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

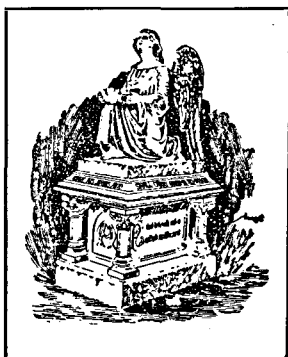
VOL. VIII.

HONOLULU, T. H., JANUARY, 1916

No. 8

THE EPIPHANY

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Every heart of man.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., JANUARY, 1916

No. 8

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

JANUARY, : : : 1916

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

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CALENDAR.

- Jan. 23—Third Sunday after Epiphany.
(Green.)
“ 23—Conversion of St. Paul. (White.)
“ 30—Fourth Sunday after Epiphany.
(Green.)
Feb. 2—Purification of the Blessed Virgin Mary. (White.)
“ 6—Fifth Sunday after Epiphany.
(Green.)
“ 13—Sixth Sunday after Epiphany.
(Green.)
“ 20—Septuagesima Sunday. (Violet.)
◆◆◆◆◆◆◆◆◆◆

THE WAR AND CRANKS.

As is natural in such times as those in which we live many cranks have come to the surface. It is most extraordinary the number of letters and pamphlets which a Bishop receives now-a-days from men and women who have a scheme for stopping the war and abolishing all wars. They are certainly well meaning people and we have no doubt but that if all people believed as the writers do that war would be stopped. But these well-disposed people seem to know nothing of human nature and very little of history. We suppose they consider a Bishop a person of influence and that is why he is in these times deluged with such literature.

We received the other day a letter from a man which begins thus: “I am enclosing you herewith the outlines of a plan which I have just formulated for the establishment of a permanent peace by a total disarmament of all the nations of the world. My pastor, _____, a Chatauqua lecturer, approves of it,” and so forth. “I am intending to flood the country with this pamphlet.”

The gentleman encloses a reprint from one of those “National Biographies,” which offer to publish your biography if you order a copy of the book, \$5.00 or \$10.00, as the case may be. Circulars concerning such books are familiar to anyone who is at all prominent in any community. The reprint gives a flattering account of the gentleman’s abilities and his life work. But his plan differs in no essential particular from those we have seen in print from many sources. The author states that he is going to spend his time and money in promulgating his plan for, and he adds: “I believe God has laid this matter upon me as a solemn duty.”

We are not ridiculing the efforts of this man or of any other man, but there are so many at this time who believe that they have a call of a similar kind that it seems hopeless to the ordinary man who thinks of the Governments of the world with their ambitions and their selfish interests.

But the limit of this sort of thing came by the last mail. The author of the tract heads it in large letters.

“The Whole World in Error,” and he seems to connect this war and all others with the eating of the flesh of animals. He calls the ministers to come out from associating with “Flesh eating beasts.”

He seems to be in his estimation the only man who is in the “right,” every one else is “wrong.” He ends with stating that nothing but “non resistance” will bring the millennium of peace.

With one thing in this last tract we agree. The author says: “They Christen battleships” and he denounces the term. We suppose that the words were used by some one who looked upon Christening as merely giving a name and to “Christen a ship” is taken to be synonymous with naming a ship. We object strongly to the use of the word “Christen” used in connection with the ceremony of giving the name to any ship, man-of-war or merchant ship. It always jars us when we read it and persons who believe in reverence should do all in their power to put an end to the use of the word “Christen” in the manner spoken of.

After all such pamphlets show that people are deeply stirred and are thinking of something else than dollars and cents and that is so far good. We often

wish there was some use for waste paper besides the garbage barrel for one has to empty his waste basket often in these days of a deluge of literature about war and peace.

PEACE.

In this connection we would add a portion of a letter recently written by Dr. Stewardson, late president of Hobart College:

“There are thousands of high-minded citizens of this country who have a distinct aversion to war because they feel it to be in principle the repudiation of that state of peace which, in their judgment, their Saviour, the Prince of Peace, died to establish. But mere peace is not a thing which, in and for itself and apart from certain special connotations, is either admirable or a blessing. There are the peace of craven silence in the face of wrong, and the pale peace of death and the rotten peace of a corrupt conscience at rest and in harmony with its own wickedness. There is also a peace which is bought by a surrender of moral principle or by spiritual cowardice, or by a weak and sensuous love of creature ease and comfort. Surely no conscientious follower of Jesus could either conceive or maintain that peace of any one of these descriptions is a true Christian peace, or if the issue were squarely joined between some such peace and war that war would not become a sacred duty.

“The true peace, I take it, is the peace which the men of good will enjoy and perpetuate. It is the peace which comes of righteous effort and of love for one’s fellowmen: the peace which issues from an undivided will in the service of truth and justice. If, then, such a peace demands at certain crucial stages of human history the sad arbitrament of war, then war there must be. In the interest of the real salvation of society it cannot be avoided. To say this, however, is not to commend war, as Bernhardt and others do, as a thing morally advantageous in itself. It is, indeed, true that war develops given virtues and that military training entails several good effects; but war remains for all that an undoubted evil, and the supremacy of military power has never been conducive to the spread of either political or spiritual freedom. Moreover, if such be the case,

the advocacy of war in times of great ethical emergency is not to defend the thesis that 'men should do evil that good may come,' but rather to support that other thesis, that 'of two evils we should choose the less.'

CHRIST AND THE SCOURGE OF CORDS.

"The purchase of such a peace would be the triumph of the bourgeois pacifism of our day, but it would also be the defeat of our national ideals and of the spirit of true religion. I seem to recall an incident in the history of the first and only Christian which gives an account of the conduct of that exalted personage when He found the temple of his race defiled by the tables of the money changers and of those who sold doves (of peace?). He could not brook the presence of these sordid traffickers within the temple inclosure, and so He made for Himself 'a scourge of small cords,' and entering in He drove them all forth into the open, proclaiming in no peaceful terms to them that sold doves: 'Take these things hence . . . My house shall be called the house of prayer; but ye have made it a den of thieves.'

"Now, my fellow-countrymen, our forefathers built upon these shores a holy temple and dedicated it to that God of spiritual freedom without which neither manhood nor Christianity, can be brought to flower. The temple was built of the people and for the people and by the people; and upon its preservation the liberties of the people depend."



PUBLIC PRAYER.

There is a danger with every blessing—The Book of Common Prayer is valued and loved by those who know it but there is the danger, unless one watches, of the prayers becoming "lip service" because we are so familiar with them,—Still it remains a fact that they are formal only to the formalist. John Wesley, who knew the Prayer Book so well, wrote "Next to the Bible it is the book of my understanding and my heart."

If a Churchman ever feels any desire for a larger freedom in worship he is generally cured by going where the prayers in common worship are individualistic and not those which have come down as the common heritage of Christians. These remarks are made because the other day we picked up in a book store and purchased for 25 cents a book with the title "A Book of Prayers for Everybody and for All Occasions. An Invaluable Help and Suggestion in the Use of Proper Prayer Language when Entreating the Almighty."

As to the "proper language" most

Churchmen would differ as will be seen by the extract which we give for "Patriotic Prayer" suitable for the Fourth of July:

"We must not forget what our immortal Washington, as General in the field, suffered with his half-clad, half-famished army in mid-winter at Valley Forge, to bring this glorious well-earned victory about.

"But, we praise Thee, that at last the sun rose bright with glory on the day when Lord Cornwallace marshalled the forces of Britain for the last time upon American soil: this last time for peace and not for war, when the king's troops laid down their arms and surrendered to the indomitable power of Yankee perseverance and American liberty.

"True, in 1812 they tried it again, just to see if we meant it. They found we did. And we thank Thee, O Lord, that, since then, England has been glad, yes proud, to acknowledge us as her child, that simply came of age on July 4th, 1776, and despite the foolish protests from the mother, her daughter "Columbia" immediately set up in business for herself, and has succeeded so grandly that now she reigns as Queen of the Nations of the world."

This reminds me of a boy who went for the first time to a place-of-worship other than where the Prayer Book is used. He said: "The man told God all the news, I did not think it was Prayer at all."



REVIVAL CARDS.

We have been asked by several people whether we received any of the signed cards handed in from the Brown and Curry meetings.

In answer to this question we desire to state that we did receive such cards and they were practically all signed by white or Chinese people who were members of the Church and many of them very earnest, active members.

Canon Ault reports that of the cards handed to him not one represented new material and most of them were young people leading a Godly and a Christian life and interested in Christian work.

The Rev. Kong Yin Tet reports that all of the cards handed to him represented young people who were confirmed and communicants of St. Peter's, engaged in choir work or in other helpful labors.

We write the above not to criticise the Brown and Curry meetings. We sincerely hope that they did good. We believe that in many instances, they did stir up renewed interest, but the signing of cards at public meetings of this kind

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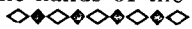
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should not be counted as "Conversions" and heralded as such far and wide. It is a very good thing for a young man or woman to be led out in some way to make a declaration for righteousness, but to count all who step forward or sign cards as "Converts," is incorrect, and this is sometimes done though not in the report of the Rev. Mr. Ebersole.

Young people with whom we have conversed and asked why they signed the cards have without exception told us that they signed because everyone around them was signing and they thought that what was intended was that it should be known that they were trying to lead Christian lives.

We are very glad that 1174 came forward at these meetings, of whom 876 signed cards. We hope sincerely that the willingness to do this will be carried on in their lives, and that they will be helpful to the community, but at the same time we deprecate the easy way in which conversions are spoken of as numbered by the people who raise their hands or sign a card or come forward and shake the hands of the preacher.



ST. MARY'S MISSION—ITS ASPIRATIONS.

There is no work of a missionary character in the Islands which has in the same time seen a greater amount of devotion and willing, uncomplaining sacrifice than St. Mary's. From the beginning it has had women connected with it who have given the best they had, and that was a great deal, towards the work.

It is unnecessary to tell here how Mrs. Folsom, aided by devout Chinese women, began St. Mary's, at the suggestion of a teacher, a Churchwoman, now entered into rest. We need not tell of the shanty of which she lived in the Japanese Camp, or how her name is remembered now, with reverence and affection.

It was during Mrs. Folsom's time that a larger house was rented and the work expanded. It was only because she was needed elsewhere that she left. We need not tell of the work of Miss Van Deerlin and Miss Chung, under whom St. Mary's has assumed its present condition, and under whom of late many young women of the city have become interested in its varied work. We have a profound admiration for the quiet and thorough work which devoted women have done and are doing at St. Mary's.

Miss Van Deerlin, however, is not content with the work as it is; she wants to enlarge its scope, and to that end she has frequently talked with the Bishop about beginning in a small way at St.

Mary's a home for children who need to be cared for. A small beginning has been made, and unfortunate children have been cared for by those in charge. But she wishes to make this a distinctive feature of the work. She wants a home where the only disqualification would be an affliction which would make the child a menace to the others who might be there. She wants to make it a home where orphans and destitute children of all races and conditions can be cared for and where they might be taught and trained for useful service. She says that a wing added to the north side of the Mission House at no great expense would make her plans practicable, and that if the Church people and friends would take an interest it would become a reality.

The Bishop would very much like to see this idea materialized and hopes that some persons who read this will think of it, and Miss Van Deerlin would be only too glad to consult with them about it and to tell of her plans. Such a home as is contemplated would be a Church home in which the children would be brought up as Christians, and where love and not institutionalism would reign. There are no women better fitted by nature and training for such a work than those who are now working at St. Mary's.



MARRIED ROMAN CATHOLIC PRIESTS.

THE UNIAT.

One of the very interesting conditions, not commonly known, that the present war is discovering to the ordinary person, is the fact that in certain parts of Eastern Europe and Western Asia there are in the Roman Catholic Church thousands of married priests with their families who are regularly settled in parishes in good and regular standing. It is interesting to note how far the celibacy of the clergy is not a universal requirement in the Church of Rome.

In Syria, Armenia and Chaldea, and in Galicia and Hungary there are nearly six million people who, while in communion with Rome, nevertheless enjoy certain ancient privileges which existed in the early apostolic church. Among these privileges are three in strict contradiction to the practice of the Roman Catholic Church, namely, the Mass said in the native tongue of the people, the Chalice given to the people in the Holy Communion, and the marriage of the parochial clergy.

Among the Armenians, also, there are about 130,000 who left their national Church (which numbers nearly four mil-

lions) and joined themselves to the Roman Church under similar conditions. All these dwell in Western Asia, and now that the names Beirut, Smyrna, Urumiah, etc., are brought before us in the accounts of the war, the religious peculiarities of the people are rendered matters of present and common interest.

In the year 1596, after her five centuries of experience in trying to effect the conversion of the Bohemians, the Church of Rome made a compromise with the Russians who inhabited Galicia, and were therefore under Austrian rule, in which they were allowed to retain almost all of the liturgical rites and the discipline of the Eastern Orthodox Church. Pope Clement issued a Bull in



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which he declared that "for the better expression of our love toward them, we permit and concede to the Ruthenian (*Austrian word for Russian*) bishops and clergy all the sacred rites and ceremonies which the Ruthenian bishops and clergy use, according to the institution of the Holy Greek Fathers, in the Divine Service, the most Holy Sacrifice of the Mass, and the administration of the Sacraments or other rites, because they are not against the truth and doctrine of the Catholic faith, and do not exclude communion with the Roman Church." This concession included the Liturgy in the Old Slavonic language which the Russian Church uses, the Holy Communion in both kinds to the people, and the marriage of the clergy. There are about 3,750,000 Russians in Galicia, and a great number, probably half a million, have emigrated to the United States. Among the Rumanians, also, in Hungary, the same compromise was effected, and of nine and a half million Rumanians, of whom two million are in Hungary, about a million and a half accepted the compromise.

The official name for this compromise is the Uniat, referring to the union of those formerly Orthodox with the Church of Rome. It is an interesting fact that, although the regular parish priests are all married, the bishops are celibate, being chosen always from the monks. This is also the rule of the Eastern Orthodox Church.

The Russians who come from Austria are generally known by the Austrian name, Ruthenian, and they are settled mostly in Pennsylvania and New York State. There are many, however, in New England. The first Ruthenian Uniat priest who came with his wife to the United States was met with the suspicion of his brother priests of the Roman Catholic Church, and had great difficulty in being recognized by the Roman bishops to whom he brought his credentials. Even today, with more than eighty churches, some of them costing between \$50,000 and \$100,000, and often the finest church in the town, the Uniats are nevertheless regarded with distrust by the majority of the Roman Catholic laity, who have been taught the

celibacy of the clergy almost as a matter of faith. Especially do the ardent Irish find it hard to reconcile the existing conditions, for to them the married clergy and their wives and families are a great scandal. The Uniats, with their Easter often weeks later, with their strange churches, the iconostas hiding the altar, the icons, Mass in the Slavic language, and the bearded priests, present so unfamiliar a sight to the ordinary Romanist, even to a priest, that the natural result is almost a feeling of antipathy. An Irish Bishop is confronted with the difficult problem of reconciling his Irish, Polish, German, French and Canadian celibate clergy with his Ruthenian married clergy.



THE BISHOP'S VISITATIONS.

The rain and storms which have prevailed all over the Islands have prevented the Bishop from carrying out proposed visitations. Letters from districts to which he intended to go have told him that it was absolutely useless at the present time to come.

Since his return from the Orient he has not published his journal, which many Bishops do in their Diocesan papers, for the reason that much of it is necessarily a recital of routine work. He has visited since the time mentioned all the Churches, Missions and institutions on the Island of Oahu, and many of them he has visited on several occasions. He usually takes part in the daily services at the Cathedral, frequently delivering a brief address at the 8:45 a. m. service, when several hundred children are always present, and when there is an opportunity to speak to children from all islands on subjects of personal religion and practical Christian life.

He has officiated and preached or made addresses and held services at St. Elizabeth's, St. Luke's, Trinity, St. Peter's, St. Andrew's Hawaiian Congregation, St. Clement's, St. Mary's, St. Mark's, and the Church of the Epiphany.

At the last-named Church, for instance, he has presided at meetings of the Church Committee, has held service and preached, and has given an illustrated lecture to the Sunday School, be-

sides having taken many people to see the Church and having carried on and successfully brought to an issue the negotiations for the purchase of a house. Towards the purchase price he obtained \$650 from gifts, and has had many consultations about the work. A like story might be told of the other Missions.

Perhaps in stating the events of one Sunday it may be known about what a day's work brings. At 7 a. m. he was present and assisted at the Celebration of the Holy Communion at the Cathedral. At 11 a. m. he preached at St. Peter's Church; at 3 p. m. he presided at the United Sunday School service and made an address; at 7:30 p. m. at the Cathedral he delivered a special sermon to young men, a delegation of about 50 being present from the Y. M. C. A. It is not always that there is anything in the afternoon, but often a Mission is visited.

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There is, of course, for the Bishop a constant touch with the schools and other Church institutions, the keeping up of the staff, the selection of new workers, a large correspondence relating to this, the decision of questions of all sorts which workers bring to him daily. His correspondence with friends of the work, who live in the States, is necessarily large, and one cannot ignore the frequent requests of Woman's Auxiliaries on the Mainland for a personal letter from the Bishop that it may be read to Mission classes and at other meetings. In short, he has to keep up an interest in the work, to give information, and to see further that there is money sufficient to pay the expenses of every institution without incurring debt. This, of course, is no small matter, but so far, by the wise and willing economy of those who are associated with him, no debts are incurred for any school or other institutions. It is a wonder how some of the faithful men and women get along and do excellent work on so little and are content with small salaries, when they might have received much larger elsewhere.

One phase of the Bishop's work in these Islands is more marked than the same kind of work is in any Missionary district of the Church. We speak of what is called the paternal work of Missions which comes to any Bishop in a measure in work among people who are inclined to look to him as their father in God. It is a work which is never a burden to the Bishop of Honolulu. It is the kind of work which he likes best, the dealing with men, women and children in the relation of a father in God. It is his chief delight that so many men and women, boys and girls come to him, and it is not a burden, but a pleasure, that he is in relation to so many young people a guardian either in a legal way or an assumed way. There are many instances where there is no legal right to take children and care for them, when they have needed this, but so far the parents have always come before long and have said that they accepted the situation and were glad to do so. Of course, the care of children means money for clothes and books and necessary expenses, but somehow or other it always comes when it is needed, and very often from most unexpected sources.

The Bishop plans to go to Kealakekua as soon as possible and to remain on the Island visiting other places, if the weather makes this practicable.

The Bishop keeps in close and constant touch with the work on the other islands, and from the fact that all the stations are Missions, they are all directly under his care, and he is consult-

ed about every step taken. By the Canons of this Missionary district, the priest stationed in a mission is the Bishop's representative, the Bishop himself being in charge. For instance, he appoints the local committee, although this is always done on the suggestion of the local clergyman or the vote of the people. The financial affairs of each mission have constantly to be brought to his notice, that proper methods may be used, and salaries promptly paid. There are a number of stations which never cause him any thought, because the matter of subscriptions is on a settled basis, but often clergymen have extra expenses which they find it hard to meet. The Bishop has had for years a fund placed in his hands by friends in the Islands which has been called "The Confidential Fund" or "The Fund for Augmenting Clerical Stipends." This has been of the greatest possible benefit to the clergy and has done more good than it is possible to relate. Circumstances have now arisen so that some part of this fund has ceased to be available, and a few hundred dollars a year to restore it to its former amount would be a blessing to all concerned. The use of this fund has led the clergy to confide their personal affairs to the Bishop, and no case of need through sickness or other cause has ever failed of receiving assistance. The fund has done more toward making the clergy remain here than any other thing.

In speaking of the last sentence, we would say that the length of clerical residence in these Islands is very much above the average existing in the Church on the Mainland. It may be said also that men are easier to get for work in the Islands than in most Western Dioceses, where often the salaries are pitifully small. It may be mentioned here that two men who were here for several years, and who left for family reasons, have written several times about returning. During the past year three new clergymen have come to the Islands, and they are all doing excellent work. There were many applicants for the vacancies, and it took a large amount of corre-

spondence and many cables before a decision was made. Our staff now is one for which we may well be thankful.



CATHEDRAL REGISTER.

BAPTISMS.

- Nov. 24—Helen Caldwell Baird, by Canon Ault.
Dec. 5—Richard Faye Lindsay, by Canon Ault.
" 12—Herbert Kitchener Dunn, by the Rev. L. Rroll.
" 25—Henry Haalilio Kamalalehua Peters, by the Rev. L. Rroll.
" 26—Lillian Annabelle Mundon Boyd, by Canon Ault.
" 26—Mary Kamakoakalani Mundon, by Canon Ault.

CONFIRMATIONS.

- Dec. 24—Confirmed by Bishop Restarick:
Marie Leontine Ballentyne,
Gustave Clinton Ballentyne,
Maud Thelma Ballentyne,
Rhoda Redon Ballentyne.

MARRIAGES.

- Dec. 11—Jesse Almond Tiffany,
Susan Ann Davis,
by Bishop Restarick and Canon Ault.
Dec. 24—Heinrich Willgeroth,
Maryanne Julianne Schlemmer,
by Canon Ault.

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- " 25—Clarence Charles Black,
Marguerite Miller,
by the Rev. L. Kroll.
- " 25—Wilfrid Houston Smart,
Agnes Rae Thomas,
by the Rev. L. Kroll.

BURIALS.

- Dec. 16—Frank Testa, by the Rev. L. Kroll.
- " 19—Charles R. Collins, by Canon Ault.
- " 15—Edmond Francis Hugh Melanphy, by Canon Ault.
- " 26—Henry Wright, by Canon Ault.
- " 26—John Dominis Holt, by the Rev. L. Kroll.

General Alms	\$202.65
Hawaiian Congregation	83.25
Communion Alms	48.10
Specials	162.23

Total\$496.23

Number of Communion made during December 441

CHRISTMAS AT THE CATHEDRAL.

The Cathedral was tastefully decorated by Miss Kopke, who is in charge of the Altar flowers and other decorations during the absence of Miss Tenney. On this occasion, as on so many others, Mrs. E. D. Tenney loaned many of her beautiful plants and assisted materially with her advice and suggestions.

Christmas morning was wet and dreary, and this weather necessarily affected the congregations. At 6 a. m. the Rev. L. Kroll celebrated the Holy Communion, when 48 partook of the Blessed Sacraments, while in 1914 there were 66. At 7 a. m., when Canon Ault was Celebrant, 41 received as against 101 last year. There were, however, 20 more communicants at 9:15, the Hawaiian service, than there were the year before. And at 11 o'clock there were 27 more than the previous year.

Despite the rain, there were good congregations at 9:15 and 11, and the offerings for the day were \$155.10, which was for General Missions. With what has been given since Christmas Day in special envelopes for the same object, the total given for the apportionment will amount to about \$220.00. The music at both the Hawaiian and the English services was unusually well rendered by large choirs. Miss Hamlin sang the solo part in the anthem at the Hawaiian service, and at the 11 o'clock service the solo parts in the anthem and

Te Deum were taken by Canon Ault, Dr. Samuel Barnes, Mr. Arthur Wall and Mr. Roger Rice.

The Sunday School festival of St. Andrew's Parish was held in the Davies Memorial Hall on the 23rd at 6:30 p. m. The children of the Sunday School had again voted that instead of receiving presents they would give them, and the result was that three boxes of books and toys were given by the children and were sent to Kipahulu, Maui. The Sunday School also paid for two pails of candy and nine dozen popcorn crisps for the same place. The children sang carols, and there were some lantern slides with Christmas scenes which were explained by Canon Ault. The children certainly, from the report sent from Kipahulu, may well realize that "It is more blessed to give than to receive."



ST. ANDREW'S HAWAIIAN CONGREGATION.

In spite of inclement weather, a very large number made their Christmas communion at the 6 and 9 o'clock services. A special effort had been made during the Advent season to get in touch with the people and encourage them to attend regularly.

At the children's Christmas tree many could not attend on account of the terrible condition of the roads off the main thoroughfares. The boys from Iolani and the girls from the Priory helped to enliven the occasion and to make the evening enjoyable.



CHURCH OF THE EPIPHANY, KAIMUKI.

The Woman's Guild held their annual meeting at the Guild Hall on the 3rd of January, and the following ladies were elected as officers for the ensuing year:

President—Mrs. G. W. R. King.
Vice-President—Mrs. I. M. Cox.
Secretary—Mrs. Kenneth Cousins.
Treasurer—Mrs. L. H. Tracy.

The Guild in the past has done excellent work, and is looking forward to launching out in many new directions during the coming year.

It is expected that at the next monthly meeting of the Guild, in February a branch of the Woman's Auxiliary will be organized, Mrs. von Holt coming to Epiphany for that purpose.

In Mrs. Tracy, our rector's wife, we have a splendid worker, and under her able instruction the choir is very much improved. She has also undertaken the care of the Altar, and hopes soon to organize an Altar Guild. Under her direction a Junior Guild is being formed, and it is expected that the girls and

young ladies of Kaimuki will rally to her support and thereby benefit themselves and also their church.

The beautiful koa furniture in the chancel is the gift of the Woman's Auxiliary of St. Clement's Church, and consists of chancel chairs, prayer desk, and credence table. As it is of the same wood as the Altar (which was the gift of Mrs. Bickerton), the whole effect is very dignified and in keeping with the sacred use. The handsome koa cover for the Baptismal Font is also a gift from St. Clement's. We wish to express our thanks to this Auxiliary, and extend an invitation to the donors to visit the Church and see the new furnishings.

Another gift received by Epiphany Church, and which is greatly appreciated by all, is that of a handsome white silk chalice veil, the gift of Mrs. Restarick.

Since the Guild Hall is no longer used for worship, the ladies of the Guild intend holding monthly socials in order to

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bring the people of Kaimuki closer together. It is hoped that this new venture will not only be a success socially, but will also be the means of bringing more people into the Church.

A new piano has been purchased by the Guild and has been placed in the Guild Hall.

The Bishop's Committee of Epiphany Church, as appointed by the Bishop for the new year, is as follows:

Warden—S. H. Webb.

Secretary—T. H. Gibson.

Treasurer—Chas. S. Crane.

G. W. R. King, Capt. F. W. Phisterer, I. M. Cox.

Owing to the general feeling of depression due to the thought of the misery and sorrow which are weighing down the greater part of the Christian world, it was decided to observe the general Christmas season in as simple a manner as possible. Instead of the usual Christmas tree for the Sunday School, the children of the Sunday School gathered on Christmas Eve, first in the Church, where they listened with marked attention to an illustrated lecture on "Child Life in the Orient," given by Bishop Restarick. Afterwards they went to the Guild Hall, where simple refreshments were served to them. The same idea of simplicity was carried out in the services on Christmas Day. At the late celebration at 11 o'clock, ancient and modern carols were sung by the choir and the congregation. A brief sermon was given by the Priest, and a choral celebration of the Eucharist, at which a large number communed. The music of Christmas Day was repeated on the First Sunday after Christmas.

CHRISTMAS SUNDAY SCHOOL FESTIVALS.

As a matter of course, Christmas tide is a time of rejoicing for the children. In Christian countries none so poor that some little gift does not come to cheer.

In these Islands all children who are in any way connected with Christian Missions have the knowledge of the day brought home to them by some token of interest and love, for children anything except the necessities of life.

Thank God that the parents of these children are much better off than they ever were in other lands; they are not poor except in a relative way, but with the large families which most of them have, food and clothes naturally take most of the money which they earn.

We give an account of the Christmas festivals because many are interested to know what others did.

CHRISTMAS AT ST. PETER'S.

This is the second year in which the St. Peter's congregation has celebrated the joyful feast of Christmas at the new Church. During the Sundays of Advent plans of services were followed to promote a stronger religious life. The Sunday morning and evening services were well attended. A series of sermons were preached by the priest in charge. The topics were Death, Judgment, Heaven and Hell on the Sunday mornings.

The vestry took the responsibility and raised a sum of \$59.00 for the Christmas tree exercises, which were given on Christmas Eve in the school room, which was recently made attractive by painting and putting in new desks and other furniture. It cost \$280.00, of which St.

Peter's choir paid \$230.00. The money was raised through the performance of the "Cantata of Esther," given on November 19th. On Christmas Eve, fortunately, the weather was fair, and 250 persons gathered to witness the exercises. The program was arranged with songs, carols, recitations and catechizings, which were all religious in their teaching.

The Church was tastefully decorated with red and green plants, and the brass and koa furniture were polished for the occasion. The credit for this was due to the Altar Guild.

The first celebration of the Holy Communion was at 7:00 a. m. The choir was present to sing the familiar Christmas hymns. Although it was a rainy morning, we had 31 communicants.

At 11 a. m. we began with the Baptismal service, in which a family of six persons received the sign of the Cross. The oldest member of the family was 57 years old, and the youngest 15. These are the fruits of Mr. Kau Yau Yin's labor, who is our parochial visitor. Following was the Holy Communion service. Rev. Kong Yin Tet took the text, "Thanks be unto God for His unspeakable gift" (II Cor. 15). The choir sang the anthem, "Sing, O Heavens," while the offering was being taken up. The church was well filled with worshippers. Forty-five persons received at the Holy table. This makes a total of 76 communicants on that day. The offertory was \$30.00, which was appropriated to the General Board of Missions. The services took exactly two hours, and yet to the faithful it did not seem long at all.

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ST. CLEMENT'S.

Christmas Day at St. Clement's was observed with quite as much interest as usual, in spite of the weather. The Christmas Eve midnight service was remarkable, the Church being well filled. A full Choral celebration of the Holy Communion was reverently and beautifully rendered, and the whole service was impressive. Forty persons communicated.

The Christmas morning services, both at seven and eleven, had not so many worshippers, but the number was as large as could be expected.

The Church was prettily decorated, the Sanctuary with maile and white flowers and the nave festooned from beam to beam with wreaths of greens and holly berries, reminding one of the land of ivy and holly.

The Sunday School had its Christmas tree on the Evening of the Epiphany; the Parish House was well filled with the children and their parents, and all seemed to enjoy themselves. The tree was large and very pretty, and it yielded a present to every child in the room—and was pronounced a success.



TRINITY JAPANESE MISSION.

On Christmas morn the Church was beautifully decorated with green plants of every variety. The Chancel was especially beautiful, and the Altar seemed to be placed in the green bushes, the cross standing in their midst.

At 7 a. m. Holy Communion was celebrated. Holy Baptism took place at 10:30. Eight Sunday School children were baptized. Holy Communion was also celebrated at 11 o'clock. At this service a striking sermon was delivered by the Rev. P. T. Fukao. Notwithstanding the bad weather, both services were well attended.

The Christmas tree was decorated and the Sunday School gave a nice program at Davies Memorial Hall at 8 p. m. on Christmas Day. The recitations, songs and, in fact, everything, were nicely carried out. As usual, the children received presents. At 10 p. m. the children went home with merry faces, and hands full of candies and toys.

An early celebration of the Holy Communion took place on New Year's morning. The Holy Communion was also celebrated at 11 a. m. The weather being not so bad as on Christmas, nearly every communicant was present.

ST. MARY'S MISSION.

Christmas festivities at St. Mary's this year began with the kindergarten. The little ones spent many days in preparing, under Miss Savage's direction, for their celebration. Pretty baskets and lanterns made out of wall paper and bright-colored tissue paper, Christmas posters to adorn the kindergarten walls, and decorations for the tree, were made by the children themselves. After a short program each of the sixty children went home happily, bearing a *real* little tree growing in a tin and a paper basket—made by himself or herself—filled with candy.

Following the custom of past years, a Christmas play was given on the evening of the twenty-second by Japanese, Chinese and Hawaiian children. The Christmas tree was held on the afternoon of the twenty-third, at which time gifts and cornucopias of candy were given to two hundred children. A Christmas party was given on Thursday evening for the men and boys of the night school, and the evening was spent in singing and playing games, after which refreshments were served.

On Christmas Eve two part-Hawaiian children, members of the Sunday School were baptized by Mr. Tracy, four young Japanese men from the night school having been baptized by Mr. Fukao on the Fourth Sunday in Advent.

The service on Christmas Day was held at 7 a. m. by Mr. Tracy, at which time a good number made their communion.



CHRISTMAS AT ST. ELIZABETH'S MISSION.

There were three celebrations of Holy Communion at St. Elizabeth's on Christmas Day, the first at seven o'clock, the second at nine for the Korean congregation, and the third with a sermon at eleven o'clock for the Chinese congregation. On the following Sunday there was the Children's Service at nine o'clock, Holy Communion for the Korean congregation at nine-thirty, and Holy Communion and sermon at eleven for the Chinese congregation. The driving rain on both these days made our congregations much smaller than usual, but there were 110 communions made during the Christmas festival.

The Church was prettily decorated with palms, potted poinsettias and Christmas texts. Miss Florence Tewkesbury presided at the organ, and the Christmas hymns and service were well rendered by the choir.

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rean congregation had their Christmas tree, all the gifts being provided by the members of this congregation. There was a very large attendance, the school rooms being crowded and the lanais filled with those who could not gain admittance to the school rooms. The children gave a most interesting program of songs and recitations, and the representation of the Angels' visit was very cleverly acted by the little children in costume.

On Wednesday evening, December 29, the Chinese congregation had their Christmas tree, and again the school rooms were crowded with children and the adult members of the congregation. On Tuesday before Christmas, twenty-four large packages arrived by parcel post from our generous benefactors, the Procter family, who year by year remember the Mission with these much appreciated gifts.

Nearly 400 gifts, 300 boxes of candy and four cases of apples were distributed. The candy was the gift of an interested Churchwoman visiting the Islands, and the apples were provided by the Chinese congregation.

Lantern slides on the Life of the Holy Child were shown and the pictures were described by the children in catechetical questions and answers which had been their Sunday School instruction during the Advent season.

The Bishop was present and gave a short address. The Priest-in-Charge, his family and the teachers were most generously remembered with many handsome and unique gifts by the men of the night school and various members of the two congregations that worship at St. Elizabeth's.

On December 18th the Women's Guild of St. Elizabeth's held a sale of fancy work, home-made candy and ice cream in St. Elizabeth's House. In spite of a drenching rain and consequently a small attendance, the women cleared over \$90. The Guild will use a greater part of this money in providing scholarships for Chinese boys and the support of a Bible woman in China.

WEDDING AT ST. ELIZABETH'S.

The marriage of Clement Pang Sing and Miss Chang Kam Hoon took place at St. Elizabeth's on Saturday evening, January 15th. Mr. Pang was one of the first young men to be baptized and confirmed at St. Elizabeth's; for some years he has been the interpreter for the Priest-in-charge and up to the last year was a regular teacher of a large class of our night school men. The bride was baptized a few days before her marriage. On Saturday afternoon a

feast was served to the ladies at the new home of the groom, one of the cottages in the Settlement, and at the same time another feast at the home of the bride. The Church was beautifully decorated with palms and cut flowers. The bride in a rich Chinese costume was attended by two bridesmaids, maid of honor and her little flower girls. The groom's bestman was Mr. Chang Yong and the ushers were Mr. Mo Tong and Sheridan Tyau. After the marriage ceremony a reception was held in the school room and later some of the guests went to the home of the newly married couple to be served with tea by the bride. The groom gave an elaborate feast in the school rooms to some eighty of his men friends.



CHRISTMAS AT IOLANI SCHOOL.

A large number of boys remained in the school during the vacation, and with the help and interest from various sources they had a pleasant time. They attended the Christmas trees of the various Sunday Schools in the Parish Hall. On Christmas Eve all were invited to the home of the Rev. Leopold Kroll, where a beautiful tree with its glitter and sparkle gave the real touch to the Christmas season. Each one received a gift, some sweets and a horn, and with the latter 30 husky boys announced to the neighborhood that the joyous season was here. The rest of the evening was spent at the moving pictures. On Christmas Day a turkey dinner with all the trimmings was served, and, as one of the boys was heard to remark, "we had some fine eats." That meant that they had had a happy day.

ST. MARK'S MISSION, KAPAHULU.

We were fortunate in having our Christmas play and tree the day before the rainy spell began. It has been our custom to have the children act the Christmas story in connection with the events as told in the Christmas and Epiphany hymns which are sung by the

whole Sunday School. This play is given out of doors on the Mission grounds, where the setting is ideal. Quite a number of visitors were present, and all enjoyed the play and the pleasure of the children when they received their gifts from Santa Claus. We would hereby like to express our thanks to those who helped in giving the children a bountiful Christmas.

AT THE PRIORY.

About forty girls remained at St. Andrew's Priory during the Christmas vacation. Those in charge always see that these children have a happy time. The Christmas tree is always held in the morning, and teachers and kind friends always see that the children have suitable presents.

Of course, they all go to Church. Those who are communicants have for years of their own accord attended the 6 o'clock service, and all go at 11 o'clock.

A happy feature of the day is the Christmas dinner, to which the Bishop and Mrs. Restarick usually go, as do also the Sisters. This year Sister Beatrice was indisposed and was unable to be present, and the Bishop referred to her absence in a few appreciative words. The Priory is the home of many girls, and at no time is it so homelike as at Christmas, when the family feeling is deeply felt.

The presents which the girls give are very often something made by themselves, and months before the day they are busy with this labor of love, making gifts, because the gift of God to them makes them happy in giving tokens of affection.

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We have not such a small coin in circulation in Hawaii as one cent and yet a penny a day is all that was originally asked for Missions.

There are five hundred women enrolled as members of the Woman's Auxiliary in these Islands. If each had given a penny a day, or \$3.65 a year, from 500 women we should have had \$1825.00 in one year and in three years \$5595.00 as our Thank-Offering to Almighty God to carry from these Islands to the Great Triennial Convention in St. Louis next October! But what are the facts?

In 1914 we had collected...\$164.85

In 1915 we had collected... 127.11

Total\$291.96

At the last Triennial our District sent \$450.00 and at the next we hope to give at least \$500.00, but if we do we must raise \$208.04 this year.

"We are now entering upon the third year of the collection of the United Offering which will be presented next October at the great service in St. Louis. These over-and-above gifts of Thankfulness for special mercies, and of the gift of Life as well, should be pressed by all of us and made matters of prime importance this year at every meeting."

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WAHIAWA.

My Dear Bishop:

Many, many thanks for our Christmas candies and popcorn crisps. We had our exercises on December 19th. The children had been looking forward to it with much interest, and I was not surprised when Sunday morning came to find them early all dressed up in their very best. It was something new to them, and they enjoyed it immensely. Most of them had not even seen popcorn before. But, one thing was lacking—you were not with us. The children asked me if you were coming. I felt so sorry for them. I did not know they were expecting to see you.

One lady present came to me when everything was over, and told me that she was going to send her working girl to Sunday School. She also said that in the future whenever I needed help in the way of excursions or entertainments she was willing to help. This is a white woman.

Yours gratefully,

(Signed) GLADYS A. PEARCE.

HILO, HAWAII.

The weather in Hilo on Christmas Day was not the kind to attract many of our people out of doors. The day opened with a good amount of rain falling, and the rain continued to fall in a generous way long enough to interfere with attendance at our two Christmas services. However, there were a good number out for the early celebration of the Holy Communion, and the spirit of Christmas Day was not lacking among the number of faithful communicants. The ten-thirty service was attended by a good number of people, considering the weather, and a number of Christmas communions were made at this service. The growing custom of going away over Christmas, and planning holiday celebrations away from home, is not conducive to a right observance of the birth of the Christ Child. The smaller congregations are made to feel the results of the prevailing custom much more than the larger centers of religious life.

Our Christmas tree entertainment for the Sunday School children was all that could have been desired. We feel very grateful indeed to Mrs. S. W. Wilcox of Lihue for her thoughtful and generous gift, in the form of a check, which made it possible for us to give the children more than they expected. Mrs. H. B. Elliot was kind enough to supply us with two very fine Christmas trees. One tree was set up in the Guild Hall for the Sunday School children to enjoy and make merry around, while the other one was keenly appreciated by the clergyman and his family. We owe much to Mrs. C. Castendyk and Mrs. B. K. Baird for the fine work they did in decorating the Sunday School Christmas tree. The Hilo Electric Co. added not a little to the attractive appearance of the Christmas tree by decorating it with many different colored small electric lights. The Christmas tree was very much admired by not a few people.

Judge F. S. Lyman, ex-judge of the Fourth Circuit Court, surprised and

pleased the Sunday School children by presenting them with a fine American flag. Attached to the flag, which was affixed to a pole wound around with red, white and blue ribbon, was a little note carrying the following message: "Uncle Sam's Aviator is a beautiful messenger of Peace and Justice, wherever it appears. Then let us rally around our Flag and help it to endure as an emblem of what is uplifting and good and helpful to all. A thing of beauty and a joy forever. Stand by your colors! Be good soldiers for Jesus Christ." After the singing of "Our father's God! to Thee," three cheers were given for our thoughtful and patriotic friend, Judge Lyman.

The Christmas service and entertainment for the Japanese congregation took place in the Church and Guild Hall the evening of December 26th. It was good to see the hearty and enthusiastic spirit with which the Japanese celebrated their Christmas festival. A large congregation gathered in the Church to take part in the Christmas service and listen to a short Christmas sermon by the Rev. Mr. Tajima. It was very pleasant and encouraging to see so many Japanese men and women present at the Christmas service and entertainment. Mr. Tajima's efforts are certainly being blessed.

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HILO.

The Japanese Mission at Hilo had an enjoyable Christmas and festival. The Church of the Holy Apostles was filled with Japanese and a vested choir of ten boys and five girls sang the musical parts of the service.

After the service all went to the Parish hall where a festival was held. The hall was beautifully decorated and was packed with people. The Rev. J. Knox Bodell made a helpful address which appealed to the Japanese young people. He has been of great assistance to the Rev. Paul Tajima since the latter began his work at Hilo.

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There were songs and recitations by the children, which were well rendered. Two doctors, a newspaper man, the vice-president of the Japanese-American Citizens' Association all made addresses expressing their cordial good will and interest.

At the close pretty calendars, candies and fruit were given to all present. The calendars were made by the children at very little expense for material.

The day after the service and festival the Japanese newspaper had a good article giving a full account of it.

The Mission house has been repaired and all the expenses have been paid.

Mr. Tajima is giving careful instruction to the children and he has written for the Bishop's picture that the children may see it often. A class is being carefully prepared for confirmation, which will be ready at Easter. The Sunday schools have increased both at Hilo and at Waiakea and the night school has fifteen students.

Mr. Tajima has celebration of the Holy Communion on Sundays and Thursdays and there is a good attendance, especially at the Corporate Communion, which is held on the first Sunday of each month. The Japanese work at Hilo is most encouraging and deserves all the help we can give it.

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KOHALA, HAWAII.

Services have been resumed after a lengthy interval without any apparent lack of interest on the part of the English-speaking congregation, each one of whom has made the new Priest feel

quite at home and has made his coming a real pleasure.

The Feast of the Nativity was celebrated in accordance with Prayer Book requirements and the Church, a traditional dignity, a service which made a good impression upon a large number who were with us but not yet of us.

While optimism is, and ought to be, one of the working tools of every congregation, realization would seem to be a much better one; for that reason we do not indulge in the future tense, but shall await the achievement of our ideals and chronicle them accordingly.

The Diocesan car, which awaited the missionary on his arrival in the District, is a sort of "roaming" catholic convenience; it goes everywhere and does anything within reason in this district of atrocious roads.

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MAKAPALA.

The work of the Sunday School has prospered, in spite of a rather long interregnum, thanks to the interest and energy of Mr. O'Brien, who, single-handed, has conducted a Bible class along catechetical lines to about eighty children of all ages and of several nationalities, the missionary being the only "white" individual in the gathering. Here is a fallow field awaiting cultivation; a foreign field for years to come. There are very few English-speaking residents. An English-speaking Chinese Priest would save the reputation of the Church from being penurious.

Waimea has been patient, but it has not been forgotten, monthly services on the last Sunday in the month being included in the missionary's itinerary.

JNO. F. COWAN.

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PAAUILO AND PAPAALOA.

Christmas Day broke in Hamakua with torrents of rain. The morning service at Paauilo opened at 11 a. m. with a celebration of the Holy Communion, many being kept away by the inclement weather.

At 8 p. m. a Christmas tree celebration was held for the Japanese Sunday School at the Japanese public school.

There were more than 100 children present, and a lively program was rehearsed, while each and every child was made happy through the generous provision that was made for them by Santa Claus.

At Papaaloa the Christmas Church services were held on the Sunday following, December 26th. The ladies had the little Church decked in the daintiest evergreens and flowers, while a good congregation attended. Eight partook

of the Holy Communion. The Christmas music was bright and seasonable and heartily sung by all.

Many in this community have friends and relations at the front in the war zone, and this fact affected the usual Christmas festivities. May it please God to bring peace to the world with the next commemoration of the day when the Angelic choir sang over Bethlehem's hills, "Peace on earth, good will to men."

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ST. JOHN'S, KULA.

St. John's, Church, Kula, Maui,
December 27, 1915.

My Dear Bishop:

We celebrated the Christmas feast on the eve of the 24th. We were thankful to St. Peter's Women's Auxiliary, who sent a box of gifts for the Sunday School children. The people here also subscribed a sum of \$65.00 for the use of the occasion. We distributed 250 bags of candy. You can imagine how the people would have been crowded in the Church, which was built for a hundred people. During the day we had a very strong wind. Many children were having measles. If these two things had not happened I am afraid even the grass lawn of the Church would not have afforded room enough for them. The old-

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er Chinese here, following the old custom, made much of the New Year, but the younger ones made the most of Christmas. You can see how strong the Christian influence is, due to the work of past years. At 11 a. m. on Christmas Day we began with a baptismal service, in which a young woman was baptized. Then followed the Holy Communion Service. Though the day was windy and rainy, it did not prevent anyone from coming to the great worship. Old and young, men and women, were all present.

SHIM YIN CHIN.

CHRISTMAS AT KIPAHULU, MAUI.

Dear Bishop Restarick:

We had our Christmas tree at ten a. m. Christmas. We had planned an outdoor program, but the rain came down in torrents.

There were over 200 present and, thanks to the kindness and thoughtfulness of the Cathedral Sunday School, no child was without its bag of candy. I gave your message and benediction to the children. They were pleased; they love kindness.

I think this is the first time that each and every child in Kipahulu has had its hands filled with Christmas "goodies."

We thank you and all others concerned in the making of this beautiful Christmas gladness for them.

Very sincerely yours,

RUTH A. GIBBS.

Kipahulu, Dec. 28, 1915.

To the Sunday School children of St. Andrew's Cathedral and all others who helped to make the most wonderful Christmas time, the little folk of Kipahulu have ever enjoyed:

Mrs. Gibbs and the Kipahulu Sunday School send greeting and loving appreciation of your kindness.

I wonder if St. Andrew's children would like to know something about the children who were gladdened by their beautiful gifts.

Our little people have very, very poor houses to live in. Some almost tumbling down, very poor clothes. Many times they have to stay at home from school to have their things washed and made fit to wear. There was a pair of white trousers that some little child sent, and how glad we were, for a lad about 13 years old was needing things to wear; could not come to Sunday School. He must come to day school, and then on Saturdays he works hard to earn money for food, and on Sunday he washes and irons for himself and for his old grandmother. We could hardly believe this when we first heard it, but found that

it is true. So it made us very happy to find something that would help him so much. We found a soft white shirt (that he could wear with them) at the company store, and our little lad looked very nice and clean on Christmas Day. He is a bright, winsome little fellow, and ought to have a better life.

Another thing that pleased us so much was the dear little white baby dolls. Some of our tiny girls in the primary room at school had told us they wanted so much to have white dollies with blue eyes. I wish you could have seen their delight when they received them.

The books they voted to make into a library, so that everyone could borrow and read them. And the candies, popcorn, etc.—you know what they did with that.

It is a fine thing, a loving, thoughtful thing, that you did for these far-off little ones, who never have anything unless kind people send it in to them.

You can find a text in the Bible about things of this kind if you will look for it. And it will tell you, too, of Another who appreciates acts of this kind.

We all wish that beautiful joys may come into your lives and abide with you.

Most sincerely yours,

MRS. GIBBS

And the Kipahulu Sunday School Children.

Kipahulu, Maui, Dec. 28, 1915.

CHRIST CHURCH, KEALAKEKUA, HAWAII.

The Christmas season in Kona was, as elsewhere, during the holidays somewhat threatening and stormy. The morning of Christmas Day was up to noon clear and free from rain, in our immediate neighborhood, permitting those living within a few miles of the Church to attend service. Our Church had been very tastefully decorated in red and green, by those faithful few who are always on hand to attend to this duty and privilege. There were 31 present at the Christmas service, of whom 20 communicated. The singing, with us always congregational, was very hearty, everyone present doing his part to lend aid in songs of praise and rejoicing appropriate to the day. The offering, which goes towards our apportionment, was about \$20.

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BAPTISM.

December 3—James Mallaby Greenwell, son of Mr. and Mrs. F. R. Greenwell.

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WAILUKU.

A notice of services at Wailuku came too late for our last issue, but we will give a brief account now.

On Thanksgiving Day the congregation was large and the fire company of the town attended in uniform. There was, as is usual at the Church of the Good Shepherd, excellent music.

The annual meeting of the Woman's Guild was held early in December. Mrs. J. C. Villiers was elected president and Mrs. C. D. Lufkin vice-president. Mrs. Lufkin, who retires from the presidency, has rendered efficient service for several years, and Mrs. Dale who, for several years has been the chairman of the "Basket Committee." The Guild of the Church of the Good Shepherd, Wailuku, is one of the best working organizations of the Church on the Islands. The money it raises and the help it gives to the Church is remarkable.



GRACE KAHOALII.

Ever since the writer of this has been in Honolulu, Grace Kahoalii has been a familiar figure at St. Andrew's Priory. She has during all that time had two or three grand nieces there to whom she has been a mother, her niece, the mother of the children, having died some years ago. Every week she came to see them while they were at school and every month came for them to go out and stay with her over Sunday. She was a quiet and unobtrusive personality but one whom every one at the Priory respected highly for her high principles and the way in which she cared for the girls under her charge.

The deceased herself had been brought to the Sisters the year St. Andrew's Priory opened in 1867 by Queen Emma, who said to the Sisters, as they relate: "This is my cousin, who is of equal rank with me except that I am Queen." She was with the school for some years, and is remembered by Sister Beatrice and Albertina as a girl of excellent character, who from the time of her leaving school has always been a friend.

In 1911, Maud Piianaia, one of her grand nieces, graduated from the Priory and shortly afterwards married. She died in 1914, leaving a little baby, who at once was taken by Grace Kahoalii to bring up as her own.

Her whole life in a marked way was one of service and sacrifice for others and the words of our Lord certainly apply to her "Inasmuch as ye have done it unto the least of these, you have done it unto me."

MRS. WOODROW WILSON A CHURCHWOMAN.

That Mrs. Woodrow Wilson, formerly Mrs. Galt, is a Churchwoman has generally been published through the daily papers. It is of interest to add that she is much more than merely a formal Churchwoman, and has taken active part in the work, first at St. Thomas' and then at St. Margaret's parish in Washington. Her first husband, Mr. Norman Galt, was for a number of years a vestryman of St. Thomas' Church. While connected with that parish Mrs. Galt was a parochial member of the Board of Lady Managers of the Episcopal Eye, Ear, and Throat Hospital. Changing her parochial relations after the death of Mr. Galt to St. Margaret's parish, her relationship with the hospital ceased. Her mother, her sisters and brothers, and a brother-in-law had long before been identified with St. Margaret's, so that Mrs. Galt came to that parish almost as returning to her home. Mr. Richard Wilmer Bolling, a brother (presumably named for Bishop Richard Hooker Wilmer), is one of the ushers, and a brother-in-law, Mr. Alexander Hunter Galt (for the two sisters married cousins), has long been prominent in literary work, having at one time been assistant editor of the *Messenger*. The Bollings are a Virginia family of hereditary Churchmen. The Rev. Herbert Scott Smith, who performed the marriage of President Wilson and Mrs. Galt, has been rector of St. Margaret's for about fifteen years and is the youngest son of a well-known Methodist minister, the late Rev. Dr. Joseph Edmund Smith.

The Rev. Roland Cotton Smith, D.D., rector of St. John's Church, where the McAdoos attend, baptized Ellen Wilson, seven-months-old daughter of Secretary of the Treasury and Mrs. McAdoo, at noon on Saturday of the wedding, at the White House. President Wilson acted as godfather and Mrs. Sayre, her aunt, and Miss Bones as godmothers. The President has another grandchild, the little son of Mr. and Mrs. Sayre.—*The Living Church*.



PERSONAL.

We are glad to welcome home Mrs. Charles Montague Cooke, Jr. Mrs. Cooke's visit was made sad by the death of her father, Mr. Lefferts, but this made a cause for thankfulness that she was in her old home when he died. On one occasion, which has always been in our memory, we had the pleasure of meeting him in his own house and dining with the family. We were impress-

ed with his cheerfulness when we considered that he was deprived of the blessing of sight. Mr. and Mrs. Lefferts lived in the old family home in a suburb of Brooklyn. After dinner the writer preached in St. Paul's Church to a large congregation. Mrs. Lefferts came with her daughter, and we hope that her stay will do her much good. As for the departed, we thought at the time of his decease of the comforting words, "In Thy light they shall see light."



The wife and the little son of R. Bodé, the organist of the Cathedral, arrived on the Niagara from Fiji, after an absence from Honolulu of seven months. In view of Mrs. Bodé's return the organist ask the Dean for a week's vacation, which was gladly given. Mr. Bodé,

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since taking the organ, has played for 1250 services and practices exclusive of extra rehearsals without taking any vacation. Mrs. Folsom has taken the organ for the daily services during Mr. Bodé's absence.



THE TRUTH IN YOUTH.

The religious problem in schools and the average Christian parish is not solidifying a life full of intuitive belief and unlimited idealism. Our question is not how shall we make boys religious, but how shall we make the boy *stay* religious when he is a man.

Let me suggest two possible faults in our method of presenting religion to the young which may account for the later lapses. Failure is more often the teacher's fault than the learners'. The clergy and the parents who are here this morning may well consider whether they have erred in the two following respects:

(a) The first fault of us elders in initiating youth into the religious career is *indefiniteness*. All of us believe the Apostles' creed, which is as exact a statement of eternal verities as is suited to popular use. We do not, however, transmit a definite theology to the young. Middle-aged people growing away from a sense of God's nearness live in a theological limbo. They deal only with the far distance of truth. They dodge the insistence of all young people for definition. Falsely honest, they will not bring themselves to speak definitely of God, even when youth begs for explanations. Though it is bad pedagogy and worse morals to teach anything that later, must be withdrawn or denied, we *know* that we can meet this demand for definition with exact representations of reality. Every child ought to be taught by us parents the great definite verities of the Christian faith: what we mean by the word "God," the Almightyness of the Father, the blessings of the Incarnation, our joy in Christ's atonement, our hope (as the old tombstones put it) of a blissful immortality.

Youth's delight in religion is met in our boarding schools, our homes, and our parishes, with a pious haziness. Many Sunday schools are poor things whose teachers, with all their self-sacrifice and pious intention, more hinder than help the growth of truth. The rector himself, worried about the apportionment and occupied with preaching, fails to regard the Sunday school or the scattered youth of the parish as at once his most fertile and most thirsty soil.

In large parishes this work is often turned over to the less experienced clergy, forgetful that the best teachers

are none too good for the youngest learners. The parson's sermons are lacking in instruction, in doctrinal food value, and his hearers get no definite message. We clergy are so devoted to externals, we care so much about big congregations and thriving social organizations, and we talk so much about the communicant list, and we so exalt the breezy moral man as the complete Christian, that we abandon our main function of transmitting throughout the ages the definite doctrines of the Christian faith. And with the school and college religion, there is just this fault of the parish over again, viz: that the young with all their native longing to believe do not know what to believe. The average Christian parish is not saliently a group of instructed believers.

What is more desirable than to implant truth in the ready mind of youth? What more thrilling than the truly angelic business of influencing souls to hold the eternal verity? What occupation is worth more than to lead one person to the light and to ground one career in permanent ways of faithfulness and obedience? And yet we do not care about it, nor half grasp this glorious opportunity to teach the Truth to individual souls.

(b) A second defect, like the first, speedily removable, is *formalism*. The religious business of schools, homes, parishes and colleges, is to insist on personal religion. Young people have no taste whatever for ecclesiasticism. They do not like it because they do not need it. Romanism insists on the indispensability of the Church organization, and does not desire Christians to be independent. "Protestantism is democracy in religion." One wonders if the truly Christian idea is not a gradual but sure retreat of priestliness. The clergy should make themselves as dispensable as possible. In this transitory world we are often dependent on Christ's Church for absolution and always for the essential tonic of His body and blood. These

boons make the Church temporarily indispensable, but even so the Church does ill in assuming a mysterious guardianship which causes our clergy to pose as custodians of a big, high wall with a few closely grated chinks through which the laity can get peeps if they are good. There is a growing tendency in our Church to officious priestliness and a retrograde regard for formalism. I speak as a convinced believer in an unabridged practice of the sacramental life, —in all those means of grace which our Mother Church is ordained by the Chief Shepherd to provide. But it is clear that a smug insistence on foolish formalism which is so often coupled with the gracious gifts of God alienates our young people. When the clergy, in petty wooden ways, mere routineers, forget that every soul is a fresh and variable center of pulsating vitality, they hinder the purposes of Christ. So often we tithe mint, anise and cummin, neglecting the weightier matters of conscience, vocation, gloomy doubt, or zealous affection. Now if we meet the indigenous devotion of the second decade with formalism (I do not refer to the atrophied distinctions between High Church and Low Church —you can have personal religion with incense or dead formalism with black stoles), schools and parishes will lose their opportunity and lose their adherents too. The hungry sheep looking up and not being fed will go away and stay away, and we shall be to blame because, instead of meeting the warm heart with a warm response, we have offered scorpions and stones.

Am I falling into our first fault of vagueness in describing the second fault of formalism? To be definite about this matter of spontaneity: We, the teachers, must first of all take everybody seriously, expecting of each far more than he dares expect of himself. Are we as careful about our patients as any ordinary doctor? Parishioners or school boys are the parson's patients,—can we give a decently definite statement of the spiritual status, including progress

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through sins and difficulties to the happy land of healthy-mindedness, of one out of five of the people under our charge? Do we teach individuals how to pray by themselves, how to stand on their own feet, how to practice the presence of God? Dr. William Arams Brown says: "Religion is the one bit of business which cannot be done by proxy. Salvation * * * is in its beginning a matter of strictly individual concern. No man can commune with God vicariously. Each of us must do his own repenting, his own praying, his own believing." What we want is to make warm independent individuals, consciously linked in a catholic body. As it is we are jaded with methods and still anæmic in spiritual experience. If the teacher is thinking about forms and methods, devoted to ways and means, neglecting central verity, the desirous-to-be-taught will stray away and stay away.

PART III.

We have seen how "incurably religious" is youth, yet how sadly in middle life zeal cools. "In vain we tune our lifeless song and our devotion dies." These conditions must be remediable. Surely Truth, properly implanted, is vital enough to last for three-score years and ten! Can we not endow youth with Truth? That all depends on the teacher; or so nearly depends on him that we had better assume the whole burden. Let us conclude with two brief suggestions: (a) The proper method in schools, as everywhere else, is to treat each member as an individual, singling out each

boy or girl and dealing with that one person as though the teacher were our Lord Christ and the hearer were the woman at the well. Have you not noticed how the apparently dull and careless member of a group blossoms confidentially into definite character when lifted out of the group and treated as a responsible being? That is the divine way.

To be continued.



CHORAL REPORTEE.

Once in a while the choirs do get back at the minister, as, for example, in a Connecticut church the other Sunday morning. The minister announced, just after the choir had sung its anthem, as his text, "Now, when the uproar had ceased." But the singers bided their time patiently, and when the sermon was over, rose and rendered in most melodious fashion another anthem beginning, "Now, it is high time to awake after sleep."—*Congregationalist*.



A missionary, on the eve of going to China, explains his purpose in the following language: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China'; so I, as a unit of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"

ST. LUKE'S HOSPITAL, TOKIO.

The Junior Department of the Woman's Auxiliary has assumed the raising of \$20,000 for the children's ward in the new St. Luke's Hospital in Tokio, Japan, as their Foreign Work.

It is hoped that our Honolulu Junior Branches will remember this great need in Japan and unite with the other Juniors all over the United States in sending contributions.



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One hundred thousand dollars is needed. Forty-seven thousand five hundred thirty-eight dollars and fifty five cents have been given, \$16,000 pledged, which together with \$12,000 from the alumni and the \$15,000 from St. John's to replace the Twing Memorial leaves only \$11,660 remaining to complete the \$100,000 needed. Miss Emery has asked the Honolulu District Branch to undertake a box for the furnishing of this new building and it is hoped the Lenten sewing for each parish branch will include contributions to such a box.



We have received through his son in Honolulu, word from our dear friend, Robert Catton, formerly the faithful warden in St. Andrew's Cathedral, papers containing an account of his attendance at a Red Cross service in Edinburgh attended by some 2500 wounded soldiers. The service was held in St. Giles Church and was most impressive and deeply affecting to all present.

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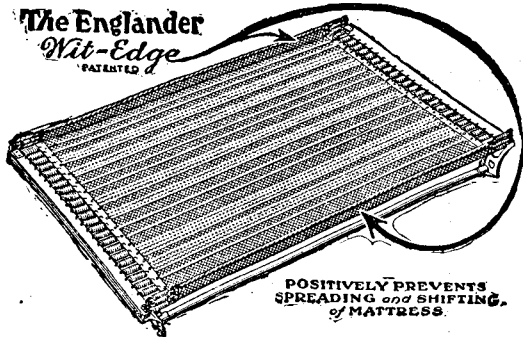
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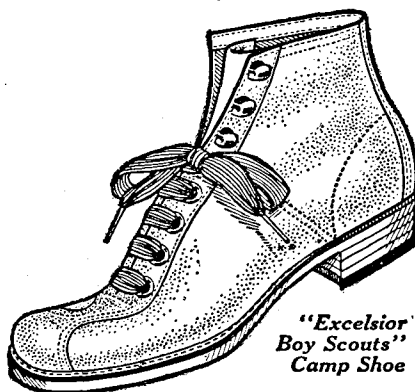
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Metropolitan Meat Market

RETAIL BUTCHERS.

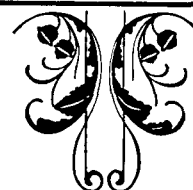
Retail Market and Office, 50-62 King Street

Manufacturers of Hams, Bacon, Lard, Bologna, Headcheese, Frankfurters, etc. Family and shipping trade supplied. Army contractors, purveyors to Oceanic, Pacific Mail, Occidental and Oriental and Canadian steamers.

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