

History of Hawaiian

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Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

VOL. IX.

HONOLULU, T. H., MARCH. 1917.

No. 10

Pension Fund Passes Six Millions

Likely to Reach Six Million
and a Half

Bishop Lawrence Sends Telegram
to the Living Church

New York, February 26th

At the close of business on Saturday, Feb. 24th, there stood formally on the books of the Pension Fund the sum of \$6,138,000. It is reasonable to suppose that when full returns are in the total will equal

SIX AND ONE-HALF MILLIONS!

This includes a gift of \$325,000 from the Carnegie Corporation to pay interest on deferred pledges.

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. IX.

HONOLULU, T. H., MARCH, 1917

No. 10

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

MARCH, : : : : 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.

KAUAI.

REV. MARCOS E. CARVER.

In August and September of last year Bishop Restarick entered into correspondence with the Trustees of the Union Church at Waimea, Kauai. He was assured by them that this organization had no relation whatever with the Hawaiian Board, and that they were perfectly free to deal with the Bishop in regard to the services of a clergyman.

For years the Bishop has endeavored to minister to the large number of people on the Island of Kauai, who declare that they are members of the Episcopal Church and attached to its doctrine, discipline and worship. This ministering has been carried on by visits of a clergyman from Honolulu, who has generally gone to Kauai once a month except when there were five Sundays in the month.

The clergy who have gone to Kauai have held at Lihue, in the Union Church, a regular Church service, at which there has always been a gratifying attendance, and when the Holy Communion has been celebrated a goodly number of people have partaken of the Blessed Sacrament.

The Rev. L. H. Tracy has been making the trip to Kauai since his coming to the Islands, and has brought back full reports and carefully-tabulated statistics.

It appears that most of the English-speaking people at Hanalei and Kilauea were attached to this Church and desired its services. At Lihue there were about twenty communicant members. There were also communicants at Eleele, Makaweli, Waimea and Kekaha.

Sometimes services have been held on one side of the island, and sometimes on the other. The Rev. W. S. Short, when

he took the Kauai work, held services at Makaweli and Eleele, as well as at Kilauea and Lihue. The Rev. Frank Saylor followed in much the same way.

From our lists there appear to be 100 families among English-speaking people on Kauai who are baptized members of or attached to this Church. It is believed by those who have been going to Kauai that these outnumber all Protestant English-speaking people put together. Be this as it may, we have a large number of people, baptized members or communicants of this Church, on the Island of Kauai, and we have, further, a large number of people who prefer its ministrations.

Because of the circumstances related above we have considered it our duty to minister as far as possible to those people on Kauai who desire our services. At the same time it has been a cause of regret to us that we have had no resident Clergyman who could minister to our sick or bury our dead or marry our young people or in emergency baptize those who wish to receive that sacrament. In the fifteen years of the present Bishop's charge he has desired to keep in touch with the Church people on Kauai, but at the same time not to disturb the conditions which existed, not to intrude where devoted men were already at work, nor to seem to come in conflict with our friends of other Christian names.

But last year in August the way was made clear. By letter and by personal interview, and later, when in the States, by cablegram, the Bishop was requested to obtain if possible the services of a clergyman of this Church who would minister to the Union Church Society at Waimea as a central point and should have the liberty, when not engaged according to agreement, of ministering to our own people in our own way at any place on the island. It was understood fully that the clergyman who should come would be contented to hold what might be called a mission service, consisting of hymns, prayers, the reading of scripture and the preaching of a sermon at the Union building at Waimea.

The Bishop, who has always preached about Christian unity and stood for Christian unity, knew that it would not be an easy task to get a man who would be willing to carry out the conditions or would be able with real interest to do so. After inquiring about several men, he se-

lected the Rev. Marcos E. Carver, working in Missions in San Diego County, to whom his attention had been drawn by former parishioners as a man who did excellent work in the difficult small places of San Diego County. Three years ago the Bishop wrote to Mr. Carver about work in these Islands, but at that time he was not ready to leave that which he had undertaken. When Bishop Restarick was in San Diego in November he met Mr. Carver and talked to him then about Kauai. Later he wrote Mr. Carver fully upon the subject, and at length Mr. Carver volunteered to come out at his own expense and look the ground over. In reply to cables from the Bishop, he came on the Great Northern, arriving in Honolulu on Tuesday, January 30.

He went at the earliest opportunity to Kauai, and at the end of February returned to Honolulu to talk over the whole situation with the Bishop. Mr. Carver understood perfectly the difficulties of the situation, but these, instead of repelling him, attracted his interest and aroused his enthusiasm. The Bishop did not urge him to take up the work—in fact, declined to do so—but Mr. Carver, after prayerful consideration, said he was going back to Kauai if the Bishop desired him to do so. While Mr. Carver was in Honolulu a letter came from the Trustees of the Union Church in Waimea unanimously requesting that Mr. Carver be sent to them. By the same mail letters came from other people in different portions of Kauai, expressing the hope that Mr. Carver would be sent to that island to remain there permanently. It appeared that there was a unanimous desire of the people that he should be stationed on Kauai.

These communications naturally encouraged Mr. Carver in his determination to return, which he did, leaving on the Kinau on Tuesday, March 6.

Letters from Kauai since that date have shown that he has been favorably received and that there is every prospect that he will work harmoniously with those now engaged in Christian effort. It may be added here that Mr. Carver was at one time a missionary in Brazil and that he speaks Portuguese fluently. Another thing is that, having been in early life a Methodist minister, he is familiar with the kind of service which many people in Kauai desire. He is deeply attached to the fundamental prin-

ciples of the Christian faith as held and taught by this Church, but understands fully those things which are essential and those which are matters of opinion. The Bishop and those who have met Mr. Carver believe that we are fortunate in obtaining him for this unique work.

It may be here stated that the Bishop talked over the whole subject of this Kauai matter with the secretary of the Board of Missions while at St. Louis in October, and he was greatly interested in what was told him. It is more than a matter of local interest, this whole question of Kauai; it has to do with the subject of Christian unity. It is all very well to theorize upon the matter of the drawing together of Christian people, but it is another thing to take bold steps forward in practical work. There is absolutely nothing in this arrangement at Kauai that touches a principle held by this Church. It is agreed by those concerned that baptism and the Holy Communion shall always be administered according to the order of the Book of Common Prayer, so that the Sacraments are secure. There is nothing to prevent the Bishop or any other minister holding any kind of a service in any building other than one consecrated according to the Canons of this Church. It is not generally known how wide and broad and unifying this Church really is. In these Islands we are able to minister, on the one hand, to these good Christians at Waimea who accept our services, and, on the other hand, we are able to have the Russians, with the rites of the Eastern Church, celebrate their holy mysteries in one of our buildings and to have their priest consult with the Bishop of Honolulu in regard to the details of his work, and this all done without the slightest friction or sense of competition or with any feeling but that of amity and good will.

Is it not worth while that, while other people are talking of Christian unity and having conferences on faith and orders, we here in this branch of the Church Catholic can touch Christians of all names. We have in our congregations those who had been brought up Roman Catholics; we have them sing in our choirs—and this not because we have ever asked them or encouraged them, but because they have requested permission to be with us in worship and in work; as these are baptized and confirmed, they are entitled to come to the Holy Communion, and do so if they so desire.

A great Frenchman once said that the Anglican Church was the *via media*, and that if Christianity were to be united, the work would largely devolve upon it. When we read that the present Pope is reopening the question of the validity of

Anglican orders, and when we see that the Greek Church, to all intents and purposes, recognizes them, and when we see also that our Protestant friends accept the ministrations of our clergy without question, it may well be seen that, if we are wise, prayerful and earnest, progress may be made towards unity.

It may be slow. It will need care, watchfulness, tenacious holding of fundamental truths, but every little that is done in a practical way to further unity is a blessed thing. Be it furthest from the thoughts of anyone that we want to make anyone Episcopalian—what we want to make is truly Catholic Christians with Catholic minds, Catholic hearts, Catholic faith, all as wide as the Fatherhood of God and the Brotherhood of Man.

Whether this experiment on Kauai is successful or not depends upon our prayers, our faith, our charity and our wisdom. May we all be given a full share of these that its unifying work may go on!

◆◆◆◆◆ QUESTIONS OF THE DAY.

The question of Segregation and that of the Abatement Law are distinct and should be so considered.

No one who is up to date on the matter believes in the policy of Segregation. The Committee of Fifteen in New York and the Vice Committee in Chicago, in their exhaustive reports proved beyond any question that segregation had aggravated the evil which it was intended to lessen, and, further, that after many years of trial in Europe it had been found useless in preventing disease. The public meeting on the subject being on Sunday evening, when we had a prior engagement, we were unable to attend, but the accounts show that the citizens understood the question better than ever before.

As to the Abatement Law, that is a matter of policy, and as far as we can learn from people who live in California and elsewhere, the dangers which some of its opponents anticipate with fear have never materialized.

There should be some way of getting rid of a house used for evil purposes in any locality, especially when it is near a school or in a neighborhood where people are trying to bring up their children decently.

Children have told teachers recently of questionable places near their houses, and while they did not fully understand, they knew something was wrong.

Speaking for the Cathedral compound and all who live on it, we wish to say that the Chief of Detectives and his chief

deputy have always been prompt and efficient in attending to any matters concerning which we have notified them, either as regards prowling men or questionable people of any kind.

The whole question involved in the matter of Segregation and the Abatement Law is not one to dogmatize about. It is a world-wide difficulty, but we certainly are not likely to be wrong in our judgment if we try to restrain and to prevent. But above all, from our standpoint, the boys and girls need positive, definite, clear teaching. Very few get it. From a long and varied experience as teacher and priest, we know that occasions and opportunities can be seized when boys and girls can be told plainly the things which many of them long to know but from the knowledge of which

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many are shut off by false and conventional customs. There are some abnormal and vicious people, but a large number who go wrong are ignorant of the full consequences of what they are doing. Scores have sobbed out a confession of this to the one who writes this article. We owe it to the young people who are growing up that they shall be intelligently informed of the matters which most vitally concern their lives.



CHURCH PENSION FUND.

RELIEVES CHURCH FROM FUTURE CALLS.

It should be borne in mind that it is once for all. If the money is collected now Churchpeople will be relieved for all time of desultory calls for large contributions to be applied to pensions. When the plan is in operation the pensions will be supplied by comparatively small annual payments incorporated in the regular budgets of the parishes. If this plan is allowed to fail, it may well be generations before such an opportunity is again presented. Must we not answer that this plan cannot be allowed to fail?

It is the sense of justice that is going to kindle throughout the whole parish. That is going to move the parish to add the premium to the salary as easily as they pay the present salary.

THE UNIFYING ARGUMENT.

This pension system is a great unifying force throughout the Church. It is a national system. It binds the millions of communicants and thousands of clergy, east, west, north and south, into one body of mutual helpfulness and strength. In order that this system may start, the reserve fund of \$5,000,000.00 must be in hand March 1.

Every man, woman and child in the Church wants to have a part in this great enterprise and campaign which will set our Church forward and will enable the Gospel of Christ to be preached with power.

The benefits of the Church Pension Fund are regarded as payments to which

the clergy are in every way entitled. Business corporations have appreciated the fact that those who serve them faithfully should be cared for in their old age or in case of disability. This is social justice. It is a strange anomaly that the Church has lagged beyond business corporations and governments in this matter. Through the Church Pension Fund the Church plans to adopt a system of social justice which is in line with the best ideas of the modern world.

A CHALLENGE TO THE CHURCH.

I was coming down the steps of my house in Boston the other day. Cardinal O'Connell was passing. He stopped, shook hands and said:

"Bishop, I want to thank you and your Church for what you are doing for the better support and the pensions of the Clergy. You are bringing all the Clergy before the people as persons, as men who have human needs and troubles and every-day responsibilities. Too many people look upon the priests as officials only. You are helping everybody to feel that they are also men. God speed you in your great work," and he walked on.

As I went across the Common, I met the Rev. Dr. Gordon, Pastor of the Old South Church, a Scotchman and a preacher, who hailed me:

"Bishop, how is the good work going?"

I said that it was going well, but wished that I were attending to my own Diocese and not promoting a life insurance company. His answer was:

"Dr. Chalmers was a great man and a great preacher, and Scotland remembers him today for those things. The great work, however, that Dr. Chalmers did was the creation of the Sustentation Fund, for the ministers of Scotland, whereby today the Gospel is preached throughout the land with a power that it could not have had except for the work of Chalmers."

These two bits of testimony from men of two extreme points of view were of personal support.

They were far more than this—they suggested how all the churches in the country are looking toward the Episcopal Church to learn whether we shall

succeed in setting up a pension system sound and assuring whereby the Clergy, who are men as well as priests, may preach the Gospel with greater power.

They are a challenge to us to set the Church forward.

"WHO GIVES THE MOST?"

We received the other day one of the greatest gifts that has yet come to the \$5,000,000.00 reserve fund, and with it

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came a very nice letter. The gift was *thirty cents*. It came from a woman who is in a home where the management gives her a dollar a month for her pin money.

On about the same day we received a gift from another woman, who wrote that after some thought she felt that her share might be eight dollars, but after thinking and reading more about the pensions she had decided to send thirty-six dollars, because since her confirmation, thirty-six years ago, she had received blessings and comfort from the Clergy every year.

Some time ago some colored children and old people in a home for incurables sent a collection of \$4.00 from the pin money and little sums which visitors give them.

Within the last two weeks we have received pledges of \$25,000.00; \$10,000.00 and all kinds of sums. Every one of them has come from a generous heart and a cheerful giver.

Who can tell which of all these gifts was the biggest? Which cost the most? All kinds are needed to complete the five million.

All kinds are needed to make a rich and worthy offering.

FUN IN BEGGING.

Think of the exhilaration of this! A group of Philadelphia laymen, meeting me, ask:

"Bishop, how much do you expect of Philadelphia?"

"I don't know. I have no idea how much Philadelphia can give. You must decide that."

"Will a million dollars do?" is the response.

"If you say so," is my answer.

"All right; we will try for a million. At what figure shall we start?"

Someone says, "Twenty-five thousand dollars." "No," I answer, "if you are going to get a million you cannot begin at that figure." Nothing more is said.

In three days I get a telephone message saying that one man put his name down for \$50,000.00 and is out on the street getting others to do the same, and in ten days comes the message that Phil-

adelphia has already pledged over half a million and is still moving.

There's fun in that!



THE CHURCH PENSION FUND.

In the February number of the Chronicle considerable space was devoted to the Church Pension Fund, and our readers who wish information on the subject are referred to that number.

We wish to repeat here a few of the essential details of the plan and to lay special emphasis on certain points.

The plan is a business proposition, not a charity. It is intended to provide for the future of the Clergy, in order that their whole attention may be directed to God's business. It is, therefore, a measure to promote the efficiency of our organization.

The cost of the plan has been scientifically estimated by expert actuaries, and the sum of \$5,000,000 has been found to be necessary. Almost all of this sum has been subscribed or pledged.

The Church in Hawaii most certainly desires to do its full share in providing the necessary funds, and a Committee has been appointed by the Bishop to take charge of the matter. This Committee, after consideration of ways and means, has advised the Bishop that \$1,000 can be raised here; and the Bishop has written Bishop Lawrence to that effect.

No campaign has as yet been organized, but it is gratifying to find that subscriptions are already finding their way to the Treasurer of the Committee, Mr. Thomas Sharp, 186 Merchant street.

In view of the fact that payment of the subscriptions may be made any time within a year from March 1, it is hoped that even more than the promised \$1,000 will be subscribed.

It is expected that in each parish one person will be appointed to represent the Committee and receive subscriptions for the Fund. Information can be obtained from Clergy in each parish as to the person so appointed,

or the Clergy will receive and forward subscriptions, if desired.

R. R. R.



THE PRIORY ENDOWMENT FUND.

An effort will be made within the next few months to raise an Endowment Fund for St. Andrew's Priory so that the total will amount to \$100,000.00. There is in Trust Funds or in Bonds and pledges about \$25,000.00 so that \$75,000.00 will have to be raised.

The Committee appointed by the Bishop to have the matter in charge consist of himself, with Messrs. L. T. Peck, Robbins B. Anderson, John Guild and William Thompson. These gentlemen with the Rev. J. Townsend Russell dined at the Priory some time ago and made a thorough investigation of the finances of the school, the amount which it takes to pay its ex-

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penses annually, the salaries received by the teachers and other matters.

The Committee is preparing a pamphlet containing a short historical account of the school and other matters of interest. The school was opened on the 30th of May, 1867, and this is the Jubilee year. We sincerely hope that those who receive the pamphlet and the letter of the Committee will give these documents careful attention. The next number of the Chronicle will be the Priory Number with its many pictures old and new.



THE NEW HYMNAL.

One of the noteworthy achievements of the recent General Convention of the Protestant Episcopal Church at St. Louis was the New Hymnal, pronounced a model of hymnology and already receiving the praise of distinguished hymnologists and musicians throughout the country. The Convention of 1916 has been criticized for accomplishing "little or nothing" in the way of constructive legislation, but these critics have not examined the New Hymnal.

As a result of the work of the Joint Commission for Revision of the Hymnal, more than 225 old hymns were omitted, and 126 new hymns were added to the Hymnal. Among the latter are hymns that have acquired a national, and even an international reputation. They include No. 236, "O, Love That Will Not Let Me Go," written by Matheson in 1882; Samuel Longfellow's "Holy Spirit, Truth Divine," written in 1864, and "I Look to Thee in Every Need," 1864; No. 501, "When Wilt Thou Save the People," by Ebenezer Elliott; No. 499, "Our Father, Thy Dear Name Doth Show the Gladness of Thy Love," written by the Rev. Charles H. Richards in 1910; No. 497, "Rise Up, O Men of God, Have Done With Lesser Things," written by the Rev. William Pierson Merrill, 1911; No. 494, "Where Cross the Crowded Ways of Life," by the Rev. Frank Mason North, 1905; No. 493, "O, Master, Let Me Walk With Thee," by the Rev. Washington Gladden; No. 486, "God is Working His Purpose Out," Arthur C. Ainger, 1894; No. 485, "Let the Song Go Round the Earth," Sarah G. Stock, 1898.

In the making of the New Hymnal, all the new hymnals were reviewed, also "Hymns, Ancient and Modern," of the English Church; the Hymnal of the Irish Church, the Canadian Hymnal, the Hymnary, the Presbyterian Hymnal, the Methodist Episcopal Hymnal, the Lutheran Hymnal.

Speaking of the new musical edition of the Hymnal that becomes necessary, the Rev. Frank Damrosch Jr., son of the well-known musician and composer, writes:

"The underlying principle of this music edition is the arrangement of all hymns in such form that they may be easily sung by the congregation. In the first place, the tunes themselves have been selected with this end in view; and so-called 'choir tunes,' that is, tunes which are elaborate and suitable only for a trained choir, have been rigorously excluded, except in a few instances where alternative tunes of a simpler nature have also been provided for the hymn in question.

"Secondly, the pitch of the tunes has been adjusted to the range of the untrained voice. It has been a conspicuous fault of hymnals published in this country that the tunes have been so high that although they were admirably adapted to the brilliancy of the trained boy or woman soprano, they were, in their high notes, absolutely unattainable by the average congregation. The Commission realizes that many choir masters will be displeased at the low pitch of the tunes in the new book; but it takes the stand that such choirmasters and organists are able to transpose at sight and use the hymns in any key they desire, whereas the amateur village organist must play the hymns in the key in which they appear in the book, and they are the very ones who have no trained voices at their command. Congregational singing in the Episcopal Church has been at a rather low ebb, and it is the hope of the Commission that their music edition of the revised hymnal may accomplish something in the direction of its improvement.



MEETINGS.

There are nearly every month a good many meetings of Church organizations, which perhaps should be reported in the "Chronicle."

BOARD OF DIRECTORS.

The Board of Directors of the P. E. Church in the Hawaiian Islands is elected each year at Convocation. The Board manages all the real estate and vested funds of this Church in Hawaii except the property of St. Clement's, which is an incorporated parish and controls its own property subject to the regulations of the Canons.

The Board is composed of the Bishop, president ex officio; two clergymen, the Rev. Canon Ault and Rev. L. Kroll; and Messrs. John Guild, J. N. S. Williams, George C. Potter, Arthur G. Smith and Yap See Young.

These gentlemen give considerable time and thought to the business affairs of the Church. Matters which have come before them lately have been the question of the lease of Church land at Wailuku, of the purchase of land at Hilo for Japanese work, of erecting buildings at various points on the land of the Corporation, as, for instance, at St. Elizabeth's, St. Mary's and Paauilo and Hilo; and the purchase of Church property for other purposes, the payment of loans and reinvestment of the principal, the matter of the Hilo Railroad bonds and the readjustment of bonds and stocks and many other matters of importance in the temporal affairs of the Church in these Islands.

No little work falls on the Chancellor, Arthur G. Smith, in looking into the matter of titles, examination of deeds and mortgages, and legal advice given to the Board and to the Bishop personally in matters which arise practically every week. This gift of service is no small matter in the welfare of the Church.

CATHEDRAL CHAPTER.—PRESENTATION OF A FLAG.

The Cathedral Chapter, which is composed of the Bishop as Dean, Rev. Canons Ault and Osborne, and Messrs. H. M. von Holt, H. W. M. Mist and Robins B. Anderson, recently met to con-

<p>Sachs'</p>	<p>VISIT</p> <p>New Store on Hotel Street</p> <hr/> <p>HONOLULU'S UP-TO-DATE Department Store</p>	<p>Sachs'</p> <p>Honolulu, T. H.</p>
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sider the offer of a flag for the Cathedral. The Chapter has charge of all ornaments and their admission into the Church building. There has been a great deal in Church papers recently about having the American flag in Church buildings. We have seen it in the Cathedral in New York and the pro-Cathedral in Boston, and recently Bishop Rhinelander of Pennsylvania and others through the Church papers have advocated the placing of the flag in the Chancel of the Church as a reminder that the Church stood both for obedience and fidelity to God and the Nation.

The matter was brought before the Chapter by the offer of Mrs. W. L. Moore to present a flag in memory of her husband, the late Dr. Wm. L. Moore, a communicant of the Cathedral. The Chapter was unanimously in favor of accepting the gift and permitting its being placed in the Chancel of the Church. At the same time experiments are being made with another flag belonging to the Bishop in order to see where it should be placed with relation to the Cathedral, its architecture and its ornament. The Chapter is consulting those who are best informed on the subject, so that it will make no mistake in the final disposition of the flag.

It is proposed to put a Hawaiian flag also in the Cathedral, to mark its history and the fact that it was erected under two flags.

CATHEDRAL VESTRY.

The Cathedral Vestry met a few weeks ago and several matters of importance came before that body, which is composed as follows: Wardens, L. Tenney Peck and Robbins B. Anderson; Vestrymen, Guy H. Buttolph, H. M. von Holt, E. W. Jordan, Thos. Sharp, Wm. H. Soper, R. B. McGrew, James Wakefield, Arthur G. Smith, Colonel R. R. Raymond and Cornell Franklin, clerk. The Bishop, as Dean, is president of the Vestry, and Canon Ault, the Vicar, is invited to a seat at its meetings.

At the last Vestry meeting the wardens, as a Ground Committee, were authorized to have laid a cement walk from Emma Street to the doors of the Cathedral. What is being done is mentioned elsewhere in this paper. The matter of the Easter offering was not decided, but the Dean urged an early decision on the subject.

The report of the committee which has charge of increasing the revenue was an admirable one and showed a splendid spirit both on the part of the committee, of which Mr. James Wakefield was chairman, and also on the part of the

people, who have responded so generously and freely.

The Parish is financially in excellent condition, and as it will end the year free of debt, the offering can be made to some object outside of its own needs, which has rarely been the case in past years.

BOARD OF MISSIONS.

The Board of Missions, which is composed of the Rev. Messrs. F. W. Merrill and Kong Yin Tet and Messrs. Guy H. Buttolph and Arthur G. Smith, met at the University Club, the principal object being to meet the Rev. Marcos E. Carver and to hear his account of the situation on Kauai.

The Bishop desired the advice of the Board of Missions on the subject of Mr. Carver's taking up the work on Kauai. A resolution was passed unanimously advising the Bishop to have Mr. Carver go to Kauai if it were possible to obtain his services for the Church.

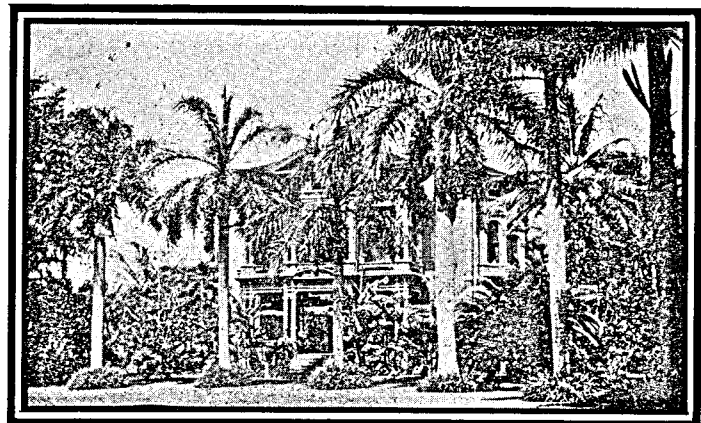
PENSION FUND COMMITTEE.

The Church Pension Fund Committee held a meeting early in March to consider the raising of the money which we have promised to the President of the Fund. Gifts have come in which amount to about \$250.00, and this without solicitation. The committee was of the opinion that if the matter were pressed now it would interfere with the Easter offering and other important matters, and therefore it was determined to postpone active work in the collection of funds until after Easter. It was considered that as we have promised \$1000.00 and could send on a quarter of this amount at once, it did not matter whether we took active steps at once or not. The

Bishop, who was present with the committee, announced that the funds had passed the \$4,800,000.00 mark.

Since the above was written the latest news is that the fund has reached \$6,138,000.00, and there is reason to suppose that when the full returns are in it will be more than six and a half million. This shows that when business men in the Church present a matter which has been scientifically demonstrated, people with money will give to it. People with large money like to give to large things. They are not interested in small ventures. This was told the writer long ago by a very wealthy man, and he has always found that in asking for a large sum he always elicited the interest of people who had money. When they give, they want to give to something that means a great movement, and not a small one. When we thought of a new Priory we were advised by many to ask for a wooden building costing about \$20,000.00. To that people would have given a thousand dollars, where they gave five thousand to one which was to cost \$60,000.00. When it comes down to a business proposition, men prefer to have the best there is for the Church, and not the poorest. They prefer good things to cheap things. They prefer an adequate pension fund to a makeshift; they are attracted by the proposition set forth by Bishop Lawrence, Monell Sayre, J. P. Morgan, Jr., and Samuel Mather, where they were not attracted by schemes which were not scientific and definite. This raising of six and a half million dollars for the Church Pension Fund is an unprecedented event in the history of the Church anywhere, as far as we can ascertain, and we again assert that we believe that no man other than Bishop Lawrence could have done it. Besides being a wise

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and devout man, he is an excellent business man and has the confidence of the rich men of the Church and of the Nation. It was Bishop Lawrence who headed the Wellesley Endowment Committee after the fire which destroyed that college. It is Bishop Lawrence who has been appealed to in regard to the further endowment of Harvard. The fact is, the Rt. Rev. Wm. Lawrence of Massachusetts, one of the old New England families, the son of the well-known Amos Lawrence and Sarah E. Appleton, is a great man and a great Bishop; and long may he be spared to the Church and to the Nation!



CHURCH CALENDAR.

- March 18—Fourth Sunday in Lent. (Violet.)
 “ 25—Fifth Sunday (Passion) in Lent. (Violet.)
 April 1—Sixth Sunday (Palm) in Lent. (Violet.)
 “ 2—Monday before Lent. Fast.
 “ 3—Tuesday before Lent. Fast.
 “ 4—Wednesday before Easter. Fast.
 “ 5—Maundy Thursday. Fast.
 “ 6—Good Friday. Fast. (Black.)
 “ 7—Easter Even. Fast. (Violet.) (White at Holy Communion and for Eve.)
 “ 8—Easter Day. (White.)
 “ 9—Monday in Easter. (White.)
 “ 10—Tuesday in Easter. (White.)
 “ 15—First Sunday after Easter. (White.)



CATHEDRAL REGISTER.

MARRIAGES.

- February 3—Ernest Chevers,
 Mary Freitas,
 by Canon Ault.
 “ 18—Cleghorn Boyd,
 Gladys Kruger,
 by the Rev. L. Kroll.
 “ 27—Richard Deming,
 Gladys B. Tostevin,
 by Bishop Restarick.

BURIALS.

- February 6—Peter Mark, age 3 mos.,
 by Canon Ault.
 “ 18—John F. French,
 by Canon Ault.
 “ 20—John B. Alexander,
 by Canon Ault.
 “ 27—Francis Mills Swanzy,
 by Canon Ault.

General Offerings	\$1,397.95
Hawaiian Congregation	886.80
Communion Alms	22.95
Specials	39.90
	<hr/> \$1,547.60

THE CATHEDRAL EASTER OFFERING.

At the last Vestry meeting of the Cathedral the Bishop as Dean presented several propositions in relation to the Easter Offering. He told the Vestry that he advocated none of the subjects which he presented, as he wished the members to decide for themselves what they wished to do. The Dean read a letter, the substance of which is given below, and after discussion it was decided to devote the offering this year towards the payment of the debt on the Church property at the Epiphany, Kaimuki.

This decision of the Vestry was made possible because it will close the year without any debt. The Easter offerings have usually been for some object connected with the Cathedral, but this time they desire to give something outside of itself, and we rejoice that the Vestry has come to this decision.

The letter which the Bishop read to the Vestry was substantially as follows:

The Vestry has not yet decided for what purpose the Easter offering shall be appropriated. It has been suggested that it be given to Missions, on account

of the depletion of missionary funds through the war. I do not see very well that we could give an offering in the Cathedral to Mission work not under control of our own Board, and I have been informed that both the S. P. G. and C. M. S., the great missionary societies of England, have not suffered loss of income during the war.

However, if the offering is to be given to Missions, I would call the attention of the Vestry to a few facts. We in Hawaii have about 95,000 Japanese. Among these we have five missions. While excellent work has been done, especially when we consider that we began the work many years after other bodies, yet we have no buildings whatever for the Japanese.

The Board of Directors has recently authorized the purchase of a piece of land at Hilo for \$3750.00. On this I have paid \$1000.00 given to me by a friend. We must put up some sort of a building at Hilo if the work under the Rev. Paul Tajima is to go on. He has been given to understand that he may have to move at any time. We must erect upon the lot which we are negotiating to purchase a building which will have a mission room below and living rooms for the woman worker or the Rev. Paul Tajima above. It will be seen that we owe \$2370.00 on the lot, and need at least \$1500.00 for a building. If the Vestry wishes to give to Mission work it cannot do anything more helpful to me than to have the Cathedral offering for this purpose. The Board of Missions in New York gives me nothing for buildings. I have to raise that money myself.

2. If this idea does not commend itself, then there is Epiphany Church, Kaimuki, on which \$1500.00 is owed for the

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house and \$2000.00 for the Church. The buildings are in the center of a growing district, but the people are without large means, and it will be a great help to them to have the Easter offering towards the payment of the debt, and it will also be a great help to me.

3. The third idea is, there is a lot next to St. Andrew's Priory, where Mrs. Folsom lives, which was purchased for \$6000.00 from the B. P. Bishop Estate. On that lot I have paid from gifts of friends \$2500.00. If the offering went toward that debt the Cathedral would justly be allowed one of the houses free of rent for a worker, provided that the offering was of good size.

If the desire is for the offering to go to the Cathedral, I would suggest the beginning of a fund for a chime of bells.

That which suggests itself to many is that the Easter Offering shall be given to St. Andrew's Priory Endowment Fund. On the committee for the obtaining of this are the wardens of this Cathedral.

It would take too long to tell of the claims of the Priory, and we think that it is unnecessary with this Vestry to enlarge upon the work which it has done and the need for the future. The committee has set out to raise \$75,000.00 during this year.

◆◆◆◆◆
IN MEMORIAM.

FRANCES TASMANIA BICKERTON.

On March 3 there departed this life Mrs. Frances Tasmania Bickerton, who has been associated with St. Andrew's Cathedral since the days of Bishop Staley. She has told the writer that she was one of the district visitors of the early days of the Church, when the whole

city was divided up and visitors were appointed to go from house to house.

The young days of Mrs. Bickerton were spent at Waimea, Hawaii, where her father, Mr. Spencer, lived. She later married Justice Bickerton, by whom she had one son, Spencer Bickerton, who survives her.

Mrs. Bickerton has always been interested in all that concerned the Cathedral, especially perhaps in memorials and ornaments. She gave generously to various objects connected with the altar and its furnishings. She gave the carving of a pillar, which by a brass plate is dedicated to Bishop Staley. She also placed in the Church a window, dedicated to the memory of All Saints.

Mrs. Bickerton was living at Kaimuki when the Church of the Epiphany was organized, and for a long time the services were held in her house. When the Church Hall was built she contributed generously and gave a picture for an altar piece.

Mrs. Bickerton has suffered for many months, and it was a happy release when she was called away.

The burial was from her residence, and was largely attended by old friends. The Bishop and Canon Ault officiated. There is to be given to the Cathedral in her memory a ciborium or box for the bread of the Holy Communion when on the credence table before it is placed on the Altar at the time of the Celebration of the Holy Communion.

Her death removes one of the members of the Cathedral Parish who has been attached to it from its very beginning.

CECIL BROWN.

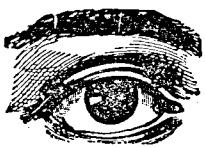
After a lingering illness of over two

years' duration, Cecil Brown departed this life on March 6. He was the son of Thomas Brown, one of the original incorporators of the Church in the Hawaiian Islands. He was the brother of the late Mrs. Mackintosh and the uncle of Mr. H. M. von Holt, Miss Marie von Holt and Mrs. F. W. Glade, now living in Oakland, California, and the Rev. Aeneas R. Mackintosh of Shaw, England, and Cecil Arthur Mackintosh of Honolulu, who was the Godson of the deceased. Two brothers survive the deceased—Malcolm Brown, now in Honolulu, and Godfrey Brown, in England.

The beautiful pulpit in the Cathedral is in memory of Thomas Brown and his wife Mary Ann and their daughter Alice, who after the death of her first husband, Herman von Holt, became Mrs. Alexander Mackintosh. The pulpit was erected by the children, grandchildren and great-grandchildren of Thomas and Mary Ann Brown.

Cecil Brown was the trusted agent of a large number of Hawaiian people as well as of many others, and is remembered by many in all walks of life for his kindness and helpfulness in financial and other matters. He was a regular contributor to the Cathedral Parish, and always gave generously to special needs.

His funeral was very largely attended, especially by kamaainas, which word means sons of the land, and these included Hawaiians and white people. The Church was filled with people who are rarely seen together at any gathering at the present day. Cecil Brown was born in the Islands, and, having occupied many positions of trust in the business world and in the state, his funeral drew out many people. The Senate, of which he



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had formerly been a member, was present in a body, and the Governor and many of the Legislature were in attendance. A detail of the police force acted as bearers of the casket, while the honorary bearers were prominent men of the Territory.

The floral gifts sent by friends were very many and beautiful; in fact, we have rarely if ever seen a more elaborate or a more tasteful display of flowers at any burial.

The Bishop and Canon Ault officiated, and a choir of girls from the Priory sang in an effective way the burial chant and the hymn, "Lead, Kindly Light," which latter was a favorite of the deceased. R. R. Bodé, at the organ, played Chopin's funeral march before the service and at the close the Dead March in Saul. The interment was made in the family plot in Nuuanu Cemetery.



HELEN GARRETT.

It will be remembered by many of our Church people that Miss Helen Garret with her friend Miss Burroughs was in Honolulu for many months in 1915 and 1916. Both of them were close friends of Mrs. Moore the wife of Admiral Moore as all three of them had been students together at St. Mary's, Knoxville, Illinois.

News has just been received of the death of Miss Garret, who died in Chicago, Friday, February 4. The following notice is from the Burlington "Hawkeye":

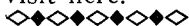
"The remains arrived here last evening and the funeral will be held from Christ Church at 2:30 o'clock.

"Mollie Garrett, as she was known to a wide circle of friends, was born in Burlington, December 14, 1859, the eldest daughter of Mr. and Mrs. William Garrett, who were honored pioneers of the Orchard City. She was educated in the local schools, and at St. Mary's college at Knoxville, Illinois. During a number of years she made her home at Decatur, Illinois, but was a frequent visitor in Burlington. In company with her friends, Miss Maude Burroughs, of Decatur, she had spent the last years traveling in America and abroad, in quest of entertainment and health. The past four or five months she had been dwelling in Chicago. She was possessed of many excellent qualities of heart and mind, which endeared her to those who had the good fortune of making her acquaintance."

While in Honolulu Miss Garrett with her friend, Miss Burroughs, took the keenest interest in the Church and all its work, and their departure was regretted by a host of friends whom these ladies had made.

When they were here there were seven graduates of St. Mary's Knoxville, in Honolulu including themselves and Mrs. Moore and all of them were ardent Church women.

It may be remarked here that Miss Garrett's brother, David C. Garrett, was a class mate at the theological seminary with the present Bishop of Honolulu and it was natural that he should take a special interest in her, during her visit here.



LENT AT THE CATHEDRAL.

Lent has gone on quietly and we hope helpfully at the Cathedral. Usually, there has been a large number at the 7 o'clock Celebration of the Holy Communion. One morning 61 were entered on the register as having received the blessed Sacrament.

On Sunday evenings the Bishop has given lectures on Church History. Despite the fact of a large public meeting one Sunday night and heavy rain on the next Sunday evening, there has been a very good attendance and much interest has been shown. This series of lectures should have been attended by all who are preparing for confirmation.

On Wednesday evenings various clergy have preached. The Rev. L. Kroll preached on March 7th and the Rev. Frank B. Eteson on March 15th.

On Friday afternoons at 4, the regular Children's service has been held, the Bishop giving the addresses. The attendance outside of the borders of the two schools has been larger than formerly.

On Thursday at the 10 o'clock Celebration of the Holy Communion a goodly number have been present and a brief address has been delivered.

Fridays have been observed as days of intercession. At 8:45 the Litany has been said by Canon Ault, and at 9:15 there has been a devotional service preparatory to the beginning of the intercessory prayers which are offered by those who take part so that

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A much needed improvement is being placed in the Cathedral grounds; the wardens, L. T. Peck and Robbins B. Anderson, having been authorized by the Vestry to have put in place a cement walk from Emma street to the west door of the Cathedral. This has long been desired, and lately owing to the many rains, necessary. The road itself is widened out on the makai side to compensate for the number of feet taken from the mauka side by the cement walk.



WOMAN'S AUXILIARY NOTES.

The Rev. F. N. Cockcroft writes: "It will be a pleasure for us to pay the Lahaina apportionment for St. Agnes School, Kyoto and our Church at Anvik and I am sending in all our assessments next week," Lahaina is also sending \$25 to the Pension Fund, and both women and Juniors are hard at work on the Box for St. Elizabeth's Hospital, Shanghai.

The Church of the Good Shepherd sends \$10 towards the box for St. Elizabeth's, Shanghai.

At Hilo and Kona towels and sheets for the Foreign box are being prepared.

St. Elizabeth's, St. Peter's, St. Mary's, The Epiphany, St. Andrew's Cathedral Senior and Junior branches and St. Andrew's Hawaiian are all working and St. Andrew's Priory Juniors are giving money instead of sewing for the foreign box. It looks as if we shall have a very creditable Diocesan Box in response to Mrs. Graves' appeal for St. Elizabeth's Hospital for women and children, Shanghai. This Church Hospital reported last year 722 in-patients, 14,613 Dispensary cases, total 15,335. New patients during the year 5,441. It is in charge of two lady physicians, Dr. E. C. Fullerton and Dr. C. F. Alsop, and is situated at Sinza where our Church's property is valued at \$57,992.00 consisting of St. Peter's Church valued at \$5,400, Clergyman's House \$4,200, Ladies' House \$5,400, Girls' Day School \$600 and St. Elizabeth's Hospital \$18,161. In this Mission in Shanghai they report 358 baptized Christians and 190 communicants, 135 children in the Sunday School and 136 girls in the Day School. Baptisms the past year; adults 8, infants 16; Confirmations 21, Contributions \$417.65.

Bishop Graves in his Annual Report says, "Circumstances are forcing us to develop our hospital work and unify it and a plan for uniting St.

Luke's general hospital and St. Elizabeth's in one larger institution, located in a more favorable situation has been outlined in my letters to the Board.



QUARTERLY MEETING OF THE DISTRICT BRANCH OF THE WOMAN'S AUXILIARY,

AT ST. CLEMENT'S PARISH HOUSE, HONOLULU, FEBRUARY 16, 1917.

With the President, Mrs. H. M. von Holt, presiding, the meeting was opened with hymn 249 and prayer by the President.

Miss Gillet, acting as secretary pro tem, read the minutes of the last meeting, which were duly approved.

In the absence of the Treasurer, Mrs. B. L. Marx, her report was omitted, but the announcement was made that the sum sent from this District to the Triennial at St. Louis for the United Offering was \$650.00.

That the objects to which all branches were asked to contribute this year were interest on the Building Fund for St. Mary's Chapel, Moiliili, and the hostel for Japanese women, and box-work for St. Elizabeth's Hospital for Women and Children, Shanghai, was announced.

The President then read a letter from Bishop Restarick in regard to the Korean work, after the following words of explanation:

"At our last annual meeting in May we voted to raise the interest on \$2000.00 for St. Mary's Chapel. That sum has partly been raised, and the Bishop feels that we shall not need to carry out our pledge to the full extent, therefore he writes us as follows:

"To the District Branch of the Woman's Auxiliary, Honolulu:

"I ask for the interest of \$500.00 to erect a mission hall for the Korean work at St. Elizabeth's. Mrs. E. C. Perry, who is appointed to have charge of this work among Korean women, finds there must be a place for them to meet other

than St. Elizabeth's House. A Bible class under Mrs. Perry, numbering twenty-six women, has been started.

"I suggest that the Woman's Auxiliary assume the payment of the interest on \$500.00 for the construction of a small mission house on the grounds of St. Elizabeth's Mission."

Mrs. A. G. Smith stated that a branch of the Woman's Auxiliary had been started today among the Korean women and she felt sure that such a splendid body of women would make a good Auxiliary. On motion of Mrs. Smith, it was voted that a committee of the officers of the Diocesan Branch be formed to consider and decide upon what action should be taken in regard to the Bishop's letter.

The President then announced the resignation of Miss Julia C. Emery, the General Secretary in New York, and read a personal letter from her.

Mrs. von Holt further said: "It really seems sad to let Miss Emery go out of our work, but after forty years she ought to have a change. I feel that we as a body ought to send her a letter of appreciation and love for all these forty years of love and care and thought in the far-away mission fields. When she was here six or seven years ago she was so interested in each individual and she seemed to feel that each one was her friend. It is a joy to think that she will still be at the Mission House to welcome people and talk to them and be a personal friend, as she has been to so many."

Mrs. Restarick moved that the Secretary be instructed to write a letter to Miss Emery, expressing the love and appreciation of her long service, from

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the Honolulu Branch of the Woman's Auxiliary.

Mrs. Folsom seconded the motion, and it was carried.

The roll-call by Branches showed thirty-three in attendance, with seventy-three delegates.

Mrs. Folsom stated, at the request of Mrs. von Holt, that the amount asked for at the first quarterly meeting, to repair the Cluett House (\$307.00), had been raised and the buildings on the grounds for the use of Japanese girls had been renovated with a part of this money.

Mrs. von Holt then announced a series of four meetings on the first four Mondays in March, which had been arranged in conjunction with other churches, and urged that the ladies show as much interest as possible, as the request had come from the other bodies of Christians that we unite with them on the study of religious conditions in Latin America.

Mrs. Restarick read a very touching appeal from the Church in the Diocese of Calgary for funds to carry on its work and to wipe out all indebtedness on this, the thirtieth anniversary of their Bishop's consecration. Appeals and envelopes had been distributed at the beginning of the meeting, and Mrs. Restarick asked that coins be slipped into these envelopes and placed in the offertory. These appeals came from Mrs. Long, nee Miss Ida Büchly, at one time a member of our Mission staff at St. Elizabeth's Mission. Mrs. Long said it was the first time the Canadian Church had gone outside to ask for help, but it was made necessary by the war, which had robbed the Church of the funds to carry on its work in that prairie Diocese.

The regular offering for the day was for District Expense Fund.

Mrs. von Holt named the Committee on Korean Building Fund:—Mrs. Folsom, chairman; Mrs. Harrison, Mrs. Wm. Wall, Mrs. L. M. Judd, Mrs. Tom Wall, Mrs. B. L. Marx.

Mrs. Restarick made a plea for new subscribers for the Spirit of Missions, exhibiting at the same time the new and striking posters gotten out by the magazine recently.

Mrs. von Holt then announced the speakers for the afternoon—Mrs. L. F. Folsom, Miss May Forbes of London, and Miss Marie von Holt.

Mrs. Folsom's paper, upon "Hawaii's Share in the Triennial Convention at St. Louis," was highly interesting.

Miss Forbes, dressed in the Pilgrim's garb, spoke especially upon the Pilgrimage of Prayer undertaken by women in England, that, through prayer, even war may bring Christian ideals nearer realization. The time allotted was all too short, even though Miss von Holt had

generously given over her time to this impressively earnest and gifted speaker.

Upon adjournment the ladies were invited to tea at the Rectory, where they were royally entertained by St. Clement's Guild and Auxiliary. One of the pleasures of this social hour was the meeting of many tourist Churchwomen from Auxiliaries all over the mainland and of introducing them to Miss Forbes, the honored guest of the occasion.



LETTER FROM MISS EMERY.

To Women Workers of the Church.

The letter which follows will be of interest to Church people generally. It has been sent out by Miss Emery to all paid Woman Workers in the Church.

When Miss Emery resigned it seemed difficult to imagine the Woman's Auxiliary Headquarters going on without her, but there is no doubt that Miss Lindley, who succeeded her, has had a fine training under Miss Emery, and that the work will go on as usual.

When we think of forty years of service, as secretary of the Woman's Auxiliary, it is certainly a remarkable record and all who know Miss Emery are aware that she was a woman of rare business ability, and of such good sense and tact that she made friends of all Bishops, Priests and lay workers. She never obtruded herself in any way in her relations to Church work, and was always modest and unassuming, although, of course, she exercised great influence. We hope that she will long be spared to continue that part of the work of the Auxiliary which still is assumed by her.

Woman's Auxiliary Church Missions House, 281 Fourth Ave., N. Y.

My Dear:—You know that this winter I have resigned the office of Secretary of the Woman's Auxiliary and that Miss Grace Lindley has been appointed in that place. Many of our missionaries already know her; in time I hope all may do so, and love her well.

Meanwhile, I would be so very sorry if you should think of me as less a friend than of old. I still have my own little room at the Missions House, and hope to be there daily, unless off on Auxiliary visits, and with warm welcome to give you whenever you come in.

I am to continue to edit the Auxiliary pages of The Spirit of Missions, and very much want to make them more helpful than ever. Will YOU not help me to make them so?

I know you are busy—often over-busy—but sometimes I think the

women in the home parishes need something which you may be willing to give at the cost of self-denial and an expenditure of thought and time and strength. This year we want to bring before them the practical value of mission study, the combination of Junior and Sunday-school work for missions, the United Offering in all its phases, the power of prayer.

In the mission in which you work, is anything being done to inform the people about the progress of Christ's Kingdom, and in what ways are they being led to contribute towards it of their sympathy and according to their ability to give?

How are the children and young people being trained in missionary study and giving?

What is the distinctive thing about your own work, which you could describe in such a way as to make the women who contribute to the United Offering here, increase their efforts, that a larger amount of work may be made possible in the Church's mission field?

And lastly, this year we are carrying on our Pilgrimage of Prayer. From week to week in diocese after diocese, the intercessions are rising of which this leaflet tells. It is our dearest hope that this year of prayer may deepen the spiritual life of us all. Among new Christians this life is sometimes very ardent and intense. Have you any story from your mission of some one who, believing with childlike faith, has gone as a child to

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his father, and has received the answer which his perfect confidence ensured? We know such things occur again and again. To hear of them and tell them to others might make our weak faith strong. And perhaps you, yourself, in your work, have had some experience of Divine help given in answer to prayer.. Perhaps you feel the need of it, and that your burden would be lifted if only two or three were praying together for you. Each month this year, as we tell of the progress of the Pilgrimage, we would like to give also some incident from the field, which would tend to deepen the current of our prayers.

Is there one, at least, of these four things of which you will write us?

The study of missions by the people in the field.

The combination of Junior and Sunday-school work among young people and children.

Your own special part of the work being done.

Experience—your own or that of another—of the power of prayer.

By this time, I am sure you are thinking that I am still on hand. I am looking to you for help again, so that we at this end of the line may be the more ready to give our means, our sympathy, our prayers, ourselves!

Yours very sincerely,

JULIA C. EMERY.



PERSONALS.

Among the people entertained during the past month by Bishop and Mrs. Restarick was Sanderson H. Ilderton. Mr. Ilderton is assistant traffic manager of the Great Northern and associated ships. He is a young man, the son of Harry Ilderton and Miss Krauss of San Francisco, who were married twenty-five years ago. The Bishop and Mrs. Restarick knew his father and mother long before they were married, and his uncle, Sanderson H. Ilderton, after whom the young man is named, was an assistant of the present Bishop of Honolulu when he was rector of St. Paul's Church, San Diego.

It is interesting to note that the Rev. Sanderson H. Ilderton and the Rev. Wm. T. Manning were young men together in St. Paul's Parish, San Diego, from 1887 to 1890. They both went from San Diego to study for the ministry. The Rev. Sanderson H. Ilderton died young. He was a man of singular promise, both intellectually and spiritually, and his death was keenly felt by his friends.

The Rev. Dr. A. S. Sayce of Oxford, England, is spending some weeks in Honolulu. It is quite unnecessary to tell

of Dr. Sayce and his life's work. In any encyclopedia can be found an account of his life and of the many books which he has published. Besides being a most learned man on Oriental archaeology and literature, Dr. Sayce is a delightful gentleman whom it is a great pleasure to meet. He has consented to lecture here some time during his stay.

During the past month two officers of the Girls' Friendly Society have been visitors in the city, Miss Hadley of New York and Miss Sibley of Detroit. These Churchwomen spoke several times during their stay here, to women and girls, and their addresses were highly appreciated.

We deeply regret to say that at this writing Canon Usborne is ill. He is suffering from some kind of a stroke which confines him to his room. He may be assured that all the clergy and Church people are deeply interested in his welfare and that prayers are being offered on his behalf.

We regret to say that the Rev. F. W. Merrill has been ill for two weeks. The Bishop has taken some of his services at St. Elizabeth's, and at this writing he is rapidly recovering and will soon be at work again.

MISS FORBES.

The Bishop and Mrs. Restarick have had the great pleasure of entertaining Miss May Forbes of Lyndhurst, Hampshire, England. The Bishop met Miss Forbes in St. Louis, where they were both guests of Mrs. Lucie Cable Castleman. Miss Forbes has been deeply interested in the Pilgrimage of Prayer in England and has taken an active part in all its work. She made several addresses in Honolulu, and they were all listened to with the deepest interest. The meeting which was held at the Davies Memorial Hall was largely attended, and Miss Forbes made a deep impression upon those who were present.

During her stay Miss Forbes addressed meetings at the Parish House, at St. Clement's, St. Elizabeth's, St. Luke's, St. Peter's and at other places.

She left on the China of Monday, March 19th, for Japan, where she intends to work at a place and in a way of which we shall have something to say in a later edition. It is rarely that any woman comes to Honolulu who makes a deeper impression than Miss Forbes has done.

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The news of the serious illness of Mrs. D. D. Wallace of Kona will be received with much regret by all who know her. She was so far improved a few days ago as to be up and around a little, but she has had a relapse, we are sorry to hear. Our sympathy goes out to the Rev. Mr. Wallace and his estimable wife.

The Church-folk and friends of Mr. and Mrs. Robert Wallace have been enjoying their presence in Honolulu for a few weeks at Carnival time, but they have now returned to their Kona home.

Our readers will be glad to hear that Mrs. J. K. Bodell is slowly recovering her strength after the serious operation of last October. Also that the Church plant at Hilo is being painted and renovated.



\$193,209.91.

The Sunday-school Lenten Offering For 1916.

Word from the Church Mission House brings the news that the Sunday-school Lenten offering for Missions last year exceeded that of any preceding year, being larger by over eleven thousand dollars than that of 1915. The total offering reported is \$193,209.91.

Some of us believed a few years ago that in five years the Sunday-schools would give \$200,000 to Missions; we know now that they will accomplish this in four years from that date. This is a magnificent record, and it shows the splendid results of the new attitude toward child training, for the conspicuous growth of the Lenten offering dates from the new interest in education which became general ten or twelve years ago. About that time, when the Sunday-schools gave \$100,000 through the Lenten offering, a prominent clergyman of the Church said that in all probability that offering represented the maximum ability of the Sunday-schools, and that from that time forward the offering would steadily decline. As a matter of fact that was the beginning of an era of larger things. There is really no limit to the Sunday-school's activity in this direction, for Missions associate in a marvelous way, two important elements in education, the informational and the expressional.

Just fifty years ago the whole Church gave a total of \$167,000 to Missions. This year's performance of the Sunday-school and that of the Woman's Auxiliary as shown in its

triennial offering show how we have grown.

When we began here in 1903 the offering was \$33.00, and last year it was \$1,495.00. Will not every parent and Sunday School teacher try to help the child to make a good offering this year? Last year in proportionate giving Hawaii was the second in the United States, and we do not want to fall behind that record.



ST. ELIZABETH'S.

St. Elizabeth's Guild and Auxiliary held a most successful Chinese Luncheon and Sale just before Lent began, to raise funds to meet pledges and the Cathedral Juniors were equally successful with their two performances of Mother Goose's Living Pictures. With the proceeds they are each figuring out how much they can do for Missions in the Foreign, Domestic and Diocesan Fields.

St. Andrew's Hawaiian Juniors have increased their funds by a concert as did also the Ahahui Iolani o na Wahine on the evening of February 16. These concerts grow in popularity every year, 1200 tickets having been sold for the last one and over \$300 being the result.



WAILUKU.

The Jubilee Anniversary of the founding of the congregation of the Church of the Good Shepherd, Wailuku, was observed a few weeks ago. This article, written at the request of the Bishop, is, in substance, the sermon preached on that occasion.

On July 5, 1865, the Rev. George B. Whipple, accompanied by Mrs. Whipple, and a young girl, their ward, having accepted a call to serve the Church in the Hawaiian Islands, left New York for Honolulu. Coming by way of Panama, and San Francisco, he arrived in Honolulu in the latter part of August. To his astonishment, and regret, he found, on his arrival, that Bishop Staley, had gone to England. Scarcely knowing the best course to take, Mr. Whipple decided to return to San Francisco, where he could, probably, more easily, and quickly, enter into communication with the Bishop.

After reaching San Francisco, Mr. Whipple lost no time in his endeavor to get in touch with Bishop Staley. His quest was successful, and the Bishop strongly urged him to return to the Islands, go to Wailuku, and set about gathering a congregation at the earliest moment. Acting on this

advice, Mr. Whipple came back to Honolulu, and after a few days stay in that city, left for Maui, with Mrs. Whipple and his ward, on the schooner "Nettie Merrill." On Sunday morning, February 18, 1866, the missionary, his wife, and ward, disembarked at Maalaea bay. Their arrival was not expected, consequently, there was no one at the landing to meet them. Having ascertained that the "express," (one horse and wagon affair,) plying between Wailuku and Maalaea bay, might be expected some time during the day, Mr. Whipple remained in personal charge of the baggage until the arrival of the express. But Mrs. Whipple, and her young companion, curious, and, perhaps, eager, to get a glimpse of the locality

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in which, with Mr. Whipple, they were to live and labor set out to walk in its direction.

There was no such highway of travel between Maalaea bay and Wailuku, as we now have, but only a rough and rocky trail. Over this trail the ladies walked as far as Waikapu. Before they reached that village, then little more than a settlement, they were observed by Mr. Cornwell, who went from his home to meet them. On learning who they were he gave them a royal welcome as his guests until Mr. Whipple should overtake them. A few hours later Mr. Whipple joined them, and, in evening hours all three proceeded to Wailuku.

At Wailuku, their first home was a house owned by Mr. Nahaolelua, "Governor" of the Island, and in this house they continued to reside until a parsonage was built and made ready to receive them. This, however, was not until the first Church edifice was erected. Mr. Whipple began his missionary duties without delay, and, on the first Sunday after his arrival in Wailuku, February 25, 1866, held services in a schoolhouse which stood on a site opposite to the present "Maui Hotel," which site is now covered with a building containing lawyers' offices. This school house was the stated place of worship for the congregation for many months, indeed, until Christmas day of the same year. On Christmas Day, 1866, "the Church of the Good Shepherd" was opened for public worship, on ground presented to the Church by Kamehameha IV, and the deed for which had been secured by Mr. Whipple. This Church now forms part of the present parish house, being somewhat enlarged, after erection, for school purposes and to meet the needs of the congregation. It is a plain, but not unpleasant structure, which served both as a Church and school until Easter of 1911, when the first services were held in the present Church—a building which when one enters, one is instinctively impressed with the thought: "this is none other but the house of God."

Mr. Whipple was an indefatigable worker. Including the Sunday school, the number of Sunday services conducted by him, usually, was five, two of which were especially for Hawaiians. He opened and carried on a successful day school, and, as he had opportunity, visited and held services in the outlying districts. His earliest service on Sunday mornings was a Hawaiian service at five o'clock. In his day school, begun in 1867, he was assisted by a teacher, Mr. Hart. He established regular services at Ulu-

palakua on alternate Sunday afternoon on the Makee plantation, then the largest plantation, I am told, on the Island. For these services the Makee family built a chapel which was a credit to a rural community and placed a small pipe organ in it. This chapel was for many years a landmark at Ulupalakua, long after its constituency had moved away.

Mr. Whipple ministered to the Church of the Good Shepherd for about six years, removing from Wailuku to Minnesota, to become the Dean of St. Mary's Hall, Faribault. For about two years after he left Bishop Willis held occasional services at the mission, and received assistance from the clergy resident at Lahaina. In November of 1874, Rev. John Bridger became the priest in charge, and for three years he labored with fidelity, and built on the foundation which had been so well laid by his predecessor. On March 24th, 1877, his wife, Maria Susan Bridger died, and was buried in the Church yard, one of several persons to be buried there. A few months after his wife's death Mr. Bridger closed his ministry in Wailuku, to be followed as his successor in that ministry, by the Rev. Sidney Wilbur, an American Priest from California. His stay in Wailuku was also one of three years. In 1880 The Rev. C. E. Groser, who had been in charge of the Church at Lahaina, became the pastor of the congregation, and during his nearly four years ministry the Church was renovated, a belfry erected, and a bell placed within it. The belfry and bell cost \$400. In his report to Bishop Willis, for 1884, the year in which the belfry and bell were erected, Mr. Groser speaks of the parochial life of the Church in terms that are far from hopeful. The parochial school, after nearly eighteen years of life, having now a competitor in the government schools offering superior attractions because of the greater funds at their command; had ceased to exist. Progress, in general, was

slow, three steps forward being followed by two backwards, the people at all times being more ready to improve the Church structure than they were to attend Church worship, or to support its ministry. The tones and colors used in painting the picture of those times, are not cheerful and pleasant, but dismal and dark, and, perhaps, not without good cause. But rare is the cloud that no silver lining, and, could the faithful missionary but have known, some things of which he was unaware, probably, he would have found greater cause for both faith and hope.

(To Be Continued.)



GENERAL MORAL LAXITY.

Dr. Freeman introduced a long resolution on moral laxity, tendency to divorce, mis-observance of Sunday, luxury and extravagance, asking the Convention to put itself on record as favoring "simpler and more wholesome standards of living in family and social life, the highest and holiest recognition of marital vows and greater justice and equity in all the relations of our industrial life." This the deputies approved.



PRAYERS FOR THE ARMY AND NAVY.

All went smoothly until the deputies came to the prayers For the Army and Navy. To these the Rev. Mr. Melish, of Long Island, objected strenuously on pacifist grounds. It was, he thought, an injury to the youth of the nation to have such prayers in the Prayer Book. They had no vision. The Commission had labored to bring forth a prayer for peace and had produced prayers for the army and navy. Mr. Melish had reached this point when his allotted five minutes expired.

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	Amount Assessed	Amount Received	Amount Assessed	Amount Received				Amount Assessed	Amount Received
				1st.	2nd.	3rd.	4th.		
St. Andrew's Cathedral.....	\$ 300 00	\$ 239 00	\$ 300 00	26 80	39 60	114 70	.....	\$ 150 00	150 00
St. Andrew's Cathedral, Hawaiian.....	63 00	63 00	63 00	11 70	12 35	12 85	.....	27 30	27 30
St. Clement's.....	63 30	.....	63 30	.....	.....	.....	41 89	26 70	.....
St. Peter's.....	45 00	45 00	45 00	13 10	15 00	14 70	.....	14 50	14 50
St. Elizabeth's.....	21 70	21 70	21 70	5 45	7 80	.....	.....	9 50	.....
Epiphany.....	15 00	.....	15 00	.....	6 65	.....	.....	6 00	.....
St. Mary's.....	8 00	8 00	8 00	2 50	5 50	.....	.....	4 00	4 00
St. Mark's.....	7 00	.....	7 00	.....	.....	.....	.....	4 00	.....
St. Luke's.....	12 60	12 60	12 60	5 00	.....	6 00	.....	6 00	6 00
Holy Trinity.....	10 00	.....	10 00	.....	4 00	4 00	4 00	4 00	.....
Good Shepherd.....	40 00	23 35	40 00	.....	10 00	14 00	.....	10 00	.....
Holy Innocent.....	15 00	.....	15 00	.....	10 00	5 00	.....	6 00	.....
St. John's.....	10 00	2 00	10 00	2 00	.....	.....	.....	4 00	4 00
Holy Apostles.....	20 00	.....	20 00	3 50	.....	.....	9 00	5 00	.....
Holy Apostles, Japanese.....	10 00	15 00	10 00	.....	.....	.....	14 85	2 00	2 00
St. Augustine's.....	10 00	36 30	10 00	.....	.....	.....	15 20	5 00	.....
St. James'.....	7 0	.....	7 00	.....	.....	.....	.....	2 00	.....
Christ Church.....	22 40	22 40	22 40	.....	4 55	4 25	6 75	6 00	6 00
St. Paul's.....	10 00	.....	10 00	4 60	.....	.....	.....	2 00	.....
Papaaloa.....	5 00	5 00	5 00	5 00	1 00	1 00	1 00	3 00	3 00
Specials.....	5 00	1 00	5 00	2 00	.....	.....	.....	3 00	1 00
Schofield Barracks.....	.....	9 50	.....	.....	.....	.....	.....	.....	.....
	.....	3 00	.....	.....	.....	.....	.....	.....	.....
	\$ 700 00	.....	\$ 700 00	.....	.....	.....	.....	\$ 300 00	.....

It is felt that the Parishes can stand this; and the amount if fully paid in will cover the present necessary expenses.

(Signed) GUY H. BUTTOLPH, YAP SEE YOUNG, ARTHUR G. SMITH, R. B. MCGREW.

Board of Equalization.

N. B. In future months the spaces will be filled in as payments are made.

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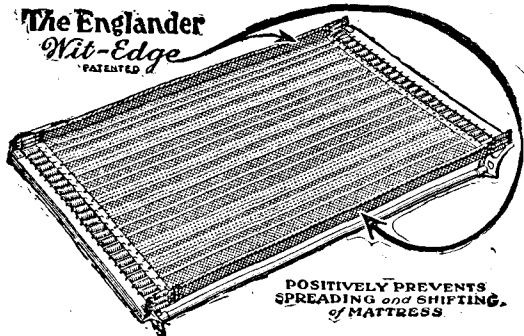
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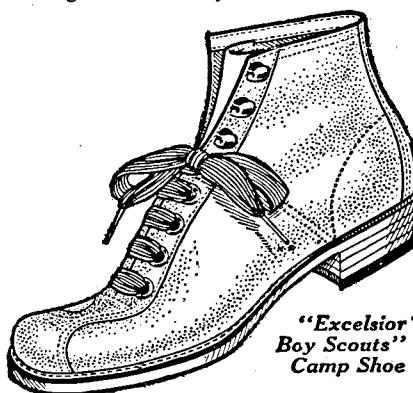
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