

Hawaiian Church Chronicle



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

Vol. IX.

HONOLULU, T. H., FEBRUARY, 1917

No. 9

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. IX.

HONOLULU, T. H., FEBRUARY, 1917

No. 9

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

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

FEBRUARY, : : : 1917

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.

CHURCH CALENDAR.

- Feb. 18—Quinquagesima. (Violet.)
“ 21—Ash Wednesday. (Fast.)
(Violet.)
“ 24—St. Matthias. (Fast.)
(Red.)
“ 25—First Sunday in Lent.
(Violet.)
“ 28—Ember Day. (Fast.)
Mar. 2—Ember Day. (Fast.)
“ 3—Ember Day. (Fast.)
“ 4—Second Sunday in Lent.
(Violet.)
“ 11—Third Sunday in Lent.
(Violet.)



THE PRESIDENT AND THE COUNTRY.

When the President speaks out as the representative of the nation firmly and forcibly to any foreign power in the cause of justice, right and humanity, he may depend on the entire population supporting him.

Whatever criticisms may have been made in regard to the President and his writing of notes, no American will criticize him for the stand which he has taken now in demanding that pledges shall be kept.

Church papers on the Mainland have been full of opinions as to the war and proposals for peace. We have kept quiet because of a desire to show that the leaders of the Church in official capacity are neutral but all we need to say now is that with other Americans we in Hawaii all stand firmly with the President of the United States. Whatever is done, whether it be peace or whether it be war we stand as Americans.

We have heard a good deal of late about Americanism, and sometimes the

word means simply a shouting for Old Glory and a furtherance of a spirit which is often not free from pride and bragging, but true Americanism is standing heart and mind with the heroes of the Republic, Washington and Lincoln, men who stood for the great principles of human liberty and human rights on which the Republic was erected, and upon this it must stand.

Christ stands for peace, not the peace of the jelly-fish but the peace of the man who stands erect with his eyes to the fore prepared to resist wrong and cruelty with force if it be necessary.

President Wilson will have the loyal and enthusiastic support of the people of the Hawaiian Islands, and this with the full knowledge of the seriousness of the great questions which are involved.



THE CARNIVAL.

Churchmen who believe that as loyal sons of Mother Church we should heed her call are in a minority in Honolulu. But if we are to be of any power for good we must be true to our principles.

Tests come everywhere. They come with force here because of a Carnival which usually comes in Lent.

This year the military ball is given on Ash Wednesday. To many people that is nothing, but if the managers had been informed we scarcely think that they would have this event on a day which hundreds of millions of Christians observe as a day of fasting and prayer.

While we regret that Ash Wednesday should have been chosen for this stated ball we call upon all Church people to be loyal to principles of the Church which they are pledged to uphold.

If we had known in time that the ball was to have been held on the night of a great day of fasting and prayer, it might have been given upon another night.

While we write this we understand that some great dancer is expected to give an exhibition of her art on Good Friday. We know perfectly well that the heart of all our people will revolt against this, but it is the laity who must protest. If the clergy do so it will be thought that they are idealists and that the people themselves do not care. There is something mentally and spiritually incongruous in attending a Three Hours'

Service on Good Friday, and even the thought of an exhibition of dancing in the evening.

We are aware that many think nothing of Holy Days and seasons, but as members of the community they will if they give it a thought shrink from hurting the deepest feelings of a large number of citizens.



PEACE.

The Editor of the Chronicle since August, 1914, has not commented on any phase of the war.

He has kept silence in the Chronicle because it reaches Church people of all Nationalities and difference of opinion and diversity of views due to descent and training.

An article published in the Chronicle in 1914 brought forth indignant protests from citizens of a certain foreign birth, and yet what was stated in that article was generally accepted later on.

But we are here in mid-ocean and our political ideas should be subordinated to a peaceful vision.

While we believe the above with all our hearts yet there comes a time when Churchmen must speak their minds or be recreant to their Trust. If Christians are to keep quiet when injustice and wrong exist it shows that they are cowards.

This Church always gives careful consideration to any utterance of Mr. George Whatron Pepper because he is a layman of large spiritual perception.

When Mr. Pepper's views are endorsed by Americans of old families like Bishop Lawrence, Bishop Nelson of Atlanta, Bishop Gaynor of Tennessee, and such priests as Dr. Stires, Dr. Slatery and Dr. Douglas, and such laymen as W. J. Schieffelin, Judge Packard and George Zabriskie and many others, it shows that what they write expresses the views of men who are not biased by prejudice, and their protest against "ending the war without insuring the vindication of truth, justice and honor" meets the views of 99 per cent of the old American stock.

What they have to say appears in the papers secular and religious and it is as follows:

"We are Christians," the signed statement declares, "and, as such, deem that

truth and righteousness are to be maintained inviolate, even at the sacrifice of physical life. We are citizens of the United States and, as such, are conscious of the solemn responsibilities of our Christian citizenship. We accordingly venture to direct the attention of our fellow Christians to a few of the vital issues which are making their mute appeal for final decision.

"The ravages of Belgium and the enslavement of her people, was it right or wrong?

"The massacre of a million Armenians; was it a permissible precaution or an unpardonable crime?

"The desolation of Serbia and Poland; was this a regrettable necessity or a frightful injustice?

"The destruction of life through the sinking of the Lusitania and of other merchant ships; was this an ordinary incident of warfare or was it deliberate and premeditated murder?

"The starvation of Jews and Syrians in the Holy Land; is this an accident of economics or a violation of the laws of God and man?

"The attempt to array Moslems against Christians in a 'holy war,' was it a laudable act of imperial statesmanship or was it the treachery of a Christian monarch?

"The intimidation of small nations and the violation of international agreements; are these things excusable under provocation or damnable under all circumstances?

"In the presence of these pending and as yet unsettled issues we feel impelled to warn our brethren against those who cry 'Peace, peace,' when there is no peace. The just God, who withheld not His own Son from the cross, would not look with favor upon a people who put their fear of pain and death, their dread of suffering and loss, their concern for comfort and ease, above the holy claims of righteousness and justice and freedom and mercy and truth."

We venture to believe that these men, and the many other distinguished Christian leaders who signed this protest, would be, were it possible, among the first to share any sacrifice in loyalty to those great, divine ideals which can never be replaced by considerations of mere expediency.



LENT.

OPINION OF A CHURCHMAN.

As this paper appears Lent will be upon us. Last year a Churchwoman wrote the Editor as follows: "In one of your articles in the Church Chronicle,

you said that you had never been in any place where Lent was so little observed by Churchmen and Churchwomen as in Honolulu. It seems to me that more than ever before one sees the names of Churchwomen, Guild members, etc., in the Society columns of the newspapers.

"In your experience have you found that in places where Lent is kept more conscientiously that there is a higher spiritual development because of it? I should like to know what you think of this, because if we are carelessly letting go, a chance for real spiritual uplift, it seems to me that we ought to bestir ourselves, and do a little home mission work among our people.

"What you wrote has been much in my mind, and I should be glad to hear from you about the matter."

In the Parish, which the Editor had for twenty years in California, Lent was a time of real spiritual advance. Everyone felt it, everyone entered into it, and by self-denial, prayer and almsgiving made a deep impression on the community.

In Honolulu the clergy receive very little support in their efforts to make the Lenten Season really helpful. Everything, which we can think of, has been tried, but the people have not responded as a whole.

Whereas, in our old parish, an afternoon service and brief address lasting twenty minutes was attended by a large number of people, here hardly anyone attends.

There are excuses, "Honolulu is in the Tropics." We reply, so are God and the human soul in the tropics.

"Men and women are hard worked here and they can not turn out." This we believe especially of the men. We never saw men work harder anywhere and we make every excuse for them. But if they tried at once in self-denial, in reading, in prayer to keep the Lenten Fast that would be all right. But how many do so? There may be more than we think, and if this is so we thank God and take courage.

We are so busy, so prosperous, so overwhelmed with material blessings, comforts, pleasures that the majority is quite content to enjoy these without bothering about the spiritual. This would be wise and sensible if man was a mere animal. If he is a spiritual being than it is unwise and it is not sensible.

The keenest observers of modern days state that man is a religious being. Every study into man's nature and being proves this. Then the question inevit-

ably comes, should we neglect the spiritual faculty.

We feed the body and mind regularly, and if you are a loyal Churchman you attend to the soul by regular worship. But in addition to this you have special time for the recuperation of the body, vacations, trips, etc. You have special times for your mind, as the professional man attends conferences in order "To keep up with the times." Lent stands upon the same foundation. It is the special time for attention to the Spiritual man. So it is that there are special times for worship. We need to learn to worship! Lent is our opportunity.

We need to learn about the fundamentals of the Christian religion. The Lenten program in a parish usually pro-

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vides for this need. We need to read something besides the ephemeral literature of the day. Why not in Lent read on subjects which are burning ones today? Your Clergy will lend you books gladly or you may obtain many in libraries. Why not read books during Lent, which will inform you about—

1. The Bible and its history.
2. The Worship in the Church.
3. Church teaching.
4. Church History.
5. Why I believe.
6. Prayer and its Reasonableness.

These and other subjects are of great importance. Many people today are well informed upon most matters except upon the subject of the Christian religion and the Church. Why not do some solid reading during Lent? What could be more interesting and edifying than Allen's Life of Phillips Brooks, the life of Bishop Hannington, McConnell's History of the American Episcopal Church, Little's Reasons for Being a Churchman; or if that is too large, what is better than Randall's pamphlet on the same subject?

The minimum that we should expect of a baptized Churchman, is that he should attend service at least once each Sunday during Lent and that he will avoid public festivities. If he has time to give to the latter he has time to go to some special service of the Church. The question is this: "Is the Christian Religion anything real to you, or is it merely a name, a tradition, a memory?" Answer this to yourself and to God.

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WHAT IS THE CHURCH PENSION FUND?

Primarily the Church Pension Fund is a plan based on thorough investigation and recognized actuarial principles, the object of which is to provide an adequate plan for pensioning the aged and disabled clergy, and the widows and orphans of deceased clergymen.

FACTS AND FIGURES.

The essential features of the Fund are as follows:

(1) An Old-age Pension is available to the clergy who arrive at the age

of sixty-eight and who voluntarily retire from regular active service. Their pension is estimated by reckoning the average salary received by such clergy, taking 1 1-4 per cent of such average and multiplying the result by the number of years of service. The minimum pension is \$600, and the maximum, half of the average salary.

(2) Disability Pension. This is available at any age and it is reckoned on the basis of 40 per cent of the average salary for five years of service preceding involuntary retirement with a minimum of \$600.

(3) Widow's Pension. The widow receives half of the pension the husband would have been entitled to if he had lived, reckoned from the time of marriage. The marriage must have been contracted before retirement. The minimum is \$300.

(4) Orphans' Benefits. These benefits are on a flat basis, as follows: \$100 annually to orphans up to the age of seven years; \$200 annually to orphans between seven and fourteen years; \$300 annually to orphans above fourteen years up to their majority. All orphans' benefits end when such orphans cease to be dependent.

A condition to the promises outlined above is that if ordination occurs at the age of thirty-six or over the Church Pension Fund can not guarantee the minimum pension mentioned in each case.

BASED ON ACCURATE CALCULATIONS.

From a standpoint of security the Church Pension Fund has no loopholes. Before the system was framed data were collected on which accurate calculations could be based, and these data were studied and the calculations made by one of the most distinguished practical actuaries in the world, with the advice and assistance of other experts thoroughly experienced in pension practice.

* * *

Under the contributory system adopted by the Church Pension Fund, providing for annual payments by each parish of 7 1-2 per cent of the rector's salary, funds will be available in due course

to furnish pensions to the clergy who are ordained after the system commences operation and at an average age of twenty-eight years. These payments are deferred salaries.

◆◆◆◆◆◆◆◆◆◆

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necessary \$5,000,000 has now been pledged to the Church Pension Fund. But—we need another million. We have undertaken to raise it by March first of this year. If we do not, we are not entitled to keep the \$4,000,000 now pledged.

It must be remembered also that \$5,000,000 is the minimum sum which will start a church-wide pension system. A substantial sum above \$5,000,000 will greatly liberalize the system.

This means: that there must be no relaxation in this great task until the fifth million is raised; that the men and women from coast to coast who have risen with enthusiasm to their task to provide a just and permanent pension system for the clergy must in no way relinquish the responsibility; that there must be one more powerful push, all shoulders to the wheel. Success means that the Church has taken up a great task and carried it through; that the Church will have learned to think and give in bigger way than ever before.

One word more. *We rely on the earnest committeemen in every diocese and parish of the country to reach the people who can give most largely and to give them a personal opportunity to take a substantial part in this epoch-making result.*

Our campaign, from the start, has been a personal one. It must continue along those lines. We want gifts from all. We want small gifts as well as large. But more than all we want to achieve success in this undertaking, and we can not succeed in raising \$5,000,000; unless we continue to bring our appeal so closely to the hearts of the large givers as to bring forth substantial gifts. This is the one thought to bear in mind from now until March 1st—gifts, large and small, but without large gifts no hope of success.

We, here in New York, stand ready to help with literature, letters, advice. The actual money—the final \$1,000,000—must be collected by the whole Church from the whole Church. And it must be done NOW.

WM. LAWRENCE.

LOCAL COMMITTEE ON CHURCH PENSION FUND.

The Bishop called together a number of the Clergy and Lay delegates living in Honolulu to a conference on the Church Pension Fund. It will be remembered that the Convocation stands pledged to support the plan. The conference requested the Bishop to appoint a Committee, which he did, with Colonel R. R. Raymond as chairman, and Thomas Sharp as treasurer.

This committee issued a circular letter to the Clergy, a copy of which is given below. We ask here that individual gifts to this \$5,000,000 be sent at once to Colonel Raymond, or Mr. Sharp, or to the Bishop. If it is not convenient to send gifts now a notification that we are to expect a gift within a year will be just as acceptable:

To the Clergy of the Missionary District of Honolulu.

Dear Brethren:—The Bishop recently called together the Clergy and Lay Delegates to Convocation who reside in Honolulu to present to them the matter of the Church Pension Fund. It will be remembered that in 1915 and 1916 the Convocation after considerable debate unanimously endorsed the plan.

We in the Islands must have a share in the \$5,000,000 fund which is necessary to insure the safety of the proposition. The Clergy and Laymen in conference decided that in order to accomplish this they must have the coöperation of the Clergy and Laity.

The plan is at first to get subscriptions from all who can be reached. The Laity recognize the fairness and the justice of a Pension System for the Clergy. No one would expect a man to become an officer in the army or navy where there is no opportunity for laying aside a competence, unless a pension for old age was provided. This is what it is proposed to do for the Clergy of this Church.

The Hawaiian Church Chronicle in its February issue will explain at some length what the Pension Fund is. It will be for the Clergy to speak of the

subject in public and private and to help the central committee in every way possible.

Contributions may be sent to Thomas Sharp, Treasurer of the Church Pension Fund, Honolulu, T. H.

After subscriptions from individuals are obtained the plan is to take up a general offering in all our Churches in the middle of Lent.

We are convinced that if an explanation is made to the people of the plan and its needs they will give generously towards this Fund. In our country districts the Clergy alone will be able to do this, and there is no reason whatever why they should not enter into the plan with zeal and earnestness.

In addition to explaining the matter from the pulpit, will you, if possible, appoint or have your vestry or congregation select a suitable layman in your parish or mission to act as the local leader in arranging for the collection of

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this Fund, and will you send to the Chairman the name of the layman so appointed?

None of us would like these Islands to go before the Church as having given less than \$1,000 to the \$5,000,000 which is required to make the plan a success. As you know, the foremost actuaries in this country have stated that the Church Pension Fund is a scientific one based on insurance calculations.

Will you not begin at once and see what you can do? If you can not find a suitable layman will you act as leader yourself? You can correspond with the Chairman of the central committee, Col. R. R. Raymond, or with the Bishop, and any information which they have will be sent you.

Faithfully yours in Christ and the Church,

R. R. RAYMOND,
Chairman;
THOMAS SHARP,
Treasurer.



WHY THE CHURCH PENSION FUND LEADS THE VAN.

By Monell Sayre,

Secretary, The Church Pension Fund.

The pension system to be administered by the Church Pension Fund has been so cordially commended by the leaders of the country's industrial activity, and apparently is to have such a marked effect upon the entire development of pensions in the United States, that it seems appropriate to summarize briefly its points of peculiar excellence.

I

Before the pension system was framed the Church Pension Fund diligently collected from the clergy the data concerning himself and his family and his income received from the Church. Less than two and a half per cent of the clergy neglected this request.

These data are absolutely indispensable in framing a sound pension system, but numerous funds have been negligent in this regard or have relied upon generalizations or averages instead of obtaining the exact facts.

II

These data were thoroughly studied by one of the most distinguished actuaries in the world, Mr. Robert Henderson, head Actuary of the Equitable Life Assurance Society of New York and Vice-President of the American Actuarial Society.

All of the Church Pension Fund's

figures are based upon Mr. Henderson's report.

Many pension funds apparently have neglected thorough actuarial analysis by competent actuaries; many others fail to state the actuarial authority they rest upon. It is the competency of the actuary that makes the actuarial investigation valuable.

III

The accrued liabilities, that is, the obligations with which a pension fund starts, are one of the greatest pension problems.

To neglect them, or even to slur them over, is to invite certain bankruptcy. Most of the financial difficulties of pension funds are due to this neglect.

The Church Pension Fund has calculated these accrued liabilities, and it will not start operation until it has accumulated a reserve of Five Million Dollars. This reserve will enable the present clergy and their families to be given the minimum pensions, at the least. The plan of having the accrued liabilities segregated in a separate account is a new arrangement in pension procedure and guards the Fund completely against any danger of careless management.

Many pension funds have become involved in difficulties owing to the commingling in one account of the accrued liabilities and the liabilities which arise after their inception.

IV

The annual assessments have been calculated so as to balance the pension promises.

Too often what seemed good pension benefits have been announced, and then income arranged for on a separate basis, without making the two balance. A pension fund can only be sound if expert actuarial calculation has shown that the income will certainly carry the pensions and the cost of administration.

V

Every failure to pay an assessment must be balanced by a proportionate reduction of pension, or bankruptcy is threatened.

The individual ledger account which the Church Pension Fund will open with each clergyman makes the entire pension system impregnable.

Pension funds, even when recognizing this principle, have not always carried it out in every detail.

VI

There are no loopholes in the system of the Church Pension Fund.

As long as a clergyman serves the Church he comes within the purview of the pension system, which, with its minimum of half of the usual salary in the Church, is substantial, although modest.

For instance, pension funds sometimes do not provide for disability until after many years' service; a clergyman disabled immediately after ordination will receive a substantial disability pension from the Church Pension Fund.

VII

Pensions should not be paid where services have not been rendered.

This requires careful arrangement and extensive knowledge of pension experience.

While providing for every case where a clergyman has served the Church, the pension system of the Church Pension Fund is so minutely adjusted that the Church is spared the cost where the service has been withheld or has fallen outside its bounds.

VIII

Widows' and orphans' pensions have often been crudely adjusted, as where the widow gets no pension unless the husband has lived to be sixty, or where the size of the family is ignored. While avoiding an undue burden upon the Church, the pension benefits of the Church Pension Fund

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afford protection to the widow, and provide for the children according to their number and need of education.

* * *

These and other excellences of the Church Pension Fund are due to the prolonged study by the Joint Commission on the Support of the Clergy that preceded its framing, a study in which all the pension experience of the world was brought together and analyzed.

The supreme merit of the Fund is that it raises the support of the clergy when old or disabled, and the families of deceased clergymen completely above the level of alms to the plane of a support to which the Church is obligated as a right.

Bishop Lawrence, in his reply, said: "You may be sure that not only I but everyone connected with the campaign appreciates the sentiment that goes with the gift. Let me assure you that its real value to the Fund and the clergy is far greater than its face value would suggest."

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THE PENSION SYSTEM OUT-LINE.

I.—Old Age Pension.

Available at 68 to those retiring from regular cures.

1 1-4 per cent of average salary multiplied by years of service.

Minimum—\$600.

Maximum—Half of average salary.

II.—Disability Pension.

Available at any age.

40 per cent of average salary for last five years of service.

Minimum—\$600.

III.—Widow's Pension.

Half of pension husband would have been entitled to since marriage.

Minimum \$300 if marriage contracted before retirement.

IV.—Minor Orphans' Benefits.

\$100 annuity up to 7 years.

\$200 annuity between 7 and 14 years.

\$300 annuity above 14 years until majority or end of dependence.

* * *

Minimum promises not made if ordination occurred at 36 years or over.

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ON THE FIRING LINE.

The first money for the Church Pension Fund in the Missionary District of Asheville came from a mission in Lincolnton, N. C., where there had been a great suffering due to the recent floods, and was offered by the children of the local Sunday School, who contributed their pennies to the Fund.

"I am an old lady 72 years, the widow of a Confederate soldier and having no income am dependent upon friends, but it gives me great pleasure to send to this laudable fund one dollar:

"I make my Church and charity money by my own handiwork, and recently God has blessed me in..... for my work. I wish I could send ten times as much."

A CHURCHWOMAN.

"I am one of the refugees whose home is in the war zone; we have lost all and the end is not yet. But I can not help contribute my mite to this wonderful work. In future my joy will be that I have helped in contributing towards one brick in this wonderful structure of the Pension Fund.

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ATTENTION!

There is a very genius in knowing how to do the right thing at the right time. Province and Diocese are just now called upon to show this genius. And to speak more particularly for the Diocese of California that genius implies something like a few "jolts."

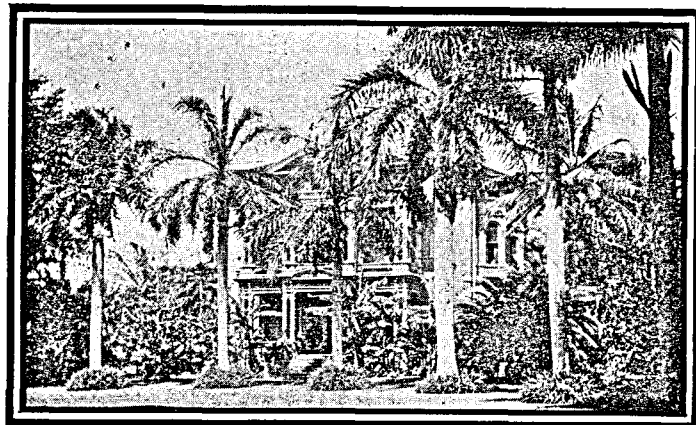
1. All along the line of clergy and laity there must ring out that military call for alert ranking—Attention.
2. The matter in hand must be taken up "as if we meant it"—No slackers.
3. Only personal strokes of hard work will count—no proxies and unloading duty on the other fellow.
4. For the time being a general Diocesan stir with the head lines—THE CHURCH PENSION FUND.

Who is there among our clergy that will not share this genius? That will not appreciate what this Fund means

to his class as founded upon a principle of right and justice rather than upon a sentiment of pity and through a channel of charity? That will not post himself thoroughly as to the details of the Fund and explain it to his people clearly point by point? That will not appoint a live committee in his congregation to thoroughly canvass it and act with the General Committee? That will not have the accrediting of the Diocese at heart as doing his part in this great Church-wide movement?

Who is there among our Vestries and Lay Officers and Churchmen and Churchwomen in general that will not wish to count for this genius of our Church locality? That will not intelligently look into the history and merits of this Pension Fund? That will not see that its method has been evolved by the best scientific and expert skill in Pension soundness this country affords? That it has evoked as no other fund raising in our Church has ever done large gifts from our wealthy Church members and smaller gifts as they were able from even some of the smallest resource because of its very soundness and promise to rescue the Church from the reproach and detriment of an "out-in-the-cold" prospect for the often open door as the retiring step of an aged ministry? That will not find the will and the way to give time to Committee work when called upon to do so for this Fund? That will not contribute "as God has prospered" to a generous total from our Diocese toward the balance needed for the Five Million Dollar Fund? That will not with the encouragement that already over \$4,000,000 of the \$5,000,000 has been raised by the con-

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summate leadership and energy of Bishop Lawrence and his co-workers throw himself into the effort to get the balance? That will not catch the spirit of Diocesan pride to get busy at once and fall in with the effort of the Dioceses of lesser financial strength to match the splendid returns from the stronger Dioceses with the securing of the balance needed before the first day of March, 1917? **Subscriptions need not be paid all at once but can run over a period of five years.**

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THE STORY OF THE CHURCH PENSION FUND.

(By Rt. Rev. William Lawrence, D.D., President, The Church Pension Fund.)

I want the readers of The Hawaiian Church Chronicle to have some personal and intimate knowledge of my relations to the campaign of \$5,000,000.

When I offered the resolution in the General Convention six years ago that a study should be made of the whole subject of the support of the clergy, I had no idea of getting into such an enterprise.

For several years the thought had been growing upon me that there was a deepening interest through the Church in the question of the support of the clergy, especially of the aged clergy and their dependents, and it seemed to me that the first essential was a knowledge of the facts.

* * *

Being appointed chairman of that Commission, I turned to the Carnegie Foundation office, and discovered that Mr. Monell Sayre, who was then an

official of the office, had a deep interest in the problem, and was giving time and thought to it.

The result was that three years ago the Commission, through the work of Mr. Sayre, presented an able report on the subject, called the "Preliminary Report," wherein was presented the principles and some of the details of the proposed pension system.

Church Endorses Plan.

The General Convention gave it such a strong endorsement that the Commission was reappointed.

I found myself in for the testing of the Church as to whether the system was really wanted; for while the General Convention may take favorable action upon a proposition, one can not be sure until that has been tested out by the dioceses which have to carry the financial responsibility, that it will really have the support of the whole Church.

Hence, we went to the diocesan conventions.

Approval of the principle was passed by a remarkably strong vote throughout the diocesan conventions. When two-thirds of the Church had acted favorably the Commission then felt responsible for definite, practical action.

The \$5,000,000 Problem.

The immediate problem was the raising of the \$5,000,000 with which to meet the accrued liabilities.

When, therefore, the executive committee voted that the campaign should begin, and when the officials had in hand \$125,000 with which to meet the

overhead charges, it required only a few days for me to find several persons to make up the full amount, in order that every dollar given towards the \$5,000,000 might count for one hundred cents.

Financiers Pledge Support.

I then invited about eighteen men to luncheon in a down-town club in New York, men of high position in the financial world, and put to them the question: "Is there a reasonable chance that this \$5,000,000 can be raised? If you answer 'Yes,' I said to them, 'I take the five o'clock train home to Boston and will cut my wires with the diocese so far as possible. If you say 'No,' I return home with satisfaction.'"

The answer was "Yes, and we will give you good support."

I returned home. The Standing Committee gave me Godspeed, and I went back to New York. Perhaps I ought to say that the office is in New York, not first to get the money of New York, although, of course, the great wealth of the country is within three hundred miles of that city, but because New York is for such an enterprise as we have in hand the most effective center from which to work.

Igniting the Spark.

While we were getting our organization into shape, I was testing the first contributors. It was much like having one's shoulder against a great motor truck, pushing and pushing for all that one was worth, but without the machine budging.

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JORDAN'S

FORT STREET

One had confidence, however, that some time the spark would ignite. And it did.

* * *

After heavy work there came to the office within three or four weeks pledges for \$1,000,000. One felt then that the campaign had begun to move, and although I had no idea as to whether the campaign would succeed, I put that question out of my mind. Within a few weeks pledges for a second million were received, and although the work continued, the strain was less.

The Church Aroused.

By July 1st, \$3,000,000 had come in. Throughout the summer the people at the office and I have been carrying on the correspondence, preparing for the coming months, and indeed Mr. Sayre has now ready the ledgers and cards for the practical starting of the system on the first of March. Individual gifts have come in every day in amounts small and large and to a remarkable extent from all parts of the country. This is a sign that our publicity work is beginning to bite everywhere. We have the same keen interest and cordial support from Alaska and Texas that we have from Philadelphia and Boston.

As to the immediate future, committees are organizing throughout the country, and as soon as people settle down to work we hope that there will be thousands of laymen on the job, having the strong backing of the clergy. This is a laymen's movement, and apart from its immediate effect is enlisting a large body of men, many

of whom are men of large interests, who have not hitherto take an active part in the work of the Church. Central diocesan committees corresponding with me will either through myself or themselves reach, it is hoped, thousands all over the country who are unable to give in large sums. At the same time, or perhaps immediately following, perhaps from early in November until February, the diocesan and parish committees will, we trust, get to work throughout the parishes, reaching personally those who are able to give in goodly but smaller sums.

The Clergy's Part.

And let me say this to the clergy: Some clergymen are very sensitive about speaking of this thing in Church—to my mind, over-sensitive. It is not they of whom we are thinking in the Pension system; it is the whole Church, and it is the whole Church from generation to generation. One man is of no consideration in this great system; he, therefore, may speak for the whole body of his brethren, and for the Church.

The Lightened Burden.

When I undertook the work, it was with great dread and shrinking. I hated the thought of it and had to drive myself with the lash of duty day after day.

What once was a tremendous burden is now in some respects a real pleasure, for who can meet generous people, men and women who have a sense of gratitude to the clergy or who from

a feeling of fair pay are making great gifts, without enjoying their company and thanking them for the inspiration.

No Person "Dragooned."

Herein is the joy of the whole undertaking.

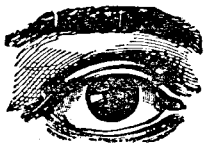
No single person has been pressed or dragooned for a gift. Each and all have given gladly and deliberately, many of them without a suggestion from myself or any member of the committee.

Five minutes before I started to write this, the mail brought a check of \$1,000 from a woman who I did not suppose had ever heard of the undertaking.

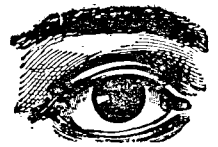
She writes a short card: "I am very anxious to make a contribution to your fund for pensioning the clergy, and I am sending you with this note my check for \$1,000, wishing that it might be a larger sum."

* * *

A laborer employed in the Public Garden in Boston came to one of the clergy of the Cathedral Church of Saint Paul and presented him with five dollars for the Pension Fund, which probably represented a large proportion of his week's wages. He apologized for its smallness, and upon the clergyman's replying that it seemed to him a very generous offering his answer was, "Well, why should I not make it? The clergy have been helping me all my life."



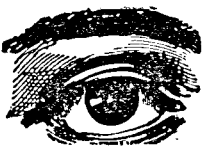
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CATHEDRAL REGISTER.

BAPTISMS.

Jan. 30—Lucile Rose Laro,
by the Rev. L. Kroll.
“ Independence Hooper,
by the Rev. L. Kroll.
“ Audrey Hooper,
by the Rev. L. Kroll.
“ Liliha Matsuda,
by the Rev. L. Kroll.

MARRIAGES.

Jan. 20—Sog Riley Panter,
Marian Sousa,
by the Rev. L. Kroll.

General Offering	\$
Hawaiian Congregation	59.40
Communion Alms	13.73
Specials	11.75
Total	\$84.88
Number of Communions made during January	374

GEORGE WASHINGTON,
CHURCHMAN.

The early home of the Washingtons was at Wharton, Lancashire, England. They lived there for nearly three hundred years when Lawrence Washington went to Northampton where he became mayor in 1532. From Northampton he went to Sulgrave where the Washington house still stands.

Lawrence Washington received Sulgrave from Henry VIII, who got it from among the spoils, when he was robbing the Church. The house was built from stone that came from the dismantled Priory, and set upon its front were the mullets and bars of his family ensign, in which many people see the origin of the stars and stripes. On the Washington shield there were three stars and two stripes.

These emblems appear also on the Church windows at St. Mary's, Fawsley.

When the Washingtons came to the first colony, Virginia, they were Churchmen. "It was fifty years after the Colony's settlement that the first Washington—John, ancestor of the first President of the Republic—came to Virginia. Like most English families, they were partially puritanized, but not entirely. They counted themselves, and they were, loyal Churchmen."

There have been many clergymen in the Washington family. A monument to one of these is in St. Mary's Church, Cambridge. Bishop Legge of Litchfield was of the Washington family and so was the Rev. George Washington, Chaplain of St. George's Chapel, Paris, who died in 1913.

There are still Washingtons of American as well as of English birth, who are giving fine service in the ministry of this Church. One of these is the Rev. Wm. M. Washington, Ph.D., rector of St. John's Church, Cuyahoga Falls, Diocese of Ohio.

Another is Bishop Tucker of Kyoto, Japan. He was made priest in 1899, and consecrated Bishop in 1912. His mother, Mrs. Tucker, was Miss Maria Washington, of Mount Vernon. Bishop Tucker made a missionary address at the General Convention which was regarded by all who heard it as one of the finest Missionary addresses they had ever heard.

The Washington arms with the stars and stripes is found in many places in England. In America the use of this is seen in the coat-of-arms at Mount Vernon, on Washington's watch seal, on Washington's book plate and in his carriage decoration.

Many Churches have a historical interest on account of Washington's connection with them. One of these is the Pohick Church. There are many records existing which show his attendance at Vestry meetings at different places. In 1769 he served on the building committee of Pohick Church. In 1772 the Vestry accepted his gift of carved ornaments on the Altar piece. In eleven years he is recorded as being present at 23 Vestry meetings, and that of his eight absences one was from sickness, two when he was in the legislature, and three when he was out of the country.

At Christ Church, Alexandria, his seat was near the front and he took this the day the Church was handed over to the Vestry.

Many of the old Churches of Virginia are of considerable historical interest. At Bruton Church five Presidents of the United States were accustomed to worship and not fewer than thirty Colonial and early American men of influence and fame. "Here, in 1907, the 300th anniversary of the settlement of Jamestown, the President of

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the United States placed a Lectern to hold a memorial Bible given by the English King, and the Bishop of London, preached the sermon."

When in Philadelphia, Washington attended Christ Church for several years; and at this time Francis Hopkinson, signer of the Declaration of Independence, was organist and choirmaster. Here also was the pew of Betsy Ross, who married the son of the Rector of New Castle, Delaware. The Church was designed by the same architect, who planned the Independence Hall.

To St. Paul's Chapel, New York, "After his inauguration as the first President of the United States, Washington proceeded with the whole assemblage on foot, to the Chapel where Bishop Provoost read prayers suited to the occasion. So closed the inauguration ceremonies of General Washington." It is interesting to note that the flag carried on the occasion of the inauguration of Washington, was suspended from the pulpit at the recent celebration of the 150th anniversary of St. Paul's Chapel, at which the Bishop of Honolulu, was present. At the general convention a strong effort was made to get the Prayer of George Washington for our country inserted in the Prayer Book. The prayer is as follows:

A PRAYER OF GEORGE WASHINGTON FOR OUR COUNTRY.

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus, Christ our Lord. Amen."

Mr. Morris, Pennsylvanian, moved that the above Prayer be inserted as an alternate Prayer for our Country with only such changes as are necessary to conform to liturgical requirements. This resolution was adopted.

The name Morris carries us back to one who was prominent in the councils of the young Nation born in 1776.

HAMILTON WRIGHT MABIE.
CHURCHMAN.

Many prominent Churchmen have died lately, among whom is the lecturer, editor and critic named above who has filled a large place in American life in this generation.

The Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark writes appreciative words of Mr. Mabie in "The Churchman," N. Y.

It is fitting that some one for the diocese of Newark should speak of what Mr. Mabie's life has meant for the Church which he greatly loved and faithfully served. The whole diocese had an honest pride in him as its most eminent man. All felt that they were honored in the great honor which came to him. He always took his place in the Diocesan Convention deeply interested in its business, a wise counsellor, always listened to with the greatest respect, a man of outstanding influence. He was patient in long and not very profitable discussions and in the performance of duty on committees. Whatever affected the diocese of Newark or the life of the Church was his concern. Twice he represented the diocese in the General Convention and he would have been re-elected as long as he could attend. He was a useful member of the Standing Committee for many years. His was the chief influence in the formation of the Church Club of the diocese and its first president.

He was frequently asked to speak at all kinds of church gatherings and he always responded when in his power. He gave freely of his time and thought for the diocese and parishes, and it is rather remarkable with all the demands made upon him that he was able to do so much. His gracious presence and words did every one good. Nothing was lacking to the

meeting when he was present. He was a great layman, intelligent, devoted, large-minded, putting the emphasis upon spiritual things. He impressed his large and fine conception of what the Church ought to be and do upon all who heard him.

Generous towards those who differed from him, he stood for what was large and far-reaching in the ministry of the Church. Nothing could destroy his hope and courage and he desired to see the Church take the leadership in the great moral and spiritual movements of the time. Simplicity and gentleness, a consciousness of the divine presence marked his religion. The diocese is greatly bereaved in his death, but it is richer for his life and his work. His spirit lives on and blesses those who rejoice in the thought of having been with him fellow laborers.

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WOMAN'S AUXILIARY.

They say that comparisons are odious, but I can't see how they can be odious, to the side which does not suffer by comparison! I therefore call your attention to the tabulated report of the United Offering, citing those Dioceses which gave a sum approximately the same as the district of Honolulu. There were 18 Dioceses and Missionary Districts that gave less than Honolulu; number of communicants, Honolulu 1856. Oklahoma gave the same amount that we did, communicants number 1655. Wyoming comes nearest to us of the 18, communicants 1808; Utah third, com-

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municants 1434; Sacramento fourth, communicants 3366. Shanghai in the Foreign Field did a little better than Utah, communicants 1640.

	1913.	1916.
Alaska	\$437.72	\$148.80
Arizona	141.63	320.80
Duluth	256.82	334.08
E. Oregon	117.05	133.34
Florida	593.83	451.00
Fond du Lac	365.69	480.25
Honolulu	450.55	650.00
Idaho	385.67	457.00
Nevada	126.00	160.00
New Mexico	218.81	495.56
Oklahoma	480.00	650.00
Porto Rico	44.45	163.56
Philippines	64.18	50.00
Sacramento	386.22	536.88
Salina	275.43	312.58
San Joaquin	121.26	188.00
Spokane	155.00	365.00
Utah	550.14	559.42
W. Colorado	93.11	133.56
Wyoming	497.46	590.00
Shanghai	480.58	560.97
Marquette	589.25	665.92
Michigan City	252.04	821.53
Montana	730.62	671.34
N. Texas	190.56	669.44
Springfield	415.84	660.00



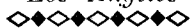
In the past five years the ministers of various denominations who have come into this Church are as follows:

Presbyterian	22
Congregational	14
Methodist	45
Baptist	14
Reformed Episcopal	4
Roman Catholic	10
Old Catholic	2
Reformed Church	5
Various	9

125

The trend is all one way—very few go out.

—Los Angeles Churchman.



CHINESE MISSION, SAN FRANCISCO.

Honolulu Workers.

It will be of interest to many to know what part Honolulu has played in Churchwork among the Chinese in San Francisco. The work is in charge of the Rev. Daniel G. D. Ng, who was baptized at St. Elizabeth's by the Rev. W. E. Potwine. Mr. Ng was sent to California at the request of Bishop Nichols, and educated at the Pacific Divinity School. What other part Honolulu Chinese have to do may be read in what follows:

The doors of the True Sunshine Mis-

sion were thrown open Wednesday evening, October 18th, to the non-Christian friends of the members of the Mission, who had generously given towards the expense of enlarging the building. The object of the entertainment was to let them see what the Mission is and further rouse their interest.

Rev. Daniel G. C. Ng, Priest in charge, gave a brief outline of the history of the Mission, cordially welcomed those present and thanked them for their help.

There were over 300 present, and many more who could not get in, all Chinese except four. The program in Chinese was opened with prayer by a minister from the Methodist Mission.

A band of 17 boys from the Chinese Six Companies gave several selections under the leadership of a young boy as much at home with his baton as a veteran bandmaster.

Mr. Tom and his sister, from St. Elizabeth's Mission, Honolulu, gave several duets in Hawaiian, accompanied by their ukuleles.

Miss Lee and Mr. Fong were heartily encored for their solos which were well rendered.

Mr. K. H. Chiu, a teacher from the College of Canton, China, was evidently most happy in his remarks for he kept his audience in peals of laughter. What he said the writer does not know, but it must have been right to the point!

Mrs. B. F. Chue, a teacher in the Mission, and Mr. S. T. Yip, President of the Young People's Club of the Mission, concluded the exercises with remarks in Chinese, after which ice cream and cake were served to everyone present by young girls. It took ten gallons of the cream to fill them up.

Under Mr. Ng's faithful ministry the mission has progressed wonderfully. He is untiring in his work, doing double duty every Sunday, caring for the Mission in Oakland where he holds services as well as in San Francisco. The day school every afternoon has an average attendance of 90. There is also the night school for which teachers are very much needed. Here is a chance for some of our Church people to do real missionary work at home. One night a week would be a great help.



PERSONALS.

On several occasions lately a large number of visitors have been entertained by Bishop and Mrs. Restarick at

their residence, by having a number of Priory girls sing Hawaiian songs.

Among the recent guests have been Admiral and Mrs. Brownson. Admiral Brownson is retired and lives at Washington, D. C., and like many retired Army and Navy men has a pew at St. John's Church.

Admiral Brownson takes a keen interest in all that concerns this Territory having been here many years ago.

Other guests were a number of the parishioners of the Rev. W. E. Potwine, now of Santa Rosa, California. Among these was Miss Rena Edwards.

A number were from Petaluma, California; among these were Mrs. Jessie E. Brainard, Mrs. Mary Pierce, Mrs. Nathaniel Gould and Mrs. Stanton Cady.

From Providence, Rhode Island, Mrs. David S. Baker and daughter, Miss Ruth, who are communicants of St. Stephen's Church, were very interested in all the work. The Bishop had the pleasure of showing the above mentioned and many others over the work of the Church at the Cathedral center and elsewhere in the city.

Other guests of the Bishop have been Mrs. Louise B. Kilbourne of St. Joseph, Michigan. Mrs. Kilbourne is the mother of Doctor Kilbourne of Honolulu, and is here on a visit to her son.

Mrs. George L. Rogers of Gardiner, Maine, and Mr. and Mrs. Frank B. True of Portland, Maine, with many others were interested in the singing of the girls and in the work of the Church.

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Smith and Miss Anna E. Russell have been interested in our schools and Mission work.

Among those bringing letters from their clergy to the Bishop, have been, Doctor and Mrs. J. J. Reed, Rumson, N. J., bearing a letter from Rev. W. D. Dale of St. George's-by-the-River; Mrs. Cheynoweth from Calumet, Mich.; Mrs. Ellen Ainsworth, secretary of St. Mary's Guild, Pacific Grove; Mrs. Cortland Benedict; Mr. and Mrs. Hayes of San Francisco; Mr. and Mrs. A. F. Ahrens, San Diego.

A letter from Miss Nora Broderick from Spirit River Station, Alberta, Canada, brings interesting news. After the death of their mother, Ruth and Nora Broderick were inmates of the Priory for many years until with their father they left for Alberta, Canada.

The news, which the letter brought, was that Ruth was married on the 20th day of December, and further that Nora was engaged to a Mr. Oblinger. She rejoices that he is a Churchman and faithful at services. It was interesting to note that the letter stated "Father is the first to know and my dear Bishop, the second." Nora says that she has been getting the Chronicle every month and never fails to read all of it.

A large number of young friends will join with the Bishop, is wishing these young people every happiness.

THE BISHOP'S VISIT TO WAILUKU.

The Bishop sailed on the Mauna Kea on Saturday, February 10, and was on the dock at Lahaina by 9 a. m., and taking an automobile reached Wailuku before 10:30.

In the morning before the early service he confirmed a woman and administered the Holy Communion. At 10 o'clock he addressed the Sunday School. At 11 o'clock after morning prayer he dedicated the beautiful West window in memory of Jared Smith Baldwin, the son of Mr. and Mrs. Harry Baldwin. After this he confirmed five people presented by the Rev. Mr. Villiers, and then preached.

There was a large congregation present, including several members of the Baldwin family, and the service as a whole was most enjoyable and the music excellently rendered. It was a pleasure to see two Priory graduates in the choir and to observe in the congregation quite a number of former attendants of the school. One of the women who was to have been confirmed was the wife of an old Iolani boy, but she was prevented from being present.

In the afternoon Mr. Villiers took the Bishop to Paia where he had the pleasure of seeing a Church being erected to the memory of the late Henry P. Baldwin, which will be, when completed, a beautiful tribute to the memory of a good man.

In the evening the Bishop went with Mr. Villiers to Puunene where he read Evensong.

On Monday after visiting some of the people Mr. Villiers was kind enough to take the Bishop to Lahaina in his car, and the hours passed very pleasantly with the Cockrofts and Miss Caldwell in their house by the sea, until, about 1:30 in the morning, in a rough sea we embarked on the Mauna Kea for the home trip.

◆◆◆◆◆ IN MEMORIUM.

H. P. Wood.

When at Wailuku on February 12, it was with great sorrow that we saw in a wireless news that H. P. Wood had departed this life. The writer had known Mr. Wood since 1888 when he was connected with the Spreckles interests in San Diego. Later he became secretary of the Chamber of Commerce where he did excellent work.

While at San Diego Mr. Wood was a most regular attendant of St. Paul's Church and was interested in all that concerned the welfare of the Parish. It was at his house in San Diego that in the early '90's the writer met the late Doctor and Mrs. Wight of Kohala, the parents of Mrs. Wood.

In 1904 Mr. Wood came to Honolulu and the writer had the pleasure of commending him forcibly to the men in charge of the Promotion Committee in this city. When he took charge as secretary in the following year the old friendship so long continued in California was renewed.

The daily papers have told of the work of Mr. Wood in connection with Hawaii, and it is unnecessary to state anything further, on this matter.

What we desire to state here is something relating to the personal character of Mr. Wood, while a man of force, yet, he was the most gentle, kindly and considerate of men. He had no evil to say even of those who opposed him. An intimate acquaintance with him extending over many years leads us to say

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that we have rarely met with a more kindly and lovable man or one with higher principles of integrity and uprightness; speaking of the most intimate relationship of his life, we have rarely seen greater devotion than existed between him and his wife. The one went nowhere without the other. If a trip was to be made to Hawaii or California or anywhere they went together.

It will be loneliness for the one who is left, and we pray that she may take comfort in the promise that the One in Whom she believes is the widow's God.

ANNA M. PARIS.

From our first coming to Hawaii we enjoyed the friendship of the late Miss Anna Paris. That which first drew the writer's attention to her was the poetry which had come from her heart and her pen. Frequently the writer met Miss Paris and always there was in conversation held with her a sense of comradeship because of common interests, common sympathies and aloha for Hawaii and its people.

It was only just before Christmas that we met her in a store and asked where we could obtain copies of her poems, and she said in reply, "I do not want you to buy any copies of my poems; I want to give them to you"; and a few days after came the little books with a card in her handwriting and stating that they were sent with her "aloha nui."

We frequently met Miss Paris at the houses of the older people of the Islands. At Mrs. H. P. Baldwin's we saw her several times, and the loyalty of old friendships was a strong point with her. And not only with the older people but with the young was she in close touch. Many conferences were held with her by the writer in regard to girls in whom we were both interested, and she was always wise, loving and gentle, and her advice in many cases was most valuable.

Her friendship was one of those blessings, the memory of which is fragrant with the best and most beautiful things of life. May Light perpetual shine upon her, and may she with us and we with her attain to the resurrection of the just.

The lines of Miss Paris which first attracted our attention were these: "Where the sunshine only gladdens where the rain falls but to bless; Where the breezes ocean-laden greet you with a fond caress; Where the summer is immortal—there, beneath an azure sky,

Circled by a sea of beauty, floats that land of love—Hawaii."

We have often quoted the above in addresses on the Islands delivered on the Mainland.



THE BISHOP'S VISIT TO HILO.

The Bishop went to Hilo on the Mauna Kea of February 3, on matters of business connected with the Church. He had intended to go on the Matsonia as that would have given him two days more in Hilo, but there were no accommodations except in the steerage, in which he later learned that several of the judges of the Territory had of necessity taken berths.

On arriving at Hilo the Rev. J. Knox Bodell was at the wharf with his Ford, and on the short ride to the parsonage Mauna Kea appeared beautiful in the distance with its long cap of snow.

At 10 a. m. the Bishop talked to the Sunday school and at 11 celebrated the Holy Communion and preached. Here as elsewhere the complaint is that people do not attend the services of the Church. The majority seem to have little sense of responsibility to worship or any duty as Christian men to give thanks and praise in the Congregation to their Heavenly Father.

However, we were thankful that a number of faithful ones were gathered, to twenty of whom we were glad to administer the Bread of Life.

Extended conferences with the Rev. Paul Tajima and Miss Fyock in regard to the Japanese work occurred on Sunday and Monday. Negotiations are under way for the purchase of a piece of land and plans are being thought of for the erection of a building.

In the evening at 8 o'clock the Bishop preached to the Japanese congregation of whom a good number was present.

On Monday a general inspection of buildings and lands was made with a view to ascertain what plan was best for putting in order what we have.

After a busy day the steamer was taken at 4 o'clock for Honolulu. On board were found a great many friends, and after a very calm and pleasant voyage home was reached in due time.



Church workers. Clergy, teachers and others would do well to read and mark well the following:

"In Christian educational institutions, we should especially aim to produce the best Christian atmosphere. We can never over-emphasize this point. What an infinite pity—is it not

a sin—if in a Christian institution there are evidences of discord, jealousy, indifference, prejudice, and even malice in the faculty, between president and faculty, and between faculty and students! Such a situation will undermine one's faith in no time, and absolutely destroy all Christian influence and usefulness. On the other hand, if the atmosphere of a Christian institution is fully charged with the electricity of congeniality, harmony, sympathy, and love, what good will it not accomplish, on the lives of the students, and through them on the community and the nation."

What is it that prevents the regulation of this? Egotism, selfishness, pride, suspicion.

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A STORY OF ABRAHAM LINCOLN.

To the Editor of the "Spectator."

Sir:—I think your readers will be interested in the following story of Lincoln, cut from an American paper. —I am, Sir, etc. X.

"Lincoln was once speaking about an attack made on him by the Committee on the Conduct of the War for a certain alleged blunder, or something worse, in the Southwest—the matter involved being one which had fallen directly under the observation of the officer to whom he was talking, who possessed official evidence completely upsetting all the conclusions of the committee. 'Might it not be well for me,' queried the officer, 'to set this matter right in a letter to some paper, stating the facts as they actually occurred?' 'Oh, no,' replied the President; 'at least, not now. If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.'"

PROSPECTS OF THE CHURCH.

The Episcopal Church is the Mother Church of the English-speaking race. In America she is making great headway, steadily advancing her true principles and winning numbers to her ranks at home, while she is showing great signs of vitality and health in successful Missions abroad. The course of the Church in America has been characterized by a very remarkable growth. Some in the Church are careless and unworthy, but for the earnest and true-hearted she provides a training and privilege not paralleled elsewhere.

"The gain of the Episcopalians in this country, steady, onward, undeniable, is one of the remarkable characteristics of our time."—The News (Roman Catholic.)

"The growth of the Episcopal Church far exceeds, proportionately, that of the population at large. It looks like the Church of the future."—Public Opinion.

The returns of the last census show that in the decade ending 1900, the population increased 21 per cent, while

the increase in the Episcopal Church was 41 per cent.—Los Angeles Churchman.



"A correspondent of 'The Churchman' (U. S. A.) recalls the report in the secular press of San Francisco of an outdoor function which was graced by the presence of the Bishop of that place, 'wearing his rubrics.' He observes that it was an exaggerated tribute to the geniality of the climate."

The Rubrics of the Church of England have been tattered and torn in the Law Courts and elsewhere during the last fifty years, to such an extent that the rags of them scarce hold together. Only the type of Ritualist Reporter who once suspended a Crucifier from the Roodbeam of St. Andrews, Holborn, could conceive of such a deliciously rapturous sight as a Bishop "wearing rubrics." Whatever mystery is veiled in the attribution to the "geniality of the climate" can only be known to the genius who wrote the paragraph. One has heard enough and to spare of "Rubrical vestments," but it would be a felicity to see the unspecified Bishop clad in glowing scarlet.—Los Angeles Churchman.



HENRY VIII AND THE CHURCH.

An extract from the Report of the Board of Religious Education read at Convention, Diocese of Olympia, by the Rev. E. V. Shayler.

In many of the public schools of the State of Washington there is a grave and serious historical error being taught to the children of the Church, and others, regarding the origin of the Church of England, the mother by lineage, language and doctrine of the Episcopal Church in the United States of America. This falsehood is briefly stated thus:

"Henry VIII of England founded the Church of England because the Pope refused to grant him a divorce from Catherine of Aragon." This

erroneous statement is variously stated and bluntly taught to our children and others.

In the early years of the Church in the British Isles the Bishop of Rome had no jurisdiction whatever. Never did he succeed in obtaining any real supremacy until the reign of the weak King John, A. D. 1199-1216. Emphasizing their independence of Rome, the signers of Magna Charta declared, A. D. 1215, that "the Church of England shall be free and her liberties inviolate." The Church of England was never the Church of Rome, and it was only during the height of Papal power in the middle ages that she was really subjugated to the Roman dominion. During the latter portion of this subjection period, Henry VIII reigned. Having been granted a dispensation by the Pope to marry his brother's widow, he, after twenty years, and mainly for unworthy reasons, asked that the marriage be declared invalid. This was, after a tedious period of political diplomacy, denied him by the Pope, but the Archbishop of Canterbury (Cranmer) declared the marriage invalid as it was contrary to God's law for a man to marry his brother's widow.

This was the incident which led up to the resolution of Convocation of the whole Church of England, declaring that "the Pope, the bishop of Rome, has no jurisdiction in England more than any other foreign bishop." Thus legally, legislatively, canonically, the Church asserted and procured her independence. She maintained the only name she had ever been known by, The Church of England. She retained her properties, her bishops, priests and deacons and all her vested rights. She became what she was before Papal aggression and assumption had made themselves felt, a free, independent, national Church of Jesus Christ, continuing from the earliest period of Apostolic Christianity.—Seattle Churchman.

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The worstest boy I know,
He teases me, he pulls my hair,
And hurts my feelings so,
He makes such awful faces and,
He rolls his eyes and grins;
If I was Willie I'd be scared
To have so many sins.

Last night he told me that there was,
A goblin on the hill,
A nasty, squeezey, squoozy thing,
What looks for girls to kill,
Of course I knew he made it up,
'Twas such a silly yarn;
But just the same I was afraid,
To go up to the barn.

But sometimes Billie's awful nice,
And shares his sweets with me,
I guess I sort of like him when,
He's good as good as can be,
If he would only stay that way,
And not get rough and crow,
'Cause when he does I b'lieve he is,
The worstest boy I know.
—Eva Clegg Hardy.

The Bishop of Kansas tells of a mission which was utterly changed by the good act of one man. For years there had been little progress. An elderly and influential business man who had attended the services for twenty years had never been baptized or confirmed. One day he called together some of his friends, including several young men, and told them that he had made a great mistake. "I wanted," he said, "to know everything in and about the Bible, and I could not. I wanted every Christian to show Christianity in his daily life and be a perfect example before I took such a step; but I have come to the conclusion that I have made an egregious blunder. I have been something of a hypocrite in my own Christian stand. Jesus Christ, I have learned, asks us simply to come to Him for help; I am going, boys, and I want you to come with me." The result of his missionary work was that twelve heads of families came for confirmation. This was not all, for he gave the missionary spirit to the whole

class, so that after a few months a still larger class was confirmed.

You do not feel in the spirit of prayer; you have no spiritual uplift; you are simply indifferent. Give that unhappy mood no heed. You know very well what you ought to do. You ought to present yourself before God; you ought to say your prayers. Do that, and the devout attitude, the bended knees, the folded hands, the quiet and the silence, the lips busied with holy words, will induce the consciousness of the divine presence, and help you to pray in spirit and in truth.—George Hodges.



The English Methodist Conference reports a further decrease in Sunday scholars by 16,846—which makes a total loss since 1905 of 90,618. The Boy Scouts and similar organizations do not appear to have proved preventatives.
"Love your enemies" does not mean, "hate your neighbors," or, "injure your friends."

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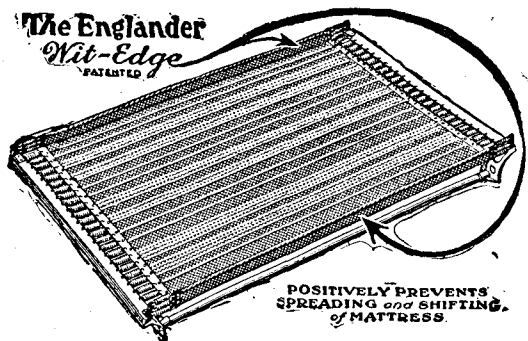
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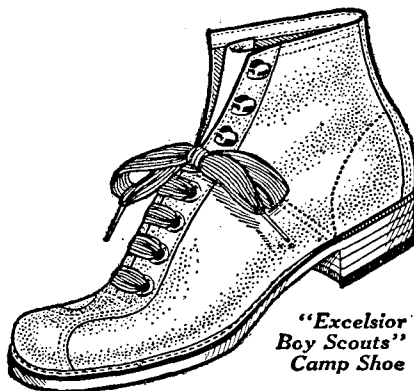
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