will, we think, be of interest to our people:

1. St. Andrew's Cathedral Parish.
2. The Hawaiian Congregation, worshipping in the Cathedral.
3. St. Andrew's' Priory, Emma Square, a day and boarding school for girls.
4. Iolani, Beretania street, a day and boarding school for boys.

5. Holy Trinity, on Emma street. Mission House, on Beretania street. Japanese day school and night school.
6. St. Peter's Church, Emma street. St. Peter's day school for boys and girls studying Chinese. These are now held on the Church premises.
7. St. Peter's day school for Chinese boys.
8. The Cluett House, Emma Square.
9. St. Elizabeth's Church, Palama. Settlement work. A day school for girls, a lodging house and cottages rented at reasonable rates.
10. St. Luke's Korean Mission. Now using St. Elizabeth's premises. A school for Korean children.
11. St. Mary's, Moiliili. Settlement work, including dispensary and day school. Work chiefly among Orientals.
12. St. Mark's, Kapahulu, including Church work for social betterment, and day school.
13. The Epiphany, Kaimuki. Church work among English-speaking people.
14. St. Clement's Church, Wilder avenue. Work among English-speaking people.

There are connected with the above, eight clergymen and forty lay helpers. The last does not include sextons, caretakers, etc. There are forty-four buildings in use for the work. This

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does not include a number of small buildings used as servants' quarters, etc. Of these buildings, 37 have been erected or purchased in the past twelve years. Some of them have replaced buildings which were torn down. Nearly all of these buildings are in good order and all are sufficiently insured.



#### CHURCH FINANCES.

From accounts received from the various Church organizations and institutions the finances are in good condition.

St. Andrew's Priory received at Christmas, from an incorporated estate, an unexpected gift of \$500.00. This was most timely and helpful and enabled the treasurer to provide for some needed improvements.

Iolani is in a better financial condition than ever before at this time of the year. The money owed to it is far more than the current debts due.

The Cluett House, under Mrs. Blue's careful management, has no debts. All these institutions make regular financial reports to the Bishop.

Outside of Honolulu the only debt existing is that on the parsonage at Lahaina, which is some \$700.00. We should like to see that cleared off.

In view of conditions and of the large contributions to relief funds it is remarkable that we can report such a satisfactory state of affairs.

We need money for the new school house at Kapahulu, its furnishing and the provision of seats for the chapel. We need also, money for improvements in the schools. The schools have opened with an increased attendance where the room permitted it. Owing to removals and causes of that nature there is room just at present for a few more boarders at the Priory.



#### CATHEDRAL.

##### BAPTISMS.

December 6—Wilhelmina Ynez Kalokulani Mossman, by the Rev. L. Kroll.

December 20—Marion Alexandria Cullen, by Canon Ault.

December 25—William Kalauonaona Bush, by Canon Ault.

December 27—Emma Leilani Katherine Kapela, by the Rev. L. Kroll.

December 27—Thelma Frances Pope, by the Rev. L. Kroll.

December 28—Orpha Hunamaikalani Hoapili, by the Rev. L. Kroll.

December 29—John Kepano Hatchie, by the Rev. L. Kroll.

December 27—Pai Yong Ser, by Bishop Restarick, at Waipahu.

December 27—Kim Duk Chil, by Bishop Restarick, at Waipahu.

##### MARRIAGES.

December 3—John Harold Stewart Blomfield and Eirene Alice Best, by Canon Ault.

December 3—Herman James Baldwin and Gertrude Chichester Smith, by Canon Ault.

December 22—Percy Deshon and Harriet Ellis, by Bishop Restarick.

December 26—Paul Shinzo Yoshikawa and Yetsu Saito, by the Rev. P. T. Fukao.

##### BURIALS.

December 13—Ephraim T. Rogers, by Canon Ault.

|                             |          |
|-----------------------------|----------|
| Communion Alms .....        | \$ 12.95 |
| Hawaiian Congregation ..... | 115.70   |
| General .....               | 681.05   |

|                                                    |     |
|----------------------------------------------------|-----|
| Number of Communions during month of December..... | 500 |
|----------------------------------------------------|-----|

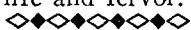
A comparison of the total of the Communions made at the Cathedral in the past three years from Advent to Advent gives the following figures:

|            |      |
|------------|------|
| 1912 ..... | 4295 |
| 1913 ..... | 4578 |
| 1914 ..... | 4621 |

The average per month for the last three years is as follows:

|            |           |
|------------|-----------|
| 1912 ..... | 357 11/12 |
| 1913 ..... | 381 6/12  |
| 1914 ..... | 385 1/2   |

We are glad to note even a slight advance in what can be taken as an index of spiritual life and fervor.



#### CHRISTMAS SERVICES.

From nearly all parts of the Islands comes the news of a rainy and stormy Christmas which interfered in many places with the attendance and offerings. However, in spite of this, good reports are on hand from all the stations.

##### AT THE CATHEDRAL.

At 6 a. m. the Rev. Leopold Kroll was the celebrant. There were 66 communicants and the offering was \$21.15. At 7 o'clock Canon Ault officiated. The number of communicants was 100 and the offering was \$62.75.

At both of these services the Bishop assisted, reading the Gospel and distributing the Consecrated Bread. He assisted also at the 9:15 service, at which the Rev. Leopold Kroll officiated again. The music at this service was especially good. Miss Gaelic Richardson, who had come up from Lahaina, where she has been teaching, took her old place in the choir and sang the solo part in the anthem. The music, as at all celebrations

of the Holy Communion, at the Hawaiian service, was Merbeck, as arranged by Her Majesty Liliuokalani for use at the Cathedral. Mr. Reginald Carter often used to say that the Sanctus in this service, as sung by the choir, was one of the most beautiful things that he had heard anywhere.

At the 11 o'clock service the Bishop was the celebrant and preacher, Canon Ault assisting with the service which was Choral Morning Prayer and the Holy Communion. The anthem sung on this occasion was "Sing O Heavens." The soloist was Mr. Arthur Wall. The Communion Service was by Stainer and the Te Deum by Smart. The offerings for the day at the Cathedral were \$165.40, and the communicants number 230. The offerings were towards the apportionment for General Missions.

The Cathedral was most tastefully decorated by Miss Wilhelmina Tenney, assisted by Miss Catton and others. They were sufficient to bring out the beauties of the Cathedral without being too elaborate. At the edge of the sanctuary were poinsettias in pots. In the altar vases were exorials and above the dossal towered a fine showing of poinsettias, the pot being concealed by the curtain. The whole effect was rich and dignified.

##### THE CATHEDRAL SUNDAY SCHOOL.

The St. Andrew's Sunday School held its festival on the evening of Holy Innocents. The children by vote had given up candy and presents, desiring that the money which would purchase them, be given to the Belgium relief. The children gathered on Monday evening shortly after 6 o'clock and carols were thrown upon the screen from the lantern. Between the singing of carols there were tableaux illustrating the events of the first Christmas season and Canon Ault read a poem descriptive of the series of tableaux. It was a fitting and sane celebration of the Holy Nativity, conveying real lessons to the eye and the ear of the children.

##### HAWAIIAN SUNDAY SCHOOL.

The Hawaiian Sunday School of St. Andrew's Cathedral had their Christmas festival this year in conjunction with the Sunday School at St. Mark's, Kapahulu. The children's Christmas tree was held on Tuesday afternoon, December 22d, on the Church grounds at Kapahulu. The entertainment consisted of a little play descriptive of Christmas. Through the energies of the Junior Auxiliary of the Hawaiian congregation gifts were furnished for the children. The children of this district on the whole have very little and we did not think that they be deprived of those little remembrances which brighten the day for

the children. The Sunday School of St. Clement's Church gave their offering of presents to Kapahulu.

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

The school at St. Mark's Kapahulu, is occupied by the children, although it is not wholly finished, but the children had to be moved into it as there was absolutely no room in the other building. A few hundred dollars are still due on the building and furniture is needed. There are now two women workers in residence at this mission, and in addition there is a nurse who has some 800 patients a month, the nurse being supplied by the Palama association. It is an excellent work and needs help.

#### THE EPIPHANY, KAIMUKI.

Early in January a committee from Kaimuki met the Board of Directors in regard to the commencement of a Church at Kaimuki. Plans were presented which it was estimated would cost about \$5,000.00 to carry out. The Board of Directors, by resolution, agreed, if necessary, to borrow money to carry the plans into effect.

The committee reported as having about \$2,000.00 on hand, and within two days of this report the Bishop received from a friend a promise of \$600.00 toward the building fund.

It was, then, with thankful hearts that the people of Kaimuki, the Honolulu School for Boys, and a number of friends of the Church from the city, went out to Kaimuki on the afternoon of the Epiphany, January 6th, and there the ground was broken for the new Church. Stakes had been driven to mark the site and the Bishop and Clergy, standing where the altar is to be placed, the service commenced. Printed leaflets were distributed on which the service for such occasions as set forth by the House of Bishops, was given in full with two Epiphany hymns. A number of Priory girls who went out assisted in the singing.

At the proper place in the service the Bishop turned the first shovel of earth and was followed by the Rev. F. A. Saylor, Canon Osborne, Rev. L. Kroll and representatives among the laity including the Guilds and schools.

In a brief address the Bishop spoke of the work especially of the part which is due to the efforts of the women. Five years ago the Bishop purchased the lots, and then the ladies became busy in carrying out the plan of a Guild Hall. This was built in due time at a cost of \$1400,

the money for which was largely provided by the Guild. It is proposed to enlarge this Guild Hall by adding 20 feet to the front.

The Church itself will be built of stone, plastered inside and will be an attractive structure. The stone is either on the lot or has been given, so that the building will not cost more than it would if erected of wood. It will be noted that there is about \$2,400 needed to finish the Church without debt, and it is sincerely hoped that all interested will give so that there may be no debt and that the Church be consecrated at the time of Convocation. Money may be sent to the Bishop or to Mr. G. W. R. King, treasurer.

#### CHRISTMAS IN THE NEW CHURCH OF ST. PETER'S MISSION, HONOLULU.

November 22nd, the consecration Sunday at St. Peter's, was the greatest day since the founding of the mission, and Christmas Day, 1914, was the happiest one. With the sense of thankfulness of having the long worked for and much needed Church in use for such a great festival, one can not justly picture the joy of the congregation. The priest in charge of the mission sees that the spiritual joy of worship is being already deepened by the new and impressive edifice.

The Church building itself is beautiful and attractive, so the altar guild decided not to use much decoration. Under the leadership of Miss Dorcus Chang the sanctuary and the choir were tastefully adorned with pots of plants, and the brassware articles were all polished for the occasion.

Miss Sarah Chung kindly took charge in furnishing the pulpit with beautiful hangings. The early celebration of the Holy Communion began at 7 a. m. The choir sang beautifully and added much joy to the service. Rev.

Y. T. Kong was the celebrant, assisted by Rev. Woo Yee Bew. Forty members made their communion in this service.

At 11 a. m. a choral celebration of Holy Communion was conducted. The Church was filled with worshippers, the building was not too large at all to hold the congregation. The choir sang the anthem, "Arise and shine for thy light is come," which was beautifully rendered. Rev. Woo Yee Bew was the celebrant, Rev. Y. T. Kong the preacher. Eighty persons received the Holy Communion, making a total of 120 communicants on that day. The offertory was \$52.00; at the suggestion of the vestry the sum is to be funded for an electric motor for the organ.

St. Peter's Sunday School had its Christmas festival on Christmas eve at the parsonage and parish house. Although the house was not quite convenient for the exercises they managed to pass the evening merrily. Many parents came to enjoy the evening with the thought of warming the newly occupied residence of the priest.

Two gifts are being made to St. Peter's and will be forwarded from J. & R. Lamb, New York, as soon as completed. One is an altar cross, on the front of the base of which will be inscribed, "Gift of St. Clement's Church; Honolulu, 1914," and the other is a gift of vases which will be the gift of Peter Char. The present altar cross is entirely too small and will be given to the Japanese Mission.

A mistake was made in the account of the consecration of St. Peter's Church as published in the Chronicle of last month. It was stated: "In 1895 the congregation began to talk about a new Church." It should have read: "In 1905 the congregation began, etc." The people waited long for the new building, but not as long as the mistake made it appear.

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## CHRISTMAS AT TRINITY MISSION.

There was a midnight service at the old St. Peter's Church, at which there was a good attendance. After a quiet period of prayer for thirty minutes, the Holy Communion was celebrated, at which twenty-one received.

At 11 o'clock on Christmas morning the Holy Communion was again celebrated. The Church was very nicely decorated with many beautiful green plants. The service was very solemnly celebrated and every communicant and every attendant was greatly impressed. The priest said in his sermon, "We feel something very much impressed to celebrate the birth of the Prince of Peace at the time of the greatest war in Europe, which ever took place in history. 'Glory to God in the highest, and on earth peace, good will toward men,' is the motto which Christian people must advance."

The Sunday School children's entertainment was given at Davies Memorial Hall at eight o'clock on Christmas night. The program consisted of recitations, dialogues and the play of the Nativity. All went through very nicely and beautifully. We were very thankful to the Priory girls and Miss Pierce who helped Deaconess Spencer and Miss Schaeffer to make our Christmas festivities enjoyable and helpful.

On the first Sunday after Epiphany the Bishop visited Trinity Mission at 8 p. m. and preached to a large congregation numbering over 50 men besides a number of women and children. The music in charge of Deaconess Spencer, is greatly improved and the hymns were sung with heartiness. The number of women who attend services constantly increases. The service was most hearty and devotional.



## CHRISTMAS AT ST. ELIZABETH'S.

It would perhaps be less than strictly true to say that the Christmas just passed at St. Elizabeth's was the "best yet," for in the history of this Mission there have been some rather remarkable celebrations of that Feast. But it would not be wide of the truth to say that from many points of view it was one of the most satisfactory, and that never in its history has it touched so many lives.

The observance began with a Christmas tree entertainment for the Chinese Sunday School on Christmas Eve, which passed off with great credit to those who planned and directed it as well as to the

different ones who took part. There were many expressions of appreciation on the part of the large Chinese audience that gathered to witness it. It was preceded by a brief service in the Church with a short address by the priest-in-charge and was followed by the distribution of the nice gifts generously furnished by the children of the late William A. Proctor of Cincinnati. Over 400 boxes of candy, beside the other presents, were given out to the little ones connected with the Mission.

On Christmas Day there were three celebrations of the Holy Communion in the Church, at 7, at 9 and at 10:30. The one at 9 was interpreted into Korean and was generally attended by the members of that congregation. There was the largest number of communions made during the day of any previous record. The offerings at all of the services were devoted to the General Missionary work of the Church.

On Christmas night the Korean congregation assembled in force to hold the Christmas entertainment for its Sunday School. It consisted of a detailed representation of the story of the Birth according to the Korean interpretation of the story in Holy Scripture, and was reverently and interestingly presented. Its teaching value could not be questioned, and was a vast improvement on previous Christmas entertainments by our Korean brethren.

From the Christmas tree 600 boxes of candy and presents for several hundred children were distributed. The program as carried out was highly satisfactory to all concerned. It should be said to the credit of the Catechist and his willing helpers that they had no help outside of their congregation either in planning the entertainment, in its execution, or in providing presents for the "tree," and it is an earnest of what this congregation may yet do toward its own support in the future.

The Church was most tastefully decorated for the Feast, the altar attracting

special attention for its beauty. It was a Christmas long to be remembered with gratitude to God, by those who were privileged to celebrate it here.



## ST. MARY'S MISSION.

*"I have to be an Angel."*

Christmas week brought much fun and happiness to the many children and young people connected with St. Mary's.

Knowing that every one was giving liberally to various war relief societies, it was a surprise to the workers that the Mission was so generously remembered at this time with gifts of money which were carefully expended so as to give the most pleasure to all.

The Christmas festivities began on the evening of the 22nd, when the children presented their Christmas play, which they had been preparing for several weeks. One little girl of seven, who was to take part as an angel had a badly infected foot. At one o'clock that afternoon the doctor had to be called in to attend her. As she came out from the effects of the chloroform she said, "Doctor, I have to be an angel tonight." A few hours later she was at the Mission and going through her part as if nothing had happened. The next afternoon the Christmas tree was held and presents and candy were given to the 223 children belonging to the Mission. In the evening a party was given for the night school Japanese men and boys. On the 26th there was another party for the Chinese young men and girls who attend the Mission. As they left they said they had never had such a good time before.

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Unfortunately there was no priest available on account of duties elsewhere, so there was no service at St. Mary's on Christmas Day and the communicants were obliged to be scattered. Some attended St. Clement's and some Trinity Mission, while others preferred to wait to make their Christmas communion at the regular monthly celebration. It is to be hoped that by next Christmas St. Mary's will have a priest of its own.

Four of the night school men were baptized the week before Christmas.

◆◆◆◆◆  
**LAHAINA.**

**CHURCH OF THE HOLY INNOCENTS.**

Christmas morning found Lahaina (the dry place) with ponds here and there through the streets and mud everywhere. This unusual state of streets, and a brisk, cool wind kept many away from Church. Only about fifty attended the morning services and twenty-one received holy communion. Baptism was administered to three babies after the seven o'clock service.

Of the eighteen choir boys and girls fifteen had not missed a Sunday morning service or a practice in four months. A hearty, intelligent rendering of anthem and service gave evidence of regular work.

At the six o'clock evening service, the Church was well filled and the many fern wreaths and a beautiful cross of white chrysanthemums were even more effective under the electric lighting than in the morning light. About eighty chil-

dren received gifts, candy and oranges from the Christmas tree. We have to thank Mrs. Wilcox, of Lihue, Kauai, for these gifts, as the promised Christmas box did not arrive. Mrs. Wilcox sent money to Mr. Bodel to be used as he thought best, and very grateful we all are to her for our Sunday School Christmas gifts. We thank the Bishop for our fine candy and the Woman's Guild for the oranges.

The Woman's Guild and the Girls' Guild have done splendid work since last Christmas, many many members not stopping work in summer. Several worked by themselves and all the Guild girls met regularly all summer for six meetings of choir practice work to one of play. The summer's work brought in eight dollars, the work since by Guild girls at home and at the Priory have resulted in seventeen dollars as their contribution to receipts of the Christmas entertainment. The Woman's Guild almost doubled its corps of workers for the sale and entertainment this year and under Mrs. Hose's efficient management, more than \$117.00 was cleared. Of this Miss Caldwell's sewing class of little girls contributed \$7.00.

The children's Christmas play was repeated Christmas night. Though with no practice, the children did well. Santa Claus himself enjoyed their play and in return gave us much pleasure; we extend to him a vote of thanks; to all who provided our Christmas gifts; to the choir, who gave much of their holiday time for practices; to all who helped make the choir party on December 22d a big success; to girls and women who worked on Church decorations; to Sunday School teachers, who made ready the presents and to Mrs. Folsom who selected them; to all of these—a hearty vote of thanks.

Lahaina, like St. Elizabeth's, has made money by making leis and sending them to Geneva, New York. Recently Lahaina made \$7.00 and St. Elizabeth's \$18.00 in this way.

◆◆◆◆◆  
**WAIPAHU.**

On Sunday, December 27th, the Bishop went to Waipahu to hold service for the Koreans who have been gathered together for instruction by Isaiah Kim, a Lay Reader and Catechist. Mr. H. O. Reinhardt acted as chauffeur and Mr. L. McCracken and two Korean boys from Iolani went with the Bishop.

On arriving at the place it was found that Kim had erected a tent which was surmounted by a cross. A low platform had been constructed on which was a stand containing a long glass bowl filled

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with water. After service the Bishop baptized two men. The congregation had been well trained and sang lustily in the Korean way. A number of those present had been baptized at St. Elizabeth's some time ago. There seems to be an opening for work in this district.



#### KULA.

##### ST. JOHN'S CHURCH.

We are thankful to God for being able to celebrate the blessed Christmas of 1914 in St. John's, Kula, Maui. The parents of the school children gave to the school one pig and two goats for the occasion and made a feast on the 24th day for those who helped in the decoration of the Church.

Unfortunately the rain fell heavily from 3 p. m. to 11 p. m., which kept away some three to four hundred people who wished to see the Christmas tree and the exercises. In spite of the rain the Sunday School children were all present to take their parts. The singing, the catechising and the address were very well rendered. St. Peter's Woman's Auxiliary had sent us a box of gifts which added much to our happiness.

We had a good service on Christmas Day, Holy Communion at 11 a. m. with sermon. The joy which appeared in the faces of people on that day, I cannot describe it with my pen.

In closing we send you our best wishes for a Happy Christmas and a Happy and Bright New Year.

SHIM YIN CHIN.



#### CHRISTMAS AT KOHALA AND WAIMEA.

The Christmas festivities at Kohala began on Sunday evening, December 20, when the Kohala Choral Society gave at the Social Hall "The Christ Child in Art, Story and Song." The parson's part being the description of the lantern pictures of the Christ Child. A very rainy night prevented there being the large audience which would have been present had the weather been more propitious. The music was well sung and was most devotional in character.

On Christmas Eve there was a luau for the Chinese congregation at St. Paul's, Makapala, in the afternoon and again the weather prevented many people from attending. At six o'clock the Sunday School had their Christmas Festival, which consisted of lantern pictures and carols, the pictures were described by the children in catechetical questions and answers which had been their Sunday School lessons for the Advent season. After the pictures a bounti-

ful supply of gifts were distributed from the Christmas tree to the 81 members of the Sunday School besides candy, oranges and apples. We are indebted to St. Clement's Guild and the manager of the Niulii plantation and other friends for the generous supply of gifts which made glad the hearts of our children. Rain did not deter the children and the school room was packed with children and their friends. The parson was a dinner guest of Mr. and Mrs. Moller at Niulii and spent the night with Mr. Paetow. At two o'clock in the morning, listening to the singing boys and the rain pouring in torrents he thought that his report of the Christmas services at Kohala would take about three lines on a postal card with the words written in large type, IT RAINED.

At eight o'clock on Christmas Day there was a celebration of Holy Communion at St. Paul's Church with an attendance of fifteen persons and twelve made their communion, certainly a goodly number to brave the elements of rain, wind and deep, deep mud; the rain gauge showed an inch and 89 points during the night. An automobile had been provided to convey the parson and organist to Kohala, and as the parson careened about in the car over roads that language can not adequately describe, he then and there resolved that never again would he complain of the small congregation on a rainy Sunday.

I am sure that the dear Lord must have desired the worship of the people of this district on the Birthday of His Son, for about nine o'clock the sun came forth dispelling rain and clouds, and at 9:30 there was a congregation of 40 at St. Augustine's. The Boy Scouts mustered in full numbers for the Church parade, and as their new uniforms had arrived from New York headquarters just before Christmas they were a proud lot of Scouts and presented a fine appearance in their natty uniforms. They with the children of the Sunday School sang their little hymn service very beautifully with Mr. Paetow presiding at the organ. Two children were baptized after the Eucharist. Usually we have a large congregation of all nationalities at this service, but those who attend have to walk from two to three miles to Church and the walking on Christmas Day was an impossibility.

At 10:30 there was a third celebration of Holy Communion with a congregation which numbered 45 persons and 16 communicants; the offering of \$38.15 was for the Christmas tree for the Boy Scouts and the Sunday School children.

At seven o'clock in the evening there was the Christmas tree for the Boy Scouts and Sunday School children. The

school room had been very tastily decorated by the Scouts, and again there were generous gifts for all with candy, oranges, apples, cake and ice cream. The Scouts gave an exhibition of scout work and all had a jolly evening. On Saturday morning the parson started out for his twenty-five-mile drive to Waimea in a pouring rain, to give the people at Waimea their Christmas service. The congregation numbered 40 persons with

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eight communicants. After this service Gertrude Kaomealani King was baptized and then Christmas gifts were given to all the children present.



### HILO.

#### THE JAPANESE SUNDAY SCHOOL.

Our Christmas Tree was held on December 26th at St. James Hall, with Hilo and Waiakea Sunday Schools together. Two weeks before the Christmas, one of our Sunday School boys came to me and said, "Sensei (teacher), I wish to send my Christmas present to Belgium." "Why?" I asked. "My mamma has sent her kimonos and I like too." And he made a grave face. The following Sunday we asked all our Sunday School children if they wanted to do this, and they agreed to send all their presents with best wishes. Therefore our children had no presents, but all of them enjoyed the Christmas exercises and were thankful for bags of candy.

This impressed the minds of the children as well as the men, with the sense of self-sacrifice and the love of God. There were 153 boys and girls and more than 100 parents came.

Our Church members and Sunday School scholars have sent a memorial present to the Rev. Mr. Fenton-Smith.

H. H. MIYAZAWA.

When the Rev. W. H. Fenton-Smith left Hilo the Bishop purchased a portion of the furniture belonging to him and the departing clergyman gave to the mission many articles which will be most useful and for which the people of the mission are thankful.

The Rev. J. K. Bodel went to Hilo for the first two Sundays in January and the people there desire him to be appointed to take charge. A number of new subscriptions have been made towards the support of the priest and it is probable that Mr. Bodel will go to Hilo and some appointment be made to Lahaina later on.



### PAAUILO.

Christmas day opened here with very inclement weather, the heavy rains kept away a great many who come from Ku-kaiu and outlying districts. The service hour was at 10 a. m. Seven partook of Holy Communion. As we had no choir, the congregation supplied this lack by joining heartily in the responses, chants, and hymns, which all thoroughly enjoyed. God has blessed us throughout this trying year in a wonderful manner.

### PAPAALOA.

Christmas services were held here on the Sunday following Christmas day. Here too the rain interfered, but as our people live round about the Church, it was an easier matter to attend. The ladies of the congregation had the Church decorated beautifully with evergreens and lilies, and the attendance was good, 22 being present. Here we make congregational singing a feature of the services, and on this festive occasion, the music was lustily rendered and the entire service thoroughly enjoyed. Papaa-loa wishes to have a morning service with a celebration of Holy Communion on Christmas Day next year.



### KEALAKEKUA.

#### CHRIST CHURCH.

Christmas Eve in Kona reminded the people of the days of the flood and storm to which the Parish Priest was accustomed in Northern California. A Christmas tree was held at Mrs. E. C. Greenwell's and the parson and his wife had to wade home through streams of water. Christmas morning it was still pouring in torrents, with every indication of a continuation of the storm and it was feared that the Christmas service at the Church was doomed to be a failure. It cleared up, however, to such a degree that the faithful people turned out in goodly numbers so that 43 were present, about a half of whom partook of the Holy Communion. The offering, which was towards the apportionment, was \$19.45, which is nearly the full amount expected. The Church was, as usual, tastefully decorated, and the service was a hearty congregational burst of prayer and praise. Mrs. G. Podmore (nee McCracken) kindly officiated at the organ, as she has been good enough to do on many occasions, being a great help in this way. Christ Church depends entirely on volunteers at the organ, and from time to time Mrs. E. C. Greenwell, Mrs. Robert Wallace and Mrs. R. V. Woods have loyally done their duty.

The Sunday School Christmas tree had been postponed on account of the absence of several of the little ones, but was to be held later.



### PAAUILO JAPANESE SUNDAY SCHOOL.

The work among the Japanese in Paauilo is progressing slowly though favorably under the ministry of Mr. Peter Kojima, our Japanese catechist, who is laboring under the supervision of the resident priest. On Xmas Eve, sixty

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children gathered in the Hawaiian church; which was kindly loaned for the occasion, to enjoy the long looked for Xmas festivities. A Christmas tree, amply garnished with candles, ornaments and gifts, greeted the happy little ones. The ceremony was opened at 3 p. m. by a Christmas hymn, followed by prayer and five-minute talks by the resident priest, our catechist and the two Japanese public school teachers. Then came the recitations by the children, both in English and Japanese, the subjects bearing on the season. After which the distribution of prizes. At 5 o'clock this happy event was concluded and 60 little ones left the premises with happy and thankful hearts.

We expect when the Bishop makes his annual Easter visit, that there will be four or five children ready for holy baptism.

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**PERSONAL.**

The following card from Dr. Staley will be of interest to many friends here:

Chateau, Tourlerville,  
November 15th, 1914.

We are a Red Cross unit of women doctors, nurses and orderlies in this lovely old Castle where we take 80 patients! The wounded come to the port two miles away in ships from the front. We take the severe cases, others go further south by train, poor things! It is awfully sad: Such poor shattered bodies, and so patient. We are very busy but it is much better than reading war news at home. Think of us please.

MILDRED E. G. STALEY.

From Mrs. Copeland (Constance Staley) a letter contains the added information: "Mildred is in France. She went out under the French Red Cross with six other women doctors—fourteen nurses and many lady helpers to Cherbourg, where a Château had been turned into a hospital. They have six ambulances and chauffeurs to meet the steamers bringing in the wounded. She has operated on French, Africans, Hindus and Arabs and

says they are all so good and patient and grateful. It is a most interesting experience and I am so thankful she is quite well and able to go and do this great work. She is in her element too. May the New Year bring peace to the whole world.

"I am enjoying Mrs. von Holt and her family. They are not far from us, now we have moved into an apartment in Brookline."



The Rev. W. H. Fenton-Smith sailed for California on the *Wilhelmina* on December 30th. He came from Hilo on the *Wilhelmina*, arriving in Honolulu on the morning of the 28th. During his stay in Honolulu, he was the guest of Bishop and Mrs. Restarick. Mr. Fenton-Smith goes directly to Auburn, where it is hoped that he will be eminently successful and that he will be completely restored to health in the more invigorating climate which he sought.

Letters from the Bishop of California and the Deans of the Divinity School in San Francisco inform us that John Pak, a Korean student for Holy Orders from Honolulu, is doing good work and is commending himself to those over him by his character and industry.

We were much delighted to have a call, on January 11th, from A. F. Zane, a Chinese young man born in the Islands, whom we first knew as an attendant at St. Peter's School, 12 years ago. He went to Boone University, Wuchang, where he graduated. He is now one of the secretaries to the Panama-Pacific International Exposition and he is the official interpreter for the party. He called at the Bishop's residence, with Mr. Liu Sung Fu, the commissioner to the Exposition, Mr. Wu Lien K'uei, and Mr. Lin T'ing-tsao. Their cards were all marked "Republic of China."

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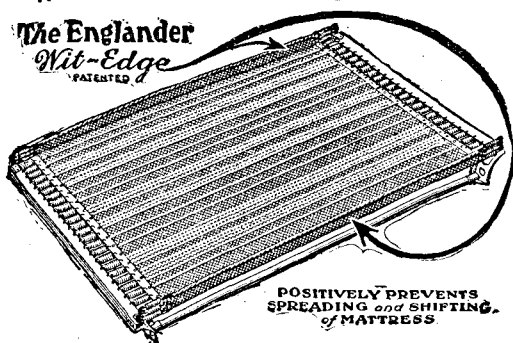
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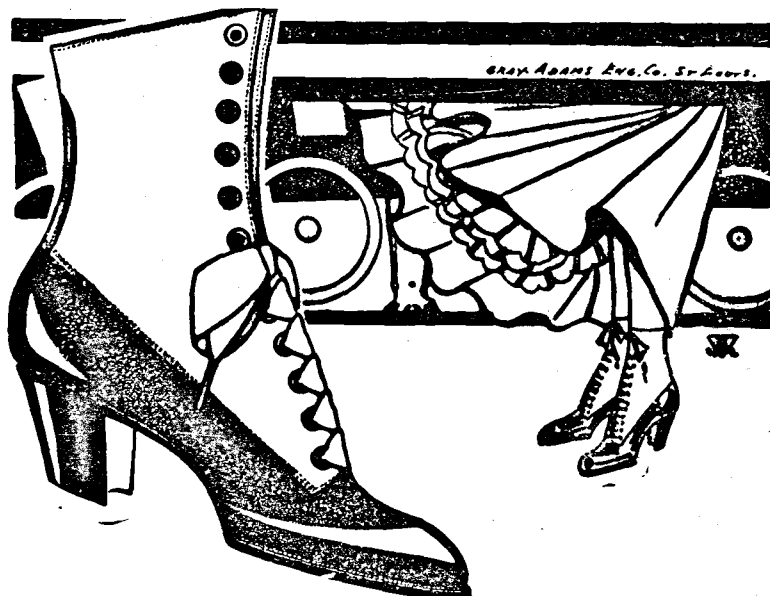
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