

Hawaiian

Church Chronicle

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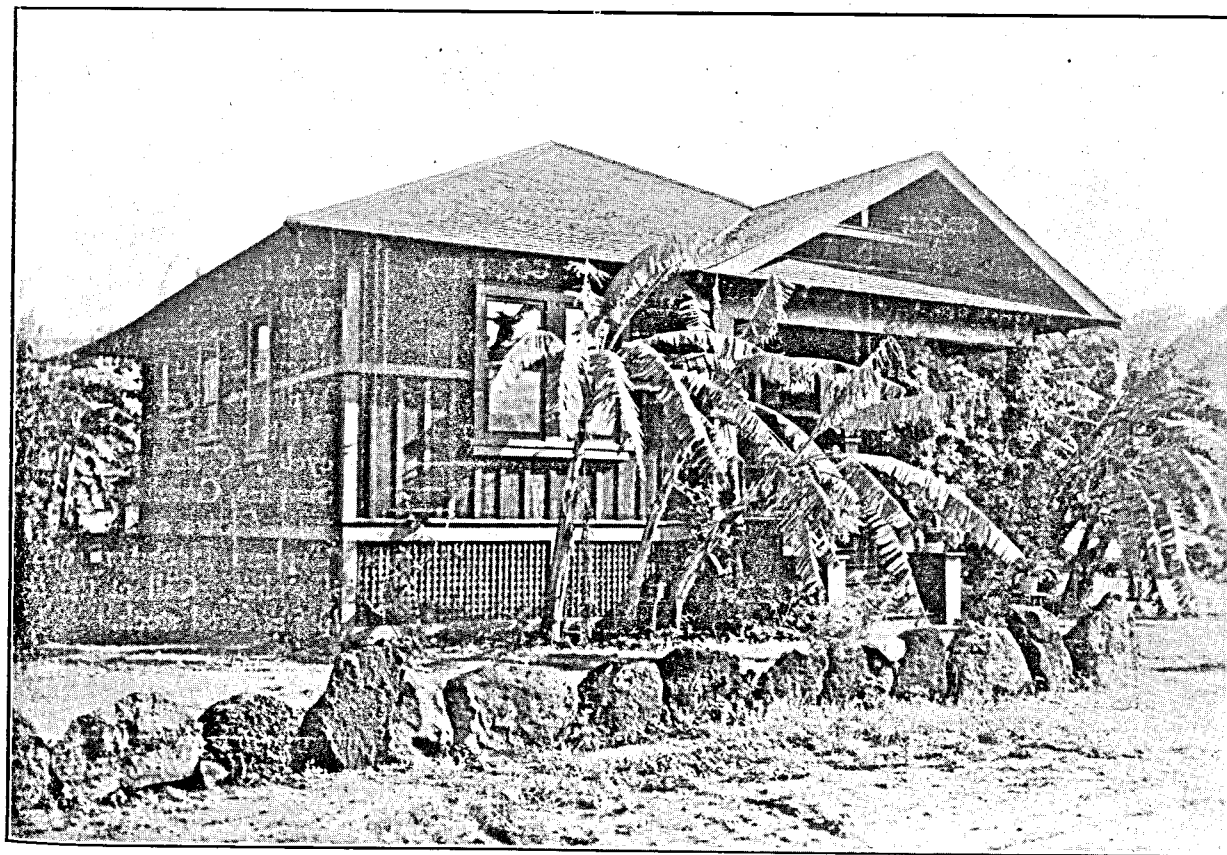
"SPEAKING THE TRUTH IN LOVE"

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

VOL. VIII.

HONOLULU, T. H., NOVEMBER, 1915

No. 6



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

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Successor to the Anglican Church Chronicle

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NOVEMBER, : : : 1915

THE RT. REV. HENRY BOND RESTARICK, - *Editor-in-Chief*
E. W. JORDAN, - - - - *Collector and Agent*

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CALENDAR.

- November 21—Sunday next before Advent.
(Color: Green.)
28—First Sunday in Advent. (Violet.)
30—S. Andrew, Apostle. (Red.)
December 5—Second Sunday in Advent.
(Violet.)
12—Third Sunday in Advent. (Violet.)
19—Fourth Sunday in Advent. (Violet.)



CHINA.

BISHOP'S LETTER.

We did not reach Hongkong on our return from Canton until midnight. It was very interesting coming down the river, to see the villages on the bank and pagodas here and there on the landscape, but we wished that we had returned by rail in order to see the villages at closer range.

We had been asked by the Dean of the Cathedral and the Bishop to preach on Sunday at the Cathedral, but we excused ourselves on the plea that return from Canton would be at such an hour that we should feel tired out. Mr. Everton called for us at the hotel and went with us to the Church. The Cathedral is a fine stone building with Nave, Transepts and Choir, and is well built and pleasing in appearance, especially in the interior. The organ is an excellent instrument by Walker of London, the man who made the organ for Manila. The choir, composed of men and boys, sat in the stalls with finely-carved ends, which we admired as we did the carving which we found in so many Churches in the Orient. The Dean

preached a sermon which was afterwards printed in a local paper and caused considerable controversy.

The first thing in the Cathedral which would strike anyone except a resident in the Orient, were the punkas, which were in place about ten feet from the floor in the Nave, Transepts, Choir and Sanctuary. These were worked by at least ten Chinese boys and girls, each having a certain division which swung from the rope which one worker pulled. At first it seemed very strange, but we soon saw the usefulness of the arrangement. Although it was a very hot day, and the heat is very great in Hongkong, yet the Cathedral was cooled by the punkas in every part without there being any draft. This was the first time we had seen the punkas in Church, although in dining rooms and other places they had become familiar.

In the seats on one side and in the transept, there were some 200 English soldiers, and we were quite surprised to see them enter carrying their rifles and with their cartridge belts in place. Immediately after the service we inquired the reason for this and the Dean then told us a story which was later corroborated by the Bishop and by a Chinese, a member of the richest family in Hongkong, and by an English merchant. The story is as follows:

On August 4th of this year the governor of the colony, with the Bishop and others in authority, planned to have a service at the Cathedral in remembrance of the beginning of the war. A few days before this service was to be held, a letter was intercepted which led to the discovery that a Sikh regiment stationed in Hongkong had planned to surround the Cathedral at the time of the service and to shoot down all the members of the congregation. I was told also, that 38 of the Sikhs had been sent back to India for execution among their own people, as the shame would be greater than if they were executed in China. This news did not get out of Hongkong because of the strict censorship. It is not easy to send cablegrams from Hongkong unless you are well known and everything is plain, as I found by experience. Nearly everyone in Hongkong had volunteered to assist the Government in any way it was possible. Two of the Clergy told me that

they had served four hours a day as censors of telegrams and letters, and that some apparently innocent messages referring to merchandise had been discovered to be communications relating to the sailings of ships at a time when the cruisers of the enemy were active in the Indian Ocean.

On Sunday we took tea with Miss Phipps, who is the head of the Bible Woman's School, and there again met Miss Wong, the student from Honolulu. Later in the day we dined with the Bishop after attending service in a very pretty little Church on the Peak, which had an excellent congregation, and although there was no choir, the service and the Psalms and the Hymns were well sung by the people. It shows how easily the Psalms are sung by people accustomed to doing it.

Next day at the hotel we had a call from Mr. Kong Mau Tet, his wife and four children, who were by birth American citizens. Mr. Kong lived in Honolulu for twelve years and was employed by T. H. Davies & Co. He went to China to accept a good position, but his wife and children, and he himself, wanted to come back to Honolulu. Mr. Kong has been a lay reader and licensed lay preacher in British North Borneo and in the Hawaiian Islands. The Bishop of Hongkong told me that Mr. Kong was the head of the building committee in connection with the erection of a new Church in Canton.

We were much struck with the appearance of Hongkong and its fine business houses. The Hongkong and Shanghai Bank has a very handsome building in which eighty men are employed in various capacities. The letter of credit which we carried was on New York, and for \$100 we obtained Mex. 237.50.

The Bishop of Victoria, which is the title of the one who holds the Episcopal office at Hongkong, took us into the Hongkong Club, which is a very fine stone structure, handsomely furnished. It contains a large library and a reading room in which are papers and periodicals from all over the world.

We went with Mr. Everton to the Seamen's Institute, a large building with rooms to rent, a restaurant, provisions for games, etc. The work at present is affected by the war to such an extent that the boarding department has been

closed since we were there. The crews of ships which enter the harbor are not allowed to come ashore, so that the work is at a standstill. The tourist business has almost ceased, and retail shop keepers seemed to be glad to sell goods at almost any price. Hongkong is one of the great ports of the world, and its drydocks are capable of taking the largest ships. All the Manchuria people liked Hongkong and were glad that we spent over four full days there.

The Manchuria had been heavily laden when it left Honolulu, and the chief officer told us that it drew more water than it ever had before on leaving our Island port. Much of the heaviest portion was for Hongkong, including, we were told, 8000 tons of ammunition which was to be transhipped to Vladivostok. Whether this was correct or not we do not know.

The policemen of Hongkong are Sikhs and Chinese with white officers. The place seemed orderly and quiet, but the authorities were evidently keeping close watch on everything, especially strangers. They were running no risks. The Germans were interned at Kowloon, across the bay. Their business houses had been placed in hands of receivers appointed by the Government, and we heard complaints that these receivers had done "too well" by them. We thought that this meant that they had been fairly dealt with.

Before we left the city we had to visit the Chief of Police again and get a permit to leave the city. Mr. Everton took us out on the Mission launch, and at 3 p. m. we began to sail out of the magnificent harbor with its many docks and further out, with its many fortifications. We settled down for a few 'days' rest on our way to Shanghai.

On the way to Shanghai we met several very interesting people of various races, and most of these continued with the steamer until we reached Yokohama.

One elderly Chinese merchant was introduced to us by an American who stated that he had frequently bought from this Chinese man seven hundred and fifty thousand dollars' worth of goods a year. The Chinese merchant was called the father of the Chinese matting trade, and had accumulated a large fortune. We asked him what the weavers of matting were paid, and he replied that they now received 30c to 35c Mex. a day, working from 6 a. m. to 10 at night. He stated that when he began business he paid only 15 Mex. The American buyer stated that in all his transactions with this Chinese merchant he had never had any agreement in writing.

There are many very wealthy Chinese at Hongkong and Canton. On the river from Canton to Hongkong we had a long conversation with a man who was a member of the richest Chinese family in Hongkong. He had been educated in England. One of the family is the manager of the Chinese portion of the business at the Hongkong and Shanghai Bank, and his uncle has recently been knighted in recognition of his large gifts to education and charity in Hongkong. There were some young Chinese on board who were on their way, we were told by other Chinese, on matters connected with the revolution which was being hatched in anticipation of a return to a monarchy. There is no doubt but that the Cantonese, because of their long association with Europeans, are the most progressive of the Chinese. The Chinese who have migrated are chiefly Cantonese. The merchants of Singapore, Borneo, the Philippines, San Francisco and Honolulu are Cantonese, and in Shanghai, Nankin, Wu Chang and Hankow, the keenest traders are from the two Southern provinces.

One Chinese family interested us very much. An educated man, his wife, five children and five servants occupied the best cabins on the ship. The man spoke English perfectly and was progressive in the best sense. He was rich evidently, and his robes were of the finest silk. We were astonished when we saw him at the hotel in Yokohama to see him arrayed in an immaculate conventional evening dress suit. He was a British subject and so could talk, and he gave us insight into many things connected with the opium trade, the Republic and the expected revolution. With his wife and children he acted just as we are accustomed to see the man of family act. He pointed out to them objects of interest, he was respectful and considerate to his wife, and confided to us his views of family life, which were admirable.

His children had been baptized and were well instructed in the Christian faith. When we landed at Nagasaki we noted this interesting family riding out to see the sights in eleven rickshaws.

This Chinese friend was on his way to Japan, hoping to recover from the effects of a serious operation which he had undergone.

One of the most interesting men sat opposite us at table. We noticed him at dinner after leaving Manila. He was in evening dress and his manners were above reproach. We noticed him in the smoking room, and when approached by someone who wanted to get up a game of poker he said, "Thank you. I don't play." At another time, when approach-

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ed by someone in regard to a drink before dinner, he replied, "Thank you. I don't drink." One day as Mrs. Restarick and I sat in our chairs he came up and spoke to us, and I said to him, "What countryman are you?" He at once replied, "I am a Russian Jew." He added, "I left Russia when I was fourteen years of age and could neither read nor write." I said to him I thought that all Jews went to school. He said in reply to this, "Only ten per cent of the Jews where I lived were allowed to attend school, and I was not among the number."

He then told us his story, which was as follows:

"At fourteen years of age I became a stowaway on a British vessel leaving Odessa bound for London. When I was discovered, as they were short of hands, they put me to work. I remained on the vessel for a year, saving everything that I earned, sewing my money up in the lining of my coat and waistcoat. I scarcely ever left the ship, but at the end of a year I went ashore and found a countryman of mine, to whom I confided the fact that I had my money sewn in my clothes. He told me that was not a safe way and that I should put it in a savings bank. I handed over my savings to the man, asking him to put it in a bank for me, and that is the last that I ever saw of him or the money!

"After some little time I took passage on a ship that was going to New York, in which city I landed with a half-crown and a handkerchief containing a few articles. I soon obtained a job as dishwasher in a Ringler Circus and held it for one year, saving all the money I earned. At the end of the year I joined a small circus and became property man, receiving a fair salary. This I also saved, putting my money in a savings bank, which I had learned to use soon after I came to the United States.

"While we were at a small town in the West the circus was attached for a debt of \$1500 and was sold by the sheriff. I bid the effects of the circus in for \$900 and hired the previous owner as manager, and by careful handling added to

the show from time to time. When I was nineteen years of age I was in Minnesota, and the big shows were buying the little ones up. I sold out my circus to Buffalo Bill, who was then in Minneapolis, for \$65,000 cash.

"In the five years since I left home I had at odd times, by the help of companions and by the use of any printed matter that came to hand, learned to read, and by the help of fellow workmen had also learned to write."

Of course, we were anxious to know what he did with his money, and we asked him. He frankly told us that he had gone back to Russia and had paid the expenses of eleven families, relations of his, bringing them to the United States and setting them up in business, placing some on farms, others in tailor shops and so on. We asked him how much he had left when he had done that, and he told us that he had \$18,000.

By this time the young Jew saw that moving pictures were the best money-producers in the show line, and he bought an interest in a film company, which at the present time pays him \$1000 a month. He also stated that while in Honolulu he became so attracted by the place that he made an investment here in the show line which paid him well last year. He said that he had married a woman of his own race who was born in San Francisco, and he expected her to be on the wharf at Shanghai to meet him.

As he appeared quite willing to communicate his history, and as we were much interested, we asked him what he was doing in the Orient. He said that he had been in the East for six years, taking a series of films which he owned entirely himself; none of them have as yet been shown because they constitute a series which he believes will be of great educational value, and certainly the outlook seems very good. He has been in Japan, China, Siam, India, Borneo and other countries taking a series of pictures to which he gives the general designation of "From Savagery to Civilization." He has been in the remotest parts of each country where the

most primitive conditions prevail, and then has gradually worked up to the development of the people as shown in the best examples of the educated and progressive centers.

We asked him where he had stayed when in the outlying and distant places. He said as follows: "I stayed with the Missionaries, for I found them everywhere, and I want to say," he added, "that I have the greatest admiration for these men and women who, in the most out-of-the-way places, are devoting their lives to the bodies and minds and general uplift of the people. They treat them for disease, they loosen the superstitions by which they are bound, they give them ideas which open up to them larger views of the world and of humanity. I am glad to say this wherever I go, for I

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know these people, and have lived in their houses for weeks at a time, and I have no patience with those who sneer at these noble men and women."

This was an exceedingly interesting statement from a man of this kind, and I asked him whether he had not found some of them narrow and disagreeable. He said he had only one experience which was not pleasant, and that was that while staying with one family they asked him what he was, and he at once told them frankly that he was a Russian Jew, and that his religion was to try to do right and treat his fellow men fairly and kindly. He said that the one family referred to had tried to point out his errors as a Jew, but, with that one exception, he had nothing to say but in admiration of the missionaries whom he had met throughout the Orient.

This is a striking statement, quite different from that made by some foreigners in treaty ports, who sneer and condemn missionaries and missionary effort. Of course, we met a number of this kind, but whenever we asked them what they knew of the missionary work done in the places where they lived, they confessed they had never taken sufficient interest to find out anything about it. Sometimes they complained that missionaries disturbed conditions, which is no doubt a fact, and a fact for which we should be glad, because unless conditions change, the people can never experience any uplift. So many traders seem to think that Oriental people exist for their exploitation, and to make money from them is their object, consequently anything which tends to increase wages or to give the people a larger outlook interferes with their plans and therefore they curse the missionaries.

As an illustration of how many people talk I would state that, after spending the day at Kobe, a young man, a fellow passenger on the Manchuria, came up to me in the lobby of the hotel and said, "I have been going around Kobe all day and I have never seen one missionary." I quietly said to him, "I have been around Kobe all day and have seen quite a number of missionaries, but I was looking for them, and probably you were not." I said to him further,

"May I ask you what you did see?" He replied that he had seen geisha girls and various sights which some travelers like to see. I told him that I had seen none of these things because I was not looking for them, but that if he had been looking for missionaries and missionary work he would have been able to have found abundant evidence of the work which the missionaries were doing.

Another fellow passenger who was very interesting was an American who traveled all over the Orient selling an American staple article. He said that his firm sold \$8,000,000 worth a year in Asia. He was one of the men one is glad to see representing the United States in trade abroad. We met many such and were glad to see the type of manhood which they exemplified representing big business in the Orient.

This gentleman told us of many young men who had gone to pieces in the various ports, many of whom he had tried to help. He was most interesting in his statement as to American trade in the Orient. He said that he had never received any aid or encouragement or information from any official of the United States either at home or abroad. Very often, he said, it seemed as if there was an attempt to hinder rather than to favor. What had been done, he said, was done by American firms themselves. These had much to learn in the methods of reaching Oriental trade. Two American companies had in an eminent degree met the situation. One was the Standard Oil Company, which years ago had sent out a man to investigate the situation in China. He found that it would be impossible for the Chinese to purchase an expensive lamp, and so the cheap lamps used all over China were designed and made. They cost the Standard Oil Company seventeen and a half cents, and they sell them for fifteen cents. You find them everywhere, and it is stated that they will not burn oil furnished by other companies as well as they will that provided by the Standard Oil Company.

He mentioned the fact also that years ago the Singer Sewing Machine Company sent a man to Japan who was wise enough to see that people who sat on the

floor did not want a machine which would require a chair for a seat; besides, it would be too expensive for the people to purchase the ordinary type used in the United States, and so a cheap but good machine was made which could be placed on the floor and turned by hand.

In telling these things he said many American firms had not learned the needs of the Orient. For example, California puts up as good jams as any other country in the world, but they are put up in cans which do for the market in the States. They are packed in light wooden boxes which do not stand knocking about in transit by steamer, and the result is that when they get to the shelves of the retail trader in Asia they are frequently dented and, besides, the humid atmosphere which so many Oriental countries have soon rusts the cans containing the jams so that they look old.

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On the same shelf will be shown the attractive blue enamel cans of a certain great English firm, and which may have been on the shelves a long time, yet they look fresh and inviting and can easily be wiped off with a damp cloth if they become soiled.

We have given these conversations at some length because it is believed that they will be interesting.

SHANGHAI.

We were up early in the morning as the Manchuria anchored in the great river fifteen miles below Shanghai. We were soon in the tug which was to take up to the treaty port. We had telephoned to friends in Shanghai that we were on the Manchuria, but we later found that the censor had evidently not passed the message at Hongkong. We were surprised and delighted to see on the wharf awaiting our landing the Rev. G. F. Mosher and Mrs. Graves, the wife of the Bishop, and Mrs. F. H. Pott, the wife of the President of St. John's College, Shanghai. In times past we have had the pleasure of entertaining these friends in Honolulu, and now they were anxious to show us Shanghai. They were much disappointed when we stated that we could only spend the day with them, for they had planned many things for us. The Chinese from Honolulu, some forty of them, had made arrangements for a dinner and reception, and letters from Wu Chang from Bishop Roots said he certainly expected us to visit him.

When they realized that we had only a day in Shanghai they immediately arranged for our seeing the Church work as far as we could. Rickshaws were called and we proceeded immediately to St. Luke's Hospital, the institution which has done so much for the people, not only in ministering to the needs of the body, but in breaking down prejudice against the Christian Religion. We were delighted to meet Dr. Tyau, who was among the first lot of Honolulu boys who went to St. John's to study. He is now one of the chief officers of the hospital, honored and trusted by the Bishop and all in authority. There were also two other Chinese doctors there, both of whom we knew before they left Honolulu over ten years ago to study at St. John's or Boone University. Their names are Dr. E. Kau and Dr. G. Char.

From St. Luke's Hospital we went to the offices of the Mission and made a brief call upon Archdeacon Thompson, who for more than fifty years had been at work in China.

From thence we went to the Church

of Our Saviour, which has recently suffered much from the effects of a typhoon. In this Church many of our Chinese from Honolulu worship, among whom are Mr. and Mrs. Aseu Chang, whom we saw later.

We then were taken by Mrs. Graves and Mr. Mosher to the Bishop's House, which is at Jessfield, beyond the so-called "Bubbling Well." Here Bishop Graves was waiting for us and immediately began to show us the splendid institutions upon the compound. The land which the Church owns, the buildings upon it, and the character of the work all show farsighted and capable administration, untiring work and the coöperation of those in charge of the various institutions. It is impossible to describe the buildings of St. John's College or to tell much about it, but it is not too much to say that it stands at the fore among the Christian Colleges in China and has done a splendid work. It has the confidence of the Chinese people and their gifts to it show their appreciation of what it has done in relation to the awakening of China. None but boarders attend the College, and of these there are some six hundred at the present time.

After luncheon at the Bishop's we were taken over the Girls' School, St. Mary's Hall, which has done and is doing a great work for the girls of China. St. Mary's Orphanage is nearby and this we saw also. The Bishop states that the need for this orphanage is not as great as it once was because of the economic demand of girls as workers in factories in Shanghai. Years ago girls were abandoned and sold in such large numbers that the Orphanage was established to save the girls from being disposed of in one evil way or another.

After luncheon we were taken to St. Elizabeth's Hospital for women, where we met Dr. Guliehma F. Alsop, the daughter of the Rev. Dr. Reese F. Alsop, who visited here some years ago.

While in the Philippines and Japan the women are trained as nurses and can nurse in a general hospital both men

and women, yet in China the customs and ideas would not permit a Chinese woman to nurse men. In St. Luke's Hospital the nurses are Chinese men, and in St. Elizabeth's Hospital for women there are women physicians in charge.

We were greatly pleased to see so much of the work of the Church in Shanghai and delighted to meet so many Honolulu Chinese holding positions of trust and importance in the Church and in business. Mrs. Aseu Chang has for years since going to Shanghai worked among the Cantonese women. Wherever she is you may depend upon her to volunteer for work. In the early days she volunteered for work at St. Elizabeth's, Honolulu, and St. Mary's, and did much in Bible classes and instructions concerning the Christian Religion.

We were thankful that Bishop Graves had recently acquired a tract of land near the College for athletic purposes, and we were delighted to hear from his lips what we had been told before, that it was the boys from Honolulu who had first aroused the spirit for sports among the students. When the boys from Honolulu first went to St. John's it was still considered below the dignity of a student to enter into sports, but these boys had carried with them from Honolulu the love of baseball and football and a knowledge of how the games were played. And they soon had athletic clubs which stimulated and organized athletic sports so that now St. John's young men have a splendid field and are all interested in games.

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Honolulu, T. H.

At the wharf gathered to see us off were quite a number of Chinese from Honolulu, among them a young widow, a sister of Miss Chung at St. Mary's, whose husband, Mr. Chang, died of typhoid fever a few months ago. It had been a great day for us, and the knowledge which we gained was most valuable, for institutions which before were mere names are now realities, and we can look back and understand the work which is being done.



A LEPER EVANGELIST.

When the Rt. Rev. John McKim, Bishop of Tokio, was visiting in Honolulu last April, he told the story of Andrew Kaoru Shyukuzawa. When Bishop Restarick was in Tokio in September, Bishop McKim had just returned from a visit to the leper colony at Kusatsu Hot Springs. Bishop McKim said that the work being done by Shyukuzawa was in many respects the most remarkable he had ever seen anywhere, and that it had given him spiritual uplift to have made the visitation.

The story is so remarkable that it will be of interest to Church people to know it somewhat fully.

On September 8th, 1907, in St. Andrew's Cathedral, Honolulu, Bishop Restarick baptized ten Japanese young men prepared by P. T. Fukao, now a Priest of the Church. Among these was Andrew Kaoru Shyukuzawa. For some years he remained an earnest and active member of Trinity Mission. With five other young Japanese Christians he leased land and commenced a banana plantation. The young men associated with him assembled daily for the reading of the Bible and the offering of prayer.

Some three years ago the friends of Andrew Kaoru became alarmed at his appearance and advised him to have medical advice. He was examined by a doctor and was told that he was a leper. His friends urged him to leave immediately for Japan before the authorities arrested him and sent him to Molokai. He followed their advice, and on landing in Japan went to Kusatsu Hot Springs, where there was a leper colony of five hundred people, besides many temporary visitors to the Springs. The residents of the colony are engaged in the raising of rice and other products.

The young Japanese Christian was downhearted on account of his own condition, but he was made more so by the lives of those unfortunate people who were in the settlement. They were hopeless as to their condition in this world, and without hope for any other world. They were given over to lasciviousness, intemperance and gambling.

In writing to Bishop Restarick he said of the condition when he went there: "There was no law of morality or religion. They were ignorant of the purpose of human life. The story of God and His love towards mankind was as a 'Rosetta Stone' to them. When I reached Kusatsu I was utterly dejected, and had I not been a Christian I should have committed suicide.

"Thank God, when I was alone in the hotel grieving over my fate, I was suddenly struck by a happy thought. It was the Gospel of the love of God towards mankind which I learned in Honolulu. I knelt down and prayed, and then my distress was transformed into joy. 'In the day when I cried Thou answeredst me and strengthenedst me with strength in my soul.' Psalm cxxxviii, 3.

"Instantly I made up my mind to offer my soul and body to be used in His work."

Young Andrew began in a quiet way to gather a few together for the reading of the Holy Bible and for prayer. He was so earnest and presented Christ so forcefully, that many were turned to God.

After some time he wrote to Bishop McKim, who went up there to see what he was doing, and to baptize some whom he had carefully prepared. The Bishop was astonished at the influence he had over the people of the village. He told about Andrew at a meeting of the Woman's Auxiliary in Honolulu, and they immediately gave the Bishop \$20 which they said he should use for some purpose connected with the work, that Andrew had never asked for any financial assistance, but that the Bishop felt that if aid were given him he could take time for evangelistic work which had now to be given to earning his living by working on the farm.

In September Bishop McKim made another visit to Kusatsu and returned while Bishop Restarick was in Tokio. It was then that Bishop McKim said that it was a wonderful work which this young man was doing. When the Bishop neared the village after a journey by rail and other means of conveyance, he was met nearly a mile from the village by a throng of people who escorted him with a lantern procession to the largest room in the place, which had been prepared for a service. The room was crowded with people, and the Bishop was carried away with the emotion which came from ministering to this extraordinary congregation.

At 5 o'clock next morning the Bishop had a celebration of the Holy Communion, which was attended by all who were Confirmed and desired to be Confirmed. At a later service he baptized

19, and a class of 22 adults is being prepared for Baptism by Andrew, who will have them ready in a few months.

The Bishop held other services and gave advice and ministered to the people as far as he could. He said that the entire aspect of the community has been changed. The evil practices to which the people devoted themselves in their hopelessness, had been put away. Every morning Andrew gathers the people together very early and reads to them the Holy Bible, with exposition of the same, and then has prayers. In the evening he gathers them together again for the reading of the Word and prayer, and this has been going on for over two years, until from hopelessness they have a living hope in the living Christ.

Andrew himself, in writing to Bishop Restarick recently, after describing the work which he is doing and the "Jordan Home" which he has established for homeless lepers, says: "By the power of the Gospel this once most corrupted town is becoming a paradise on earth."

R.W. Perkins
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After mentioning that he had sent pictures of the Jordan Home and the Church farm, he concludes a letter full of quotations from Scripture as follows: "I am thankful that God has chosen me to make known His fathomless love to the comfort and deliverance of those who were deformed bodily and spiritually. I beg you to pray for the welfare of our afflicted people, that their souls, if not their bodies, may be cleansed as pure as snow."

Bishop Restarick was naturally much interested in this story of Bishop McKim, and said that \$50 had recently been sent to him for leper work, and he was sure that those who gave it would like him to hand it over to Bishop McKim for the work at Kusatsu. Bishop McKim immediately said: "That \$50, or 100 Yen, shall be the first money towards a Church." The only help which Andrew gets is from an Englishwoman who is devoting herself to the people of the colony at her own expense, and as a Churchwoman is giving every aid possible to Andrew Kaoru. Bishop McKim has, as far as we know, made no appeal for this work, but the writer knows that it will give him occasion of rejoicing if he has money to put up a building for the congregation which this devoted young Japanese has gathered together.

The case of this young Japanese is only another illustration of the wide influence of work in Hawaii which Bishop Restarick saw in so many places in the Orient.

Since writing the above the Rev. P. T. Fukao has told me an interesting sequel to the \$20 given by the Woman's

Auxiliary of Honolulu to Bishop McKim for Shyukuzawa's work.

Some time after Shyukazawa had rented a house for the Jordan Home, he found he could not pay the rent. He was two months behind, and the landlord told him that he must pay or give up the house by a certain date. He was distressed at the idea of this, and spent the greater part of the night in earnest prayer that God would provide for the present need if it was His Will that this home for homeless lepers was to continue.

He worked the next day and slept the next night in peace, and on the second day a letter from Bishop McKim containing the gift from Honolulu came to hand and the rent was paid.

The inmates of the Home were gathered together and thanks were poured out to God.



CATHEDRAL REGISTER.

BAPTISMS.

- Oct. 14—Gladys Wireless Piilani Ralston, by the Rev. L. Kroll.
 " 17—Eleanor Kalaauiini Panaewa, by the Rev. L. Kroll.
 " 31—Herbert Walters Kamehameha Mesick, by Canon Ault.
 " 31—Eileen Mary McMahon, by Canon Ault.

MARRIAGES.

- Oct. 21—William Watson,
 Susie K. Beck,
 By Bishop Restarick.
 " 7—Lewis Benjamin Clark,
 Julia Mary Cunningham,
 By Bishop Restarick.

BURIALS.

- Oct. 1—Laulani Lee, by Rev. L. Kroll.
 " 10—Frank Oscar Carlson, by Canon Ault.
 " 14—Alberta Ellis Saylor, by Canon Ault.
 " 30—Alice Grawn, by Canon Ault.

General Alms	\$248.12
Hawaiian Congregation	67.00
Communion Alms	17.70
Specials	5.00
Number of Communions during October	317



THE ANNUAL REPORT OF THE HONOLULU MISSIONARY UNION

FOR THE YEAR ENDING SEPT. 30, 1915.

At the last annual meeting of the Union it was decided to hold quarterly meetings for the coming year. This, I think, has proven a desirable change; the meetings have been well attended and a keener interest has been shown at them.

There have been twelve new members join during the year.

The Union has suffered a great loss in the death of one of its members, Mrs. Clark. We have all known her through her work in the Parish amongst the Hawaiians; besides which she was a personal and dear friend of many of us. Her place, I think, cannot well be filled, her devotion to our Master and His work being such as is not often found. Her life was spent in the service of others.

The resignation of Miss Catton as Treasurer was received and accepted in June, as she was soon to leave the Is-

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lands. We are most sorry to lose Miss Catton as an active member, she being a most efficient officer and a member who could be relied upon always to help in any way possible. She was also chairman of the Seamen's Institute Committee. Our good wishes go with her.

Mrs. Stanley kindly consented to take Miss Catton's place as Treasurer, and has filled it most acceptably.

The resignation of Mrs. Lange as Sewing Directress was received, with regret, early in the year.

A committee was formed of Mrs. Cockburn and Miss Gillett, who, with Mrs. Lange's help, accomplished much. However, having a Directress is really more satisfactory, and it is to be hoped one can be found ere long, if Mrs. Lange still feels unable to fill the office.

The Union has kept up the bed at St. Mary's Orphanage, Shanghai, and also the one in the women's hospital at Is-pahan, Persia. It was decided by the Committee that the Union should this year give some help at the Seamen's Institute, which was rather a departure from our usual work; but the Institute certainly needed aid from women, and we have held ourselves in readiness to help twice each month in the entertainment of sailors in port. This, I feel sure, has been of assistance to the Superintendent, Mr. Mant.

Sewing meetings were held last fall and again during Lent. Clothes were made for the children of the Rev. Mr. Fukao, Mrs. Fukao being ill and unable to do much. A complete outfit was made for Mrs. Clark's maternity bag, for use in her work amongst Hawaiians, consisting of thirteen flannel wrappers, seven muslin dresses, six shirts and two and a half dozen diapers.

For E. S., a crippled Hawaiian child, eight dresses were made; and for needy children at Kapahulu a dozen dresses and bloomers. A committee of ladies has supplied broths and jellies to the sick, as we have heard of those needing them.

A committee of four ladies was also formed to help Deaconess Spencer in her work amongst Japanese women, who have assisted her in any way possible, one member having been of much service in helping the girls with sewing and embroidering; and another having the women meet at her home several times.

The Chinese girl, N. T., at St. Mary's Mission, whom we have helped a little in the past, is now with Mrs. Folsom and attending the Priory as a day student. Our help will not be needed for her this year.

In the spring Dr. Judd offered to operate on E. S., the crippled Hawaiian child we have been interested in

for years and have assisted. From the viewpoint of a surgeon the operation was unsuccessful, Dr. Judd pronouncing it as such, as the child cannot walk. However, the Adjutant of the Salvation Army Home, where E. lives, says the child is very much better. Her foot is straight, the limb much stronger, and with help she can take a few steps; so I think we can feel much has been done for the Union, due to Dr. Judd's kindness.

In closing, I should like to thank the members of the Union for their interest shown through the year and for their cordiality and ready response whenever called on for assistance; and I think we can feel that the Union has been enabled to be of help to some who perhaps might not have had assistance from any other source.

CARA YOUNG,
President.



WEDDING AT ST. ELIZABETH'S CHURCH.

On the evening of November 6th there was solemnized at St. Elizabeth's Church, Honolulu, one of the prettiest marriage ceremonies ever witnessed in that Church. The groom was Mr. Alfred Y. Lee, one of the members of the first class in Baptism and Confirmation after the organization of the Mission. He has ever since been one of the staunchest supporters, is Treasure, Vestryman, and whatever else may be desired of him in the line of efficient assistance to the Priest-in-charge or the congregation. His faithfulness and uprightness of character have advanced him in business until he is now employed in a responsible position in the First National Bank of Hawaii. His numerous friends have watched with much interest the progress towards matrimony between him and his young bride, who is one of the group of attractive girls in the Settlement, Miss Frances Chun Gun by name, and both are considered exceptionally fortunate in their choice of a life companion. The evening before the wedding the bride gave a party to a few chosen girl friends, and on the next afternoon, that of the sixth, there was a feast to many other friends, both old and young, men and women. Those who have experienced the lavish charm of Chinese hospitality can realize what these feasts were to the many fortunate guests. The Church and reception rooms of the Settlement House had been beautifully decorated with white chrysanthemums and evergreens for the occasion of the evening. The regular choir of St. Elizabeth's was assisted by members of St. Peter's with their organist,

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Mr. Joseph Yap. The members of the choir were all in the prettiest of Chinese costumes, and they entered the Church headed by the crucifier, all singing the Wedding Hymn, number 240. The bride, immediately preceded by her sister, came up the aisle with Mr. E. T. Young, who took a father's place and gave her away at the proper time to the young groom, who, with his best man, Mr. M. F. Chung, stood expectantly at the choir screen, where the solemn betrothal took place. They then advanced to the Altar, where the Rev. F. W. Merrill concluded the ceremony and gave the Benediction, in a most impressive manner, to the young couple kneeling before him. They left the Church to the strains of Mendelssohn's Wedding March, and all then repaired to the reception rooms of the Mission, where the groom had provided generous and dainty refreshments for his many guests. The perfect composure, the sweet naturalness and cordiality of the young bride in receiving the congratulations of her friends, won admiration and praise from all. In her round length skirt of exquisitely embroidered pink silk, with the coat or "Sam" of pale blue silk, also embroidered, and all of Chinese hand workmanship, the bride had never looked fairer. The back of her hair was adorned with a most beautiful ornament of gold and pearls, the gift of her mother. After the reception the young couple, with a few friends, went to their own home nearby, a home which we all hope will be more and more filled with peace, happiness and prosperity for them, "as long as they both shall live."

K. F. C.



RESOLUTION OF THE HAWAIIAN GUILD.

A TRIBUTE TO CAROLINE CLARK.

Entered into life eternal, August 3rd, 1915,

Caroline Clark.

"And there His servants serve Him,
And life's long battle o'er,
Enthroned with Him, their Saviour,
They reign for evermore."

For years she was connected with St. Andrew's Hawaiian Congregation as parish visitor and nurse. In this capacity she showed a spirit of self-sacrifice and devotion arising from a deep-seated desire to serve her Blessed Lord whom she loved above all else. Hers was a simple faith, earnest and straightforward. Her own people, the Hawaiians, were the ones she felt she was called to minister to, and she never permitted anything to interfere with her duty in that direction. In this she was

faithful unto the end. In the higher spiritual life she was fully conscious of the nearness of her Lord. She breathed a spirit of patience, charity and forgiveness.

To her Priest she was invaluable, and a sweet memory remains to Him. Her last day of active service was spent with him, and on that day the shadow of her last sickness was upon her and it required all the strength she could muster to get around, but she labored as long as her body would permit.

This work to which she gave her life is here for us to take up, and her memory should be to us an inspiration.

It does not seem fitting to eulogize at length on a life which was so humble and simple and which shrunk from praise. A few words can say it all: "She was a good woman."

As she was a member of the Ahahui o na Wahine Hawaii, our recognition of her life should be fittingly inscribed on our minutes.

Resolved, therefore, that these simple tokens of our affection and esteem be incorporated in our minutes, and that copy be sent to her brother and children.



PERSONALS.

Among the passengers on the *Manchuria* on its last trip was Mr. W. D. Chase. We were invited to meet Mr. Chase by Mr. and Mrs. Iminishi in Tokio, but, though unable to do so, we were very glad to meet him on board the ship.

Mr. Chase is the musical critic of the Evening Sun, New York, and he was one of a cosmopolitan company which gathered at the Bishop's house on the night of his return, when the octette from the Priory sang Hawaiian songs.

Mr. Chase, in writing from San Francisco, says: "Your great kindness for the musical night in Honolulu is still amazing your late visitor." He had seen an embroidered picture which the Bishop purchased in Kobe. It was an exquisite representation of forest trees in autumn. He writes concerning it: "A lit-

tle poem by an ancient Japanese seems to have been written just for that silk embroidered picture which you showed me. I have copied it in case the lines are new to you:

Naught bring I today,
May the Gods take lavish fee.
Crimson gold inlay,
Brocade of the maple tree
From the sides of Tamuki.

—A Japanese poem by Sugiwaru Michigane, a Prime Minister of Nara, Japan, visiting the Imperial Shrine.

The Rev. Halsey Werlein, who was a passenger on the *Manchuria*, wrote in his Parish paper, after his return to San Jose, California, as follows:

"The last beautiful memory of my trip was the evening at the Bishop's house at Honolulu, when the Bishop asked an octette of the girls from St. Andrew's Priory School—Hawaiian girls—to sing their native airs, which included the dirge which they sang over the bier of Queen Emma, and the communion service rendered in their own language, set to their own music by Queen Liliuokalani. I have never felt the thrill of the 'Sanctus' with deeper emotion than I experienced it as the sonorous words rose on the lips and from the hearts of these graceful young girls."

We received a letter from a young lady at Patterson, whom we received lately, which contains the following:

"I have been to the Tabernacle twice to hear Billy Sunday and judge for myself. Mr. Sunday at home is an interesting, soft-voiced man, with the kindest eyes imaginable and a most magnetic

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personality, but Mr. Sunday preaching is to me almost repulsive. There is no religious atmosphere at the meetings at all, only a feeling of hysteria. A number of men and women faint each day; they laugh loudly at his so-called jokes, and applaud when they are pleased. It is true, of course, that he sends a lot of plain truths to the people, but I do not see the use of a drunken man hitting the trail, do you? The night I was there they pleaded with a drunken man next to me to do so, but he really had sense enough not to."

A letter from another Island refers to Judge Caldwell, who was mentioned in last month's *Chronicle* as a passenger on the Manchuria, who had lived in Honolulu during Lincoln's administration, when his father was American Consul here. The letter says: "We were very much interested in your account of Judge Caldwell. My father remembers him very well at Punahou, and his skill in playing marbles as a boy. E. C. was here recently and spoke of meeting him on the steamer and of his keen memory for anything and anybody connected with the Islands and his wonderful remembrance of the Hawaiian language."

The Rev. H. E. Studley, who is in charge of St. Stephen's Chinese Church in Manila, passed through Honolulu recently on his return to the Philippines after a furlough of some months in the States. Mr. Studley was formerly a minister of the Reformed (Dutch) Church, in China, but residence in the mission field led him to see the necessity of Christian Unity, and his reading on the subject led him to believe in one Holy Catholic and Apostolic Church and that this Church is a true and living portion of the same. The Chinese in the Philippines, who control the greater part of the trade in the Islands, are from the province of Amoy, and when Mr. Studley was ordained, Bishop Brent appointed him to the work in Manila. An excellent Church has recently been built for his congregation. Mr. Studley was first in Honolulu twelve years ago, just as St. Elizabeth's was started, and he was greatly interested to see the progress made since that time.

A letter from Miss Abby S. Marsh, principal of St. Andrew's Priory, from New York, states that she has undergone an operation for a cataract. The operation was that which is known as the Smith operation, Dr. Knapp, the operator, having spent some time with Colonel Smith in Punjab and studying his methods. Miss Marsh writes that lying in the room at the hospital in the heart

of New York, she was reminded by the noise of the city of the ceaseless waves of the ocean which she used to hear when she occupied during one summer Miss Caldwell's cottage at Lahaina.

KAPAHULU.

The grounds at Kapahulu have assumed a very pleasing appearance under the careful supervision of Miss Miller. In addition to the Church, the residence for the women workers and the school, there has been put up a Hale Lau Niu, or house of braided cocoanut palm fronds. In this many of the classes recite. It is used for many purposes of work and play. The work has grown here beyond all expectation. Miss Gaelic Richardson, a Priory graduate, lives with Miss Miller, and is her efficient assistant, she having taken the place of Miss Charlotte Copp, who was there last year, but has now become the Bishop's secretary.

The school at Kapahulu numbers over 90 children and, with the Boy Scouts and the Girl Pioneers of America, the young people find the settlement a center for social and religious meetings. It serves as a playground for children whenever they can get together. There should be provided at once swings and other appliances of amusement and exercise for the younger children. A hundred dollars would supply the need and will make many children very happy.

The Junior Auxiliary of the Hawaiian Congregation has provided money for the Christmas festival at Kapahulu. This will be conducted out of doors as it was last year. It is very interesting for one to go to the different Church Sunday Schools to witness their Christmas plays and to see enjoyment of the gifts made.

CHRIST CHURCH, KEALAKEKUA.

The Bishop having written the Rev. Mr. D. D. Wallace that he was ready at any time to visit Christ Church, received in reply the statement that many of the

people are away on the Coast and it was better to postpone the visit. The chapel is finished and ready for the opening service. It is situated some twelve miles from Christ Church and no great distance from Mr. John Maguire's.

WAHIAWA.

The Sunday School which Mrs. Gladys A. Pierce started at this place last year is being kept up. Mrs. Pearce writes: "I have a Sunday School of forty-two children. Last summer I closed the Sunday School with an ice cream party. I made the ice cream and Mrs. McWayne kindly donated the cakes, and the children had a lovely time." She adds: "I am looking, my dear Bishop, to you for help for our Christmas festival, and it is getting quite near."

We have a number of Sunday Schools in which the children will receive very few gifts, if any, at Christmas time, except such as we give to them. Here is Wahiawa, with forty-two children; Kipahulu, with sixty-four children, and some others for which aid will be needed. The Bishop will appreciate highly any gifts which may be sent to him for such Sunday Schools as he knows need help at Christmas time. We have six Sunday Schools all composed of children whose parents have very little money and to whom a small gift at Christmas

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is a real treat. It will not take much money for each Sunday School. Any gifts may be sent to the Bishop, and should be sent soon.

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KOHALA.

We are glad to announce that the Rev. John J. Cowan, now of Yreka, California, has accepted the appointment to take charge of St. Augustine's Church, Kohala, from which center he will also have charge of St. Paul's, Makapala and St. James, Waimea. Mr. Cowan received his B. D. at Seabury Divinity School and has done missionary work in North Dakota and in Northern California. Mr. Cowan expects to sail from San Francisco on the 26th day of November, so that he will be in time for services in Kohala the latter part of Advent and on Christmas Day. It is deeply to be regretted that there has been such a long interval between the departure of Mr. Merrill and the arrival of another priest, but it has been unavoidable, and when we consider how difficult many Bishops find it to fill vacancies, we are thankful that with the coming of Mr. Cowan every place will be filled. It is rather curious that the Congregational minister at Kohala is also called Cowan (the Rev. J. F. Cowan), but they are not related to each other.

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LAHAINA.

The Guild at Lahaina has recently paid the insurance for three years on the Parsonage. This amounts to \$30, which is quite a large sum for the guild

at Lahaina to pay. Mr. Cockcroft writes that the day school numbers forty; there are fifty children in the Sunday School, and there are sixteen boys and girls in the choir. Mr. Cockcroft enjoys the work at Lahaina and is much interested in teaching the children, in which work he and Miss Caldwell are engaged.

Miss Caldwell speaks cheerfully of her part of the work and speaks of the satisfaction she has in the teacher's cottage which is her home. The lot in which the residences are at Lahaina is on the seashore and is a most attractive place.

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WAILUKU.

The Church bazaar at Wailuku was very successful and we learned from Mr. Villiers that \$500 was made. The Bishop has recently sent Prayer Books and Hymnals for the Chapel at Puunene. Koreans have approached Mr. Villiers in relation to services, but no man is available to undertake the work.

The son of the Rev. and Mrs. Villiers, who is in Regina, Canada, has recently undergone an operation for appendicitis, but at last accounts he was making a good recovery.

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**ANNUAL MEETING OF THE
CHURCH CLUB.**

The Church Club of Honolulu had its annual meeting in the Davies Memorial Hall on November 4th. A chowder supper was provided through the kindness of Mrs. L. F. Folsom and the gifts of a number of other Church women. A number of those who desired to be there could not be present from various causes, but a good number of thoroughly interested men sat down at the tables.

When the time came for elections, Guy Buttolph was unanimously elected as president, L. T. Peck as vice-president, W. H. Soper as secretary, and John Lennox as treasurer.

The newly-elected president spoke with great earnestness about the work of the club, and Mr. Peck spoke of the possibilities for increased usefulness and power of the Churchmen of this city.

The treasurer made a report as to the general fund and also as to the tuberculosis fund, which had been dispensed largely under the direction of the late Mrs. Clark and Mrs. Folsom. The Bishop spoke of the work which the dispensaries at St. Mary's and St. Mark's were doing, and asked if the Church Club could not work through these agencies. He spoke of the fact that the Palama Association provided nurses for both of these dispensaries on condition that we provide the rooms properly

fitted up. The matter was immediately taken up and the Club resolved to assist in this work in any way possible.

The Bishop spoke of the need of a Mission for the Churchmen of the city and others. He said he had for a year past talked about it with the Clergy and had been in correspondence with several people about a Missioner or in regard to a Mission. While at Manila he was talking to Bishop Brent, who said he might go on to the Preaching Mission which was to be held in the East this winter. That if he went he might stay off here. Bishop Restarick said he believed that if the Churchmen of this city were to ask Bishop Brent to come that he would do so.

The President was at once authorized to appoint a committee to write a letter inviting Bishop Brent to come. The spirit of the meeting was excellent and showed a deep earnestness and a real desire to make the Church Club a power for good. Notice was given that a social meeting will be held in the University Club on Tuesday evening, November 16th.

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CHRONICLE SUPPORT.

The policy of the *Chronicle* has always been to send it to all in the Islands who are in any way interested in the Church. It has always been the hope that as many as possible would pay the subscription price of one dollar a year, but it was also understood that no demand would be made for this.

The *Chronicle* year ended with October, and the management would be thankful if as many of our readers as can do so will send one dollar towards the support of the paper. This may be sent to the Bishop or to E. W. Jordan, collector, McCandless block; or it may

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be put in an envelope and placed in the offertory in any Parish or Mission. The clergyman will forward it to the management. We hope that many will send a dollar in some way at once.

If any Guild collects subscriptions in any district a liberal commission will be allowed.



ANNUAL REPORT OF THE HAWAIIAN EVANGELICAL ASSOCIATION.

We always read with great interest the Annual Report of the Hawaiian Evangelical Association, ordinarily known as the "Hawaiian Board," and find in the same much food for thought. In the first place, we notice a decrease in the size of the printed report. For several years the size of the report was from a hundred to a hundred and sixty-five pages. In 1903 the number of pages occupied by the Annual Report was 78. The next year, 1904, when Dr. Doremus Scudder became secretary, it numbered 100 pages; in 1905, 116 pages; in 1906, 168 pages; from that date for several years it was about the same size, then it began to decrease until in 1911 it was 107 pages; in 1912, 95 pages, and this year the number of pages is 75.

The evident reason for the decrease in size is that when the report was largest it contained papers by various workers connected with the Board, on the various institutions and the varied work conducted under its auspices. This year the reports are those of the superintendents and the principal agents of the Association, and they are brief and to the point. The number of illustrations are fewer. In 1908 there were forty-five, and this year there are seven illustrations, and most of these are from photographs of the staff. We notice among these pictures of three who have passed out of this world, namely, the Rev. William Brewster Oleson, the Rev. Wilbur P. Ferguson and the Rev. Francis W. Damon. The Rev. Mr. Ferguson we knew but slightly, he having been but a short time in Honolulu. Mr. Oleson was better known to us as always a genial, kind, Christian gentleman. The one whom we knew well was the late Francis W. Damon. We met him first in San Francisco, and his genial manner, his warm heart and his deep interest in the work at once attracted us to him. During all our residence as Bishop of Honolulu he has always shown the same sympathetic and generous spirit. On one occasion when we published in the Church Chronicle a letter written by Richard Henry Dana, author of "Two Years Before the Mast," speaking kindly and appreciative words of his father,

he came personally to express his appreciation and to say how thankful he was to get a copy of the letter, for he was collecting material for a biography of his father.

It may be somewhat late to pay any tribute to his memory, but those who have worked among the Chinese know how devoted he and his wife were in the work among these people. Though he is lost from sight, yet his monument remains in the lives which he helped and guided and blessed by his faithful, loving service. We are glad to have counted him as a friend, whose memory is full of pleasant thoughts.

The list of names of the officers of the Hawaiian Board brings before us many of the best-known men in the Territory, among whom are missionaries' sons and grandsons, with many new names of young men who have come to the work here in the past few years. Many names in the report of 1903 are those who have entered into rest from their labors since our coming to Hawaii.

The financial reports and vital statistics naturally invite our careful study. There is, we believe, no community of Christian people in the world of the same number and average ability who give as much to missions as the people under the Hawaiian Board. Of course, there are many congregations of Hawaiians and Orientals composed of people of small means whose offerings are small, but the total income for the year is a large one, as it must be to meet the expenses, which last year were \$57,105. This is divided under various accounts, such as Chinese Work, Educational Work, Filipino Work, Portuguese Work, Hawaiian Work, Japanese Work and a number of funds for the maintenance of varied objects. The income is derived from offerings, gifts, a certain sum from the American Missionary Association, and the interest of invested funds, the various endowments amounting to \$434,922.

Financial statistics can be made with accuracy, but when it comes to vital statistics that is an impossibility with respect to the greater number of items, and that is not so only with the figures of the Hawaiian Board, but with every Religious Organization. The statistics given by various religious bodies of the number of members are very faulty. The records of each parish or congregation contain a large number of people who are only nominal members and are seen at worship only at rare intervals. In one sense of the word these are members until they have their names taken off the book. We ourselves in the Islands do not count men and women as members unless there is some attention within

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reasonable time to religious duties. And yet if the religious organizations in these Islands and the United States in general, in compiling vital statistics, counted only those people who give evidence of vital interest in the Kingdom of God, the number of members would be cut in half all around.

What we are saying about numbers does not apply only to the Hawaiian Board. In looking over the list of Hawaiian Churches connected with the Hawaiian Evangelical Association, we note a few which by actual inquiry on the spot we know something about. We will remark that there has been of late a paring down of the number of members in various congregations. They were carried on for a while for years with little or no change, but there is evidence of greater accuracy in the later reports. Without mentioning the congregations, we will state that a few years ago in a certain village we made inquiry of the Hawaiian preacher as to his congregation. He said that it numbered six or seven people, while the Roman Church nearby was well filled. On looking up this congregation we found that it reported nearly 80 members; that has been reduced until now about half that number is reported. Another reported over 250 members, which now is given a small number. But without going into details further, we may say that this year gain is reported among the Japanese, Chinese and Portuguese Churches, and a loss of 103 among the Hawaiians. This latter is, of course, due to several causes—death, removal and the inroads made by Mormons and others. For a number of years the membership of the Churches connected with the Hawaiian Board decreased until within the past few years. In 1878 the membership was 7657; in 1888 these had fallen to 5225; but this figure did not include the Foreign Churches. In 1904 the total members was 5221, which included the Central Union, with 996 members, and also the other Unions or Foreign Churches, as they were called, and also the Japanese and Chinese and Portuguese Churches. In 1908 this had risen to 6903, of whom 627 were absent, which means often that they had changed their residence without getting a letter. In the last report the total membership was 8996, of whom 1879 belonged to the Union Churches and 1532 to the Japanese.

Not in the way of comparison at all, but for information, it may be stated the baptized membership of our Church in the Islands is given as 3792, but this does not count a large number of whom no record is kept. Of this number 1856 have made their communion within a

reasonable time in some Parish or Mission. In 1902, it may be remarked, our communicants in Hawaii reported in the Living Church Annual was 502, but this did not include the communicants of St. Clement's Parish.

The Churches under the Hawaiian Board received a great blow when the action of the American Board took away the white superintendents. The people were not ready for this, and as a consequence relapse came. The policy of the Board now is to restore superintendents and to place them at central points. How the plan works is not yet altogether clear as far as numerical success goes. It naturally takes some time for any stranger to get the confidence of the people, and there are difficulties and conditions which are strange to one from the States, but it certainly is a wise step and, with men who are adaptable and will stay with the work, no doubt great good will be done. Of course, there are difficulties under the congregational system, but on islands, where the organization is largely on a presbyterian basis, more authority can be exercised over individual congregations.

However, with excellent men and with abundant money, we are convinced that the future of the Churches under the Hawaiian Board lies not in whether people grasp higher criticism or can debate about the mysteries of the Gospel, but whether Christ is preached as indeed and truly the Incarnate Son of God. Instances have been shown in public examination of candidates, that sometimes beliefs on the subject are vague, but however much one may desire a creedless Church, yet the fact remains that the Kingdom of God is built up upon St. Peter's confession of faith, "Thou Art Christ, the Son of the Living God."



HOUSE AT KAIMUKI.

When the Rev. L. H. Tracy was appointed to take charge of the Church of the Epiphany at Kaimuki, the question of a residence was at once seen to be a difficult one.

The Congregation of the Epiphany had paid the rent of a house for the Rev. Francis J. Williams, and for the Rev. Frank A. Saylor, at the rate of \$25 each month. While this matter was being considered the house and lot across the street from the Church towards the car line was offered for sale owing to the removal of the owners. The matter was at once looked into and the price first asked was reduced later to \$2150.

The Bishop called the Board of Directors together and all went out to view the premises.

The lot is 100 by 100 feet, and is sur-

rounded by a row of boulders from the lot. It is planted to grass and has upon it bananas, and alligator pears, and a place fenced off with wire for chickens. The house consists of five rooms and a bathroom, and has underneath a laundry with two sanitary tubs.

The largest room is 18 by 18 feet, and the two bedrooms are of good size. The kitchen is well arranged and has gas piped into it; there is also a small dining room.

While the Board were looking at the house a gentleman residing in the neighborhood who is well acquainted with values passed by and was asked the value of the property. He named a figure considerably in excess of the price asked. It may be said here that two lots nearby and less advantageously situated sold recently for \$1500 uncleared; that is, with

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the rocks still upon it. A man of experience said that it would cost \$200 to clear and put the lot which we purchased in order as it is. The lot is on the corner, on the best side of the street considering the wind and dust, and \$600 is a moderate price to reckon for it. This and the clearing and planting would cost \$800, which leaves \$1350 for the house, which could not be built today for several hundred dollars more than that sum. Before the purchase was made a resident at Kaimuki stood ready to purchase it if we did not.

In order to purchase it the Bishop advanced \$650 cash and the Directors borrowed \$1500 at 6%. The people at Kaimuki will find it easier to pay the \$90 interest and the cost of insurance than to pay \$300 rent as heretofore.

But what the Bishop wants to do is to pay for the house and lot so that the people at Kaimuki may use their income towards the support of the Church. He would be grateful for any help which is given him for the object. The purchase of the house was a good business measure and is recognized as such. It gives the Priest in charge a comfortable residence next to the Church. This addition provides for the Epiphany a Church, a Guild Hall and a Parsonage.

As soon as the purchase was made the Bishop had the interior of the house put in good order, both as to floors and walls, without expense to the Board or the people of the Epiphany, and on November 9 the Rev. L. H. Tracy and Mrs. Tracy took up their residence in the Parsonage, where they are ready to receive callers and to begin a systematic work among the people. Mr. Tracy is a graduate of the University of California and received his B. D. from Princeton, and has done Missionary work in the United States and Mexico.

QUARTERLY MEETING OF THE WOMAN'S AUXILIARY.

The regular quarterly meeting of the Woman's Auxiliary of the Missionary District of Honolulu was held Friday, October 15th, at the residence of Mrs. H. M. von Holt, on Judd street. The meeting was well attended, representatives being present from the various branches of the Auxiliary and of the Junior Auxiliary of the city.

After the usual business the matter of the special work for the Woman's Auxiliary for this year, according to the resolution of the last annual meeting, was taken up. The resolution was to the effect that the special work for the year was to be for woman's work among the Japanese. Deaconess Spencer spoke of the need of a hostel or boarding place

for Japanese girls from other islands or from the country who are attending school in Honolulu. The Bishop gladly endorsed the plan and stated that Mr. Fukao had presented the need for such an institution on several occasions during the past two years. Of course, he pointed out it would take money to build and money to sustain such an institution. However, he promised to do all he could in regard to such a work, the need of which he understood.

Mrs. von Holt spoke of certain needs at St. Mary's. The Bishop stated that he had examined the matter and quite agreed with Mrs. von Holt. He requested Miss Hilda von Holt, who was kindly giving her services three mornings each week in assisting Miss Savage in the kindergarten at St. Mary's, to make a statement as to the needs there. Miss Hilda made a very plain and earnest statement as to the need of enlarging the room in which the kindergarten was held, and it was proposed to build a lanai on the side of the room its whole length and fifteen feet wide. Miss Van Deerlin stated that this would cost \$180. A resolution was adopted authorizing the President to appoint a committee, of which Miss Hilda von Holt should be one, to raise money for the improvements required. Others appointed were Mrs. Folsom, Mrs. Young and Mrs. von Holt.

After some further business, refreshments were served by the hostess to those present, who numbered over sixty.

LEGENDS OF OLD HONOLULU.

It gives us great pleasure to notice the receipt of an attractive book with the above title by W. D. Westervelt. Mr. Westervelt has certainly given these legends in a charming manner. As a rule we do not find books on such subjects particularly interesting, but to anybody familiar with the Islands this book is especially charming.

The appearance of the book as well as its contents make it an excellent Christ-

mas present. The first edition, we understand, is already half sold and a new edition is talked about. It will be found for sale at the book stores at one dollar.

CHURCH OF THE GOOD SHEPHERD, WAILUKU.

The annual bazaar, of 1915, of the Woman's Guild of the Good Shepherd was held at Wailuku Gymnasium on Saturday evening, October 23rd. There was a large attendance, and a busy time for all the workers. The opening feature of the bazaar was a concert for which Mrs. J. C. Villiers was responsible, and in which she was ably assisted by the choir and Messrs. C. D. Lufkin and W. S. Chillingworth, and by Mr. C. White, who in his inimitable way rendered two readings. The concert began at 7:30, and at its close, for the next two hours, the ladies of the Guild and their friends lost no time in disposing of their wares to whoever would buy, and ready buyers were not wanting, so tempting had the various stalls, and the room in general, been made, with well-chosen and tasteful decorations. At ten o'clock, or thereabouts, those who wished to do so, danced.

The stall most prominent, of course, was the one devoted to, in the customary words, "useful and fancy articles." But all the other stalls, the plants stall, the young people's stall, the candy stall, the fans stall, stood well out, and did their full share of business, as did also the ice cream booth and the refreshments booth, essential adjuncts to such an occasion. The proceeds from all sources was in excess of \$500. Add to the financial results the fact that everybody had "a good time," and the bazaar must, indeed, be voted "a grand success."

The October meeting of the Guild, at which final arrangements for the bazaar were made, was held with Mrs. J. J. Walsh at Kahului, and the November meeting, at which reports from the various bazaar committees were received, was held with Mrs. B. Williams at Puu-

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nene. At this meeting the Guild voted a substantial sum to the vestry of the Church.

The annual meeting of the Guild will be held with Mrs. J. C. Villiers on Tuesday, December 7th.

A quiet wedding took place at the Church of the Good Shepherd Rectory on Wednesday evening, November 10th, when Miss Florence Louise Olsen of San Francisco became the bride of Mr. Endicott J. King, bookkeeper at the Puunene Store. Rev. J. Charles Villiers officiated; Mr. J. S. B. MacKenzie, manager of the Puunene Store, acted as best man.

Mr. King has been a resident of Maui only a few months, but already he has made many friends, who wish for his bride and himself a prosperous voyage together through life. They are to reside in Wailuku.



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Exactly one-half of the time has elapsed between the Triennial of 1913 and that of 1916. We glance—as individuals and parishes—over the eighteen months past, and see—what? Do the figures look as if any noticeable self-denial has been practised?

Do we see anything—except in size—that reminds us of the widow's mite? She cast in *all* that she had.

Do you realize what the loss has been

to the United Offering through your negligence and possibly your parsimony and selfishness? This trio is unfortunately often found pulling together in Church work, but never under these names. The excuse generally given now, by communities, parishes, and people, is "The War." It sounds plausible, but it is not entirely convincing even to our ears; and do we forget that in the end our excuses must be made to God?

We know that this life is but an education for the life hereafter. The United Offering is one of the greatest means of education for that life within the reach of Churchwomen. Are we so little in earnest that we will let our chances and possibilities slip by and so have nothing to offer in 1916 but our belated repentance for opportunities neglected and forever gone?

Is the lesson too hard?

What does the parent say to the child who complains: "The lesson is too hard; I will learn what I can without much trouble and leave the rest undone?" Let us arise and go to our Father and, confessing our shortcomings, thank Him that we have yet another eighteen months in which to overcome our personal or parochial selfishness and increase the offering to some proportion of what it should be. So little is required by the United Offering, it seems as unnecessary as it is sad that even less should ever be given.

The amount we ought to place on the altar at the next Triennial can only be raised now by acute self-denial. It will not be enough for you or the fund, to give only what "comes handy." To wait

until the year and a half has passed, and then in desperation pull out a dollar, will not help yourself nor the offering, as it should. A dollar a year is less than a weekly two cent postage stamp. From your end of the line, perhaps, the dollar looms very large, but from the other end, whether viewed by the heathen women with none of the comforts of the love of Christ, or by our dear Lord Himself, it must look pitifully small and inadequate. Suppose we try in the future to look at it from the "other end." Let us "love in deed" as well as in tongue.

Divide what you gave last year by the number of weeks you were collecting it. Does the amount satisfy you?

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Can you, on your knees, present it to God for His work, and tell Him you have done what you could?

Can you not place ten cents weekly in the mite box, without denying yourself overmuch? You will have seven days each week in which to collect it. Do not put this matter off. Start right now. "The present moment is our aim, the next we never saw."

Will you not also work with others to encourage them to speak and work for the Offering? You, who leave home during the hot weather, will you not make it the topic of conversation at least once, albeit among strangers? Or are you among the number who leave their Church, with its principles and work, at home, when God gives them the money to fare forth to a cooler, pleasanter region during the summer?

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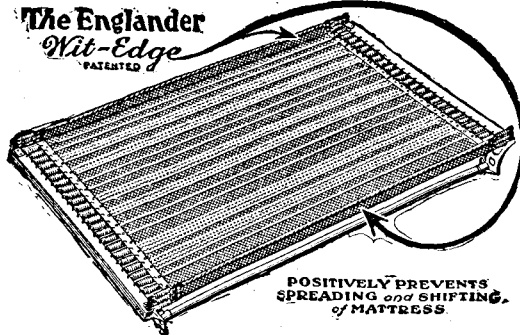
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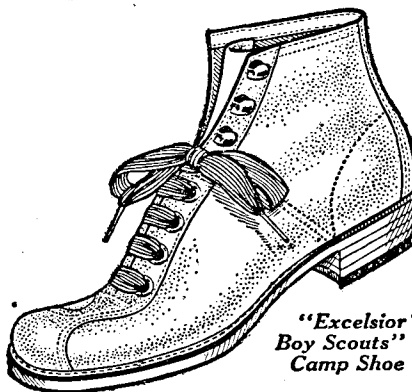
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