

# Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

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

Vol. X.

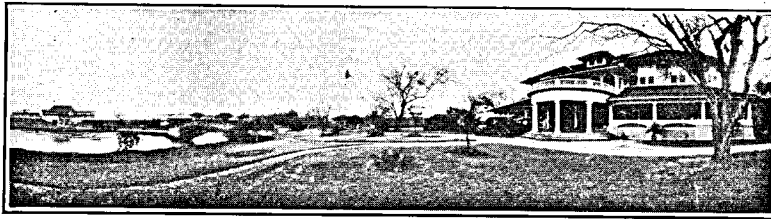
HONOLULU, T. H., JANUARY 1918.

No. 8

Can Christmas ever be the same  
As in the by-gone careless years—  
Can Christmas love and Christmas joy  
Come to a world so drenched in tears?

Take courage O ye breaking hearts,  
The Christmas truths are firm and strong,  
Peace and good-will must shine on earth  
The brighter that ye lost them long.

—Jessie Osborne.



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X. HONOLULU, T. H., JANUARY, 1918

No. 8

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

JANUARY, : : : 1918

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.

Jan. 1—Circumcision. (White). (3).  
“ 6—The Epiphany. (White). (4).  
“ 13—1st Sunday after Epiphany. (Green).  
“ 20—2nd Sunday after Epiphany.  
“ 25—Conversion of S. Paul. (White).  
“ 27—Septuagesima. (Violet).  
Feb. 2—Purification B. V. M. (White).  
“ 3—Sexagesima. (Violet).  
“ 10—Quinquagesima. (Violet).  
“ 13—Ash Wednesday. (Violet).  
“ 17—1st Sunday in Lent. (Violet).  
“ 20—Ember Day. (Fast).  
“ 22—Ember Day. (Fast).  
“ 23—Ember Day. (Fast).  
“ 24—2nd Sunday in Lent. (Violet). (St. Matthias).  
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### MAKING AN AMERICAN SOLDIER

By THE REV. WILLIAM LAWRENCE, D.D.

This is an Army and Navy dinner; the subject of the evening is “Making an American Soldier.” Impelled by the warnings of history, by the disastrous conditions in some of the armies of Europe and by the dangers that our boys and men are already meeting in France, I shall speak of one cause which, unless the whole force of military discipline, medical science and practice and of public opinion be brought into action, will be the unmaking of scores of thousands of American soldiers.

Two years ago a friend of mine in Canada was told by a man in high authority that if the people of Canada knew the disastrous conditions of certain bodies of Canadian troops caused by venereal diseases, enlistments would be sharply checked; and official reports have proved that he had good reason to say so. The same conditions, however, have struck every army with ominous results.

First let me say with the strongest emphasis that I believe that the soldiers and sailors of this country are on the whole superior to the average of the men of the country in soundness of physique and character. I know also that the President, the Secretaries of War and the Navy and Surgical and Medical Departments of the Army and Navy are alive to the dangers and ready to meet them effectively at least in this country, if they have the support of the whole military organization and of public opinion. Eternal vigilance, however, must be the watchword.

Moral questions are involved, of course: questions of purity, of family, integrity, of the sacredness of womanhood and of childhood, chivalry and honor. These, however, are not my concern tonight; nor are they at this time the first concern of the masses of our people who are building up the Army; the vital question is that of keeping our men fit to fight and so win the War.

Before tackling the problem we are met by certain silent or outspoken objections. Men tell us that “War has always brought these conditions; camp followers have always been with the Army and prostitutes have always stood at the dock. It is the way with soldiers and sailors; you cannot stop it and indeed a certain amount of drink and women make the best fighters.” Without question recklessness in morals and in battle do go together in some men. But when any man assumes as a general proposition that drink and loose women make an army better fighters, more capable of endurance, less liable to disease and more subject to discipline, he knows that he is standing for a notion that military experience, medical science and common sense have demolished. The loose-living swashbuckler as an effective soldier has gone by the board. The old militarists who stand for loose women and drink in military service are going fast under the hammering of facts, of medical science, of the best modern military experience, and the alert, clear-headed, self-disciplined, clean-lived young officers of their generation.

Again, we are told that loose conditions exist in our cities and towns and we cannot expect better things in the Army and Navy. Of course they exist, and I believe, to a worse extent than our people think. An artificial prudishness

keeps the facts from publicity. I believe that the time has come when the people should know the facts not in sensational headlines, but as plain facts; facts are more searching, persistent and effective in the long run than scare headlines.

Granted that conditions are bad in towns and cities; we can stand a good deal of wastage in times of peace. But we are at war, and worse than wastage of food and money is wastage of life, of men and women, and of men and boys upon whose equipment and support we are spending billions of dollars. Must we now begin to lay out millions of dollars for hospitals in which to lay their diseased and rotting bodies because we have neglected to safeguard them?

Is it a question of morals? Yes. Of pity? Yes: it is just now a question of wastage of money, of men, of the winning or the loss of a battle through the enfeebled condition of the soldiers. “But our boys and men are of good stuff; they are not of the kind to weaken,” says the optimistic patriot. So are the Canadians and Australians of good stuff, but they have fallen by the tens of thousands. The conditions of war in France are hard and dangerous; the men are away from home, conventionalities are forgotten, discipline is severe, demanding relaxation; morale drops through physical and nervous exhaustion. Who of us would dare to say that he might not fall?

May I give you certain figures from the Surgeon-General's office of the conditions of the Army from 1911-1913?

The percentage of syphilis among white enlisted men (Negroes are worse) is estimated at 16.08 per cent.; that is one recruit out of every six was syphilitic; and the average is rather better than that of the young male population from which the Army is recruited.

From 2 per cent to 5 per cent of the commissioned personnel of the Army are infected with syphilis when they enter the service; and the tendency is towards an increase of percentage in the years of service.

What an enormous wastage in money and men: for a sick man not only leaves his place in the ranks empty and requires hospitals; he also requires the services of a valuable man as nurse.

Conditions here, I believe, improved in our regular Army in the last two years; and the alertness of the Medical Departments must bring greater improvement,

if supported by military authority and public opinion.

I have the official reports of thirty-two camps including 750,000 men, and while the figures vary greatly according to the camps, they are on the whole reasonably hopeful, showing that the authorities are handling the situation probably more effectively than ever before. The conditions of two years ago on the Mexican Border are a nightmare as compared with the present. In certain parts of the country the prohibition of liquor gives great support to good administration. There are, however, scores of small camps, of bodies of sailor boys, hundreds, sometimes thousands of them, in cities and towns where discipline and protection are more difficult; and I know from official reports that because of these conditions and sometimes of loose discipline due to old Naval and Army traditions, the conditions are not what the people of our cities would allow if they knew the facts. For you must remember that in dealing with hundreds and thousands of men we are dealing even as available records go with diseased men not by hundreds, but by thousands and tens of thousands.

The great body of our soldiers and

sailors of our new Army and Navy are straight and clean; a small fraction are low in their standards and bad in their morals. A larger fraction are easily led into trouble through loneliness or foolishness.

On the other hand there are in our communities a certain number of professionally loose women, and an appalling large number of girls from fourteen to twenty years of age who, attracted by the uniform and the romance, emotionally stirred by the unwonted excitement, either yield to or throw themselves at the young men.

This is war, and it is one of the dangers and sometimes one of the horrors of war that emotions, both bad and good, are pitched to a high power. We all feel it. The greatest danger is with this last great class, the girls of our villages, towns and cities; for when these four groups, loose men and loose women, a large proportion of whom are diseased, nice boys and foolish, innocent girls, associate in questionable or dangerous ways, it is only a question of a short time when they have so mingled that disease passes from one to another; and then follows the horror of the most terrifying

and wasting diseases going through the innocent homes of the country.

This is no fiction: every doctor can tell you a story. I can give you official reports of this thing going on right here in Boston and its vicinity and in certain cities around Camp Devens, and it would be going on many times multiplied if it were not for the vigilance of those in authority in Nation, State and municipality. Public opinion is so sensitive on these questions, sometimes so hysterical, that it is difficult to arouse and yet not alarm. Secrecy always breeds suspicion and exaggeration. I believe that the best corrective of hysteria is reliable publicity and that it is the duty of the medical profession to give the facts. Until they do, others must speak.

These few plain statements I want to make. In meeting present conditions a strong public opinion is needed to stimulate and support the strong arm of the law. The people have a right to demand of the authorities of the Army and Navy such discipline in and about the camps as will give reasonable protection to the men and boys.

The State, city and surrounding communities are in duty bound to join together in support of the military discipl-

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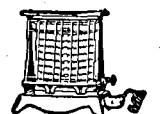
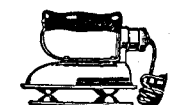
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line and the protection of men and women. If any citizen has criticism, complaint or suggestion, let him send it to the Committee on Public Safety at the State House which is on the job and can be trusted.

The people of the communities in all their relations, civic, religious, educational, social, moral and charitable, are in duty bound to get together, to sink differences, social prejudices, personal ambitions and to plan and work for the welfare of the whole community, military, naval and domestic.

Only one class do I single out for special notice. The mother of every girl in this country should ask herself, "Am I doing everything by my example, my housekeeping and my sympathy with the best interests of my girl to give her the strongest safeguards of character and honor? Am I watching her days and evenings with cordial sympathy and leading her towards interests that will fill her thoughts and life?" Let the father of every boy see to it that he is the adviser and leader of his son. In this country the camps may be reasonably protected; and the men may by military discipline, self-discipline and public sentiment be held up to American standards. To use Secretary Baker's words, let us "gird them with an invisible and spiritual armor."

When, however, they reach the shores of France and England they must leave behind great protective forces; they have cut loose from home and public opinion, they are each day only one of a great mass; a mass of material forces. They are in countries of other standards; in the trenches, where the physical and nervous powers weaken and in the reaction of rest the outworks of character are endangered. The awful experiences of some of the Colonial troops give us solemn warning. How to meet the vice conditions in Europe is one of the most baffling problems with which our military and sanitary authorities have to deal. They need the strong and intelligent support of the whole people. The Nation which has drafted her boys and men to give their lives for her is in all honor bound to use every possible means for their protection. As one of the noblest

women in this State said at a public hearing to Governor McCall: "I have gladly sent my only boy to the front and am ready to have him give limb or life for the country, but I can never forgive the country if through its neglect he be sent home disabled by preventable disease."

God protect our boys and men across the seas. May the memories and traditions of home and mother and wife defend them. Herein is the glory of our faith. Behind discipline and public opinion and all outward defenses stands character: character, self-disciplined, purer, truer, stronger, because founded deep in the character of Him who had such confidence in men that He could trust them with freedom. Even in the most saturated atmosphere of the War Zone, the soldier whose life is really hidden in Christ, *really so*, may be free from discipline and at the same time stand pure and true.



#### BISHOP'S VISIT TO HAWAII.

Pursuant to a request by the Rev. F. N. Cullen, the Bishop left Honolulu on January 5 in order to dedicate the new Japanese Mission Hall at Paauilo.

At the request of Mr. Cullen, and because of many Hawaiians once connected with the Cathedral living on Hawaii, the Bishop invited the Rev. L. Kroll to accompany him.

Some three months ago the Bishop and the Rev. J. Knox Bodel had arranged to go in Mr. Bodel's car round the island and the good weather prevailing and the absence of important business at this time made this trip possible and desirable.

The passage to Hilo was smooth. We enjoyed long conversations with Mr. C. D. Lufkin and Mr. Kennedy, the manager of the Inter-Island Steam Navigation Company on the way, and learned many things of interest as we always do from men who do things. From grouchers and complainers you learn nothing positive.

On landing at Hilo at 6:30 a. m. Sunday morning we did not expect to find the Rev. Mr. Bodel to be at the wharf, but he had received word from Mr. Cullen, and he was there.

It was arranged that Mr. Kroll should drive us to Papaaloa where we would hold morning service and then go on to Paauilo.

We arrived at the beautiful little Church at Papaaloa a little late but we had a good service, and at its close went to the manager's house for luncheon. Mr. and Mrs. Hutchinson are always ideal hosts and quite understood that we must start at once for Paauilo which we did; Mr. and Mrs. Cullen in their car and Mr. Kroll and myself in Mr. Bodel's.

We reached Paauilo in time to inspect the Mission House and certainly no building which we have in the Territory has been erected for less money except St. Mark's, Kapahulu, which was built by the people—Nathaniel Seno, the Catechist at Paauilo, with his friends, have practically built the Mission, and a well-built, convenient and attractive building it is.

There is the Mission Hall which will hold a hundred people and the altar is in an alcove which is curtained off at present with cotton cloth. Seno himself has made the altar and all the furniture. He is an excellent carpenter as well as a good Catechist. A service of blessing was held at which a number of white persons were present.

The Rev. Paul Tajima was unable to accompany us from Hilo because he was ill, but Seno interpreted very well the simple address which the Bishop gave.

Beside the Mission Hall there is a sitting room, a bedroom and a kitchen, and underneath a bath room.

There is no debt on the building except that the water tank outside costing \$100 is yet unpaid for, and there are many pieces of furniture which are needed.

After the service the Bishop decided to return to Hilo as it looked like rain and he thought it wise to get back. Hilo was reached in due time and while not over-tired the two clerics enjoyed a good night's sleep.

The Bishop took dinner with Mr. and Mrs. Deming, whom he married nearly a year ago, and was glad to see or receive telephone messages from old Priory girls who are doing well in Hilo.

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On Monday, January 7, the Revs. Bodel and Kroll with the Bishop started for Kau and Kona.



### RELIGIOUS EDUCATION.

#### PREPARATION FOR CONFIRMATION. A PLEA FOR THE CATECHISM.

(By Bishop Williams of Michigan, in the Michigan Churchman.)

I was speaking of confirmation as meaning essentially the determining of the child's heart and will towards loyalty to Christ and the strengthening of that loyalty in the fellowship and nature of His Church. If confirmation means the public confession of that loyalty and the blessing and consecrating of it through the laying on of hands, then, of course, every child within the Church's reach is to be regarded as, at all times, a potential candidate for confirmation. He should be taught and trained to look forward to that act and the subsequent taking upon himself of the duties and privileges of citizenship in Christ's Kingdom, as naturally and normally as the child in the public schools looks forward to graduation and the subsequent taking upon himself of the duties and privileges of citizenship in the United States of America.

And all instruction and training, whether in the Christian home or the Church's school of religion, whatever be its immediate subject, should never lose sight for an instant of that object, that aim, the determining of the heart and will towards loyalty to Christ.

Now I turn to the more immediate, specific and, perhaps, technical preparation for that act, in which this loyalty is declared by the candidate and blessed by the Church.

I know that this is in some quarters an unpopular plea. I know that in many parishes the catechism has fallen into "innocuous desuetude" (though I should withhold or change the adjective). I know that according to our most advanced educators of today catechisms and all the catechetical methods of instruction are psychologically and pedagogically all wrong, because they train the memory only and do not develop the reasoning

and thinking and blunting to rational perception and comprehension.

I know that, according to many of our best religious teachers, catechisms and catechetical instruction are considered to be all wrong spiritually and religiously. They are suited only to the "religions of authority" now passed or passing, and not to the modern religion of the spirit, which appeals to reason and experience. To these arguments I shall recur briefly later.

I know all these objections and yet I maintain my plea for the Church's authorized catechism as the fundamental basis for preparation for confirmation.

I do so for several reasons: First, Because of the authority of the Church herself. Look in your Prayer Book at page 266 and there you will find this legend of title—"A Catechism, that is to say, an instruction to be learned by every person before he be brought to be confirmed by the Bishop."

There it is in plain black and white. I am a law-abiding citizen both of the state and of the Kingdom. And I obey the law, not simply out of blind respect for authority but because I have a suspicion that the Church, out of her deep and wide experience in this matter of spiritual training and religious education, has developed a wisdom that may be wiser than that of some of our most modern pedagogues and most scientific educators both in the so-called secular and also religious realms.

Second, Because of the intrinsic excellence of the catechism itself. Think of it, this religious document belongs to the same general epoch or era of religious development to which the Westminster Confession of the Heidelberg or Wittenberg Confessions and Catechisms belong. And yet what an antipodal difference between them both as to formal contents and inspiring spirit. These latter documents are largely metaphysical, that is "theological and doctrinal," in the popular but inaccurate sense. They bother the infant mind with the mysteries of predestination, election, solifidianism, and the like. They attempt to define the Christian religion in terms of dogma that must be and are largely outgrown and cast aside in the growth of experience and the light of modern knowledge.

But this catechism is almost wholly and solidly moral, ethical and spiritual. Even when it deals with the creed, it defines it in such simple, broad, comprehensive terms that any man who is really and essentially Christian in his belief, can accept it and make it his own, whatever be his particular doctrinal interpretation of the specific articles of that creed. "First I have to believe in God, the Father, Who hath made Me and all the world. Secondly, in God, the Son, Who hath redeemed me and all mankind. Thirdly, in God, the Holy Ghost, Who sanctifieth me and all the people of God." There is the Church's own and only authorized creed. And I maintain that any one who accepts that interpretation honestly, is, so far as his faith is concerned, fit to be baptized, confirmed, ordained or consecrated, whatever his religious opinions or views may be otherwise.

Beyond this one simple and comprehensive setting forth of the faith, all the

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est of the catechism is utterly ethical and spiritual. It concerns itself with the Christian covenant, the Christian's duty, the Christian's prayer, and the Christian sacraments, that is, the duties, privileges and helps of the Christian life. It seems to me that when we compare this document with similar documents of the same general age and stage of Christian history and development, it appears little short of inspired. It can never be outworn or outgrown, no matter what changes may take place in the interpretation of individual doctrines, at least so long as Christianity remains Christianity. It will endure as an incomparable instrument of Christian instruction and of moral, ethical and spiritual education.

But third and lastly, I plead for the catechism because I believe, modern education and advanced religious teachers to the contrary notwithstanding, that the drilling and training of the memory by means of forms of words have their place in all true education, religious or secular.

Of course the memory can be trained in such a way as to blunt and dull intellectual apprehension and comprehension and all but atrophy the thinking and reasoning powers. The old methods of the "dame school" are illustrations of that fact, the learning of the multiplication tables or the list of state capitals and their dates in a sing-song recitation, bodies clapping and voices shrieking, while scarcely a pupil grasped what two times two really meant or what or where Lan- ing really was. So the catechism may be taught by rote to the deadening of all spiritual apprehension. But it also may be illuminated and vitalized by the right sort of a teacher until it becomes a revelation and an inspiration to the mind and soul of the child. Why, you can teach anything you choose through the catechism. Witness Stewart Headlam's socialistic interpretation thereof.

But I return to my thesis. If the old methods of pedagogy sacrifice the intellect and the reason to the memory, the modern methods seem to me sometimes utterly to neglect the memory. And the memory is an invaluable part of our mental, yes, and our moral and spiritual equipment.

For instance, the age, roughly speaking, from eight to twelve, is the golden age of memory. The reasoning or thinking powers, so keenly active at an earlier age and also at a later period, are then somewhat in abeyance. The memory is the most active faculty in the child's mind. It is as impressionable as wax and as tentative as steel. The mind is then capable of more drudgery, more of that formal but rather unreasoning and unthinking kind of work that has to be done

some time in every kind of education, particularly the acquisition of knowledge and information. I would seize and make full use of that golden opportunity. I would begin then the study of foreign languages, Latin, Greek, French, German, etc., for the mind can then learn and retain declensions and conjugations and acquire vocabularies as it never can again. I would then store the memory with golden treasures and gems of literature, poems and great prose. They may not be fully grasped or comprehended at the time. But they will abide in the memory to become sources of solace and inspiration and joy when a developing experience and growing mind become able to interpret them.

Even so in religious education I would then have the child commit to memory great passages of the scripture, from the Psalms, the prophets, the great stories of the Old Testament in their simple, graphic and sublime original dictum, the parables of Christ, the sermon on the mount and certain noble utterances of the Epistles. John Ruskin testifies that the very best and most valuable part of his education was the Scriptures he thus learned at this period of life at his mother's knee.

I would seize that opportunity also to write indelibly upon the child's memory that "form of sound words," the Church's catechism. He may but dimly and dully apprehend it now. Much of it may have little vital contact with his present life and experience. But it will be there, fixedly and irremovably there, for his strength and stay, for his guidance and

inspiration when the future years shall interpret it through widening and deepening experience and a developing mind and soul. You may be doing only the dull work of laying wires now, but some day those wires shall flash and thrill with the electric current when life makes the vital contact with realities.—*District of Salina Watchman.*



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## RED CROSS WORK.

Kona.—Mrs. D. D. Wallace writes for the Guild and Auxiliary women of a successful rummage sale recently given for the benefit of the Red Cross Unit at Kealahakua at which was cleared \$236.35. With this sum in hand the women feel they are in good shape financially to continue the good work the coming year. Mrs. Wallace says: "I am thankful that I have had the strength to keep on with the work and that the people have responded willingly to my call for help, rich and poor having helped in every way. We have not forgotten our Church obligations and will do our best, although the cry coming from all quarters is great, the Church must be helped and from it, no doubt, more help will be given to others in need."

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## CHRISTMAS SERVICE AT KONA.

Another Kona friend writes: "We had a beautiful Christmas service, a record congregation of over 80, which included children as well as adults, and the Koreans turned up in great force. The old familiar hymns and chants were sung heartily by the white congregation and one only wished the Koreans knew enough English to join in. Mrs. Wallace as you know reads our beautiful service very impressively and he preached a fine sermon. We were favored with glorious weather and I hope you were in Honolulu."

Christ Church Branch of the Woman's Auxiliary has such a splendid report for the past year, we present it forthwith:

Apportionment .....	\$ 7.67
United Offering .....	7.50
District Altar Fund.....	1.00
District Expense Fund.....	3.24
Convocation Expense Fund.....	3.00
Interest on Korean Debt.....	3.00
Chaplain Winter's Equipment.....	5.00
St. John's School, Kula.....	2.00
Hilo Japanese Home.....	5.00
Honolulu Japanese Home.....	5.00
Epiphany Debt (Honolulu).....	15.00
St. Luke's Korean School.....	5.00
Wuchang Hospital .....	5.00
St. Agnes School, Kyoto.....	5.60

Total Cash.....\$73.01

The Secretary of the Woman's Auxiliary at Pendleton, Oregon, writes a letter of thanks for the Chronicles containing the memorial address in the September number in memory of their beloved Rector Canon Potwine. She also says they are sending a gift of \$40.00 to Sebastopol where Canon Potwine had started a Mission and where the Chapel is to be made a memorial to him. Further, "We have also started a fund to place some memorial in the Church of the Redeemer for the three departed Rectors."

Wuchang Hospital. A news item of especial interest to Bishop and Mrs. Restarick has come from Miss Hope Stewart of Brook Hill, Virginia, who writes: "I am sure it will interest you to know that the Children's Ward in the Wuchang Hospital, China, is a memorial to our mother and will bear her name, 'The Amanda Stewart Ward.' It is the gift of the five Stewart sisters, Mrs. Peterkin (widow of Bishop Peterkin), and the Misses Lucy, Ann, Norma and Hope Stewart."

It was at this beautiful home in Virginia ten years ago that Bishop and Mrs. Restarick with many other missionaries from distant fields were royally entertained during the Richmond Convention in 1907. Dear Mrs. Stewart was then living. To have felt the atmosphere of

this sainted woman's presence was a benediction, the memory of which, time can never efface. Her benevolences extended to Honolulu and far beyond into every Mission Field, and now another link in the chain of friendship has been forged uniting us in a very real way with the Foreign Field in our efforts for Wuchang General Hospital.

To date, the amount reported from ten Branches of the Diocese towards Wuchang Hospital, is \$50.00. To St. Agnes' School, Kyoto, from 13 branches, \$79.66. This is a very creditable showing, considering the few months over which the report extends.

St. Andrew's Parish Branch at its postponed meeting on January 8th had the privilege of hearing Miss May Forbes on the Missionary Work of the Churches of England and America in Japan. It was a most interesting and helpful address, and we believe it has aroused a deeper interest in the Foreign Field.

Because of the excellent showing made by this Auxiliary, the following report is printed:

## St. Andrew's Hawaiian Junior Auxiliary.

Apportionment .....	\$ 10.00
United Offering .....	7.35
District Altar Fund.....	1.00
District Expense Fund.....	5.00
Convocation Expense Fund...	5.00
Interest on Korean debt.....	3.00
Rev. Mr. Cullen's auto.....	5.00
Chaplain Winter's equipment	5.00
St. Luke's Korean School....	5.00
Hilo Japanese Home.....	5.00
St. Agnes School, Kyoto.....	6.05
Wuchang Hospital .....	5.00
Caroline Clark Scholarship—	
Priory .....	56.50
Caroline Clark Scholarship—	
Iolani .....	25.00

Insurance on St. Mark's, Kapaehulu .....	8.00
Kalihi Boys' Home.....	423.13

Total Cash.....\$575.03

## Box Work.

Hilo Japanese Home.....	2.50
Total.....	2.50

Total cash and box work.....\$577.53

## IN MEMORIAM.

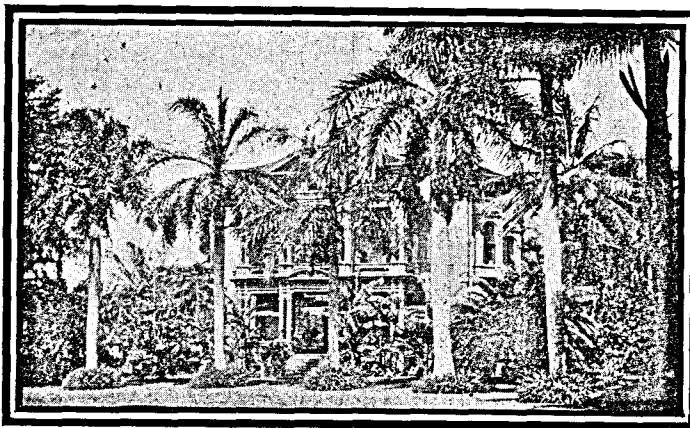
In the sudden death of Mrs. F. J. Lowrey on Wednesday, January 9th, Honolulu as a community is indeed deprived of a great woman, one whose beautiful life and character was an inspiration to men and women alike. Every one she touched felt her uplifting power. Nature had endowed her with rich and wonderful gifts. It is not too much to say that her physical charm and beauty was matched by a strong, clear and beautiful mind, and a large and generous heart. Above all she was endowed with all the Christian virtues and these at all times guided her mind and heart. It was the Christ motive that entered into all that she did or said whether working for God, or home, or native land. This was the secret of her power and that is why she is going to live on in the hearts of all who came within the range of her influence.

The Chronicle gladly adds its small

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tribute of praise to this rare example of noble Christian womanhood. It mourns her loss to this community and extends its sympathy to her bereaved family and friends, but believing she has been called to the knowledge of life in a higher and fuller sense than she was permitted to know here on earth, we leave her to the care of Him who doeth all things well.

#### OBITUARY.

FRANK MARTIN.

The sad news was received here yesterday of the death of Frank Martin in the New Work City Hospital, New York, on Christmas Eve, from pneumonia. Mr. Martin was formerly employed at the Kahuku Wireless Station, this island, resigning after a year's service there, following which Mr. and Mrs. Martin lived at The Donna for some time. They made many warm friends in Honolulu, who will be sorry to hear of Mr. Martin's death. The sincere sympathy of many Church friends goes out to Mrs. Martin in her great bereavement. Her address is 114 East, Eighteenth Street, New York City.

#### ST. ANDREW'S CATHEDRAL.

The services at the Cathedral on Christmas Day were: Holy Communion at 6 a. m. and 7 a. m., and Morning Prayer and Holy Communion at 11 a. m.

The services while not quite so well attended as at other times were very beautiful. The music under the direction of Mr. Bode was very effectively rendered.

The Sunday School Christmas Festival was held on Thursday evening, St. John the Evangelist's Day. The festival this year was rather a new departure from the other Christmas festivals that we have had other years. It was a regular old fashioned party. Like the three previous years we did not have any presents, neither did we have any candy, but our Christmas money is going to the help of children in one of the devastated countries of Europe or Asia. This year has been one of giving and not receiving, and the children have responded splendidly.

At 7 o'clock we had a short service in the Sunday School room after which we had some tableaux and sang Christmas carols and hymns which were thrown on the screen.

After this came the party and games of all kinds were played until quite a late hour when everyone went home supremely happy and those who thought of it at all must have realized the truth of our

Blessed Lord's words, "It is more blessed to give than to receive."

On the Sundays before Christmas it is the custom of the children of St. Andrew's Sunday School to bring toys or money to give to the poor children of other districts. This year Miss D. Smith, nurse in charge of the Punchbowl Dispensary, asked for them for the children among whom she ministers. An appeal was made to the Sunday School with the result that the children brought 200 presents. One cannot help but rejoice at the generosity of these children especially when we realize that they knew that they were to get nothing in the shape of presents or candy themselves. This result so appealed to the mother of three of our school children that she told her husband about it, and he immediately gave candy sufficient for the four hundred children ministered to by Miss Smith, and she, the mother, and her three children provided two hundred more presents, with the result that Miss Smith and her children had a truly happy Christmas.

#### CHRISTMAS FESTIVITIES AT KAPAHULU.

St. Andrew's Hawaiian Sunday School and the boys from the Kalihi Home celebrated their Christmas with the children of St. Mark's Sunday School at Kapahulu.

Through the generosity of a friend we were able to hire the Rapid Transit Bus and spare the children from the town and the Home the long walk to and from the car line and also add considerable pleasure to the outing.

The Christmas Story was presented by the Kapahulu children by tableaux as in former years. The weather was perfect and a number of friends from town came out and enjoyed the festivities with the youngsters.

The little boys from the Kalihi Home went through a drill and sang several songs. They were very well received by all present and were given quite an ovation. These children felt much more at ease than they did last year when they made their first appearance at a large gathering. Santa Claus at that time was too much for them, but this year they needed no coaxing to come forward for their share of good things.

We wish to thank the members of the Missionary Union for their donations of toys, apples and ice cream. Without this help we could not have brought to the Kapahulu children the joy and pleasure of the Christmas season and we want to make known to them in this way our appreciation to all who gave so generously.

L. K.

#### CHRISTMAS AT ST. PETER'S CHURCH, HONOLULU.

A very merry Christmas was experienced by the congregation of St. Peter's Church on Christmas Day. The beautiful result was due to the Advent preparation of the mind and spirit of the people to render God the true worship and offering of thanks.

The Church was tastefully decorated as in years past by the girls of the Altar Guild, all the brass and koa-wood articles were polished afresh for the occasion. A celebration of the Holy Communion was conducted at 7 a. m. at which 59 persons made their communion. A short address was delivered by the priest in charge, as a text, taking the Angel's declaration of the good tidings, "For unto you is born this day in the City of David a Saviour, which is Christ the Lord." The choir was present at this early service, the music added much to the joy of the worshippers. At 11 a. m. the Church was filled with old and young, the happy spirit showed in their faces, this was also a communion service, with a sermon, and a sweet anthem was sung by the choir, 76 received the Holy elements, making a total of 135.

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The offering was \$86.85, which was more than double last year's. As we have seen the grace of God in the increasing of the communicants and offering, we thank God and take courage for the coming year. The Sunday School usually had its Christmas tree exercises Christmas Eve, but this year on account of the community Christmas tree celebration at the capitol ground in which a number of our singers were obliged to take part, we used the preceding Sunday evening for the purpose, all the exercises being of a religious and instructive nature. The program was made up of singing of hymns and carols and recitation of Scripture passages. A scene of the manger with the coming to worship of the shepherds and the magi on the blackboard was drawn by Mr. John Zane which added much brilliancy to the school room. Two hundred and sixty or more people gathered to witness the exercises, and all were made happy by the things which they saw and heard.

Y. T. KONG.

#### CHRISTMAS AT ST. ELIZABETH'S.

At the first celebration of Holy Communion at seven o'clock 21 communions were made. At the eleven o'clock service there were 38 communicants, and the Priest-in-charge reports that this number nearly equalled the number of communicants connected with St. Elizabeth's Church.

The Church was beautifully decorated with greens and potted poinsettias. Just before Christmas Mrs. Potwine had sent a framed photograph of the late Rev. W. E. Potwine, this was placed in the Church over the Font, beneath which was a large bouquet of flowers. It is the intention of the people of St. Elizabeth's

to purchase a handsome marble Font as a memorial of their beloved Priest, the Rev. W. E. Potwine, who founded the Mission, and was in charge of the work from 1904 to 1915.

The Christmas Tree exercises were held on Christmas Day at five o'clock in the afternoon on the lawn at the rear of the Settlement House. The setting was peculiarly fitting. As the twilight deepened into darkness, the tableaux were enacted by the soft glow of Japanese lanterns. The sweet voices of the children, in hymns and carols, breathed the Christmas spirit as no unresponsive indoor stage setting could inspire. An improvised stable with a lithographed view of the little town of Bethlehem, with life sized pictures of the Angel appearing to the shepherds, and the Wise Men's visit to the Infant Saviour, added to the impressiveness, as Mary and Joseph knelt by the manger and received the gifts of the Wise Men and the homage of the Angels and shepherds. Each tableau was described by the recitation of the Scripture story in the Chinese language by one of the day school pupils. Holy Night, unaccompanied, was beautifully sung by the choir girls representing the angels grouped around the cradle. The doors of the schoolroom were then opened, the tree lighted and gayly decorated, was presided over by a generous Santa Claus who distributed gifts, a bag of candy and an apple to each child of the Sunday School and day school. After the "Good Night" song the happy children dispersed and the grown-ups pronounced it the most beautiful and impressive presentation of the Nativity they had ever seen.

E. K. O.

#### CHRISTMAS CELEBRATION AT ST. LUKE'S KOREAN SUNDAY SCHOOL.

The Christmas festivities took place on the evening of Dec. 26. At first it was planned to give it out of doors, but the weather preventing, it was given in the Parish House of St. Elizabeth's. There was a carefully arranged and well carried out program of dialogues, speaking tableaux, and a most interesting play given by the Korean Women, arranged by them from the "Story of the Prodigal Son."

Following this was the presentation of gifts from a well laden Christmas tree, which was, of course, to the little ones the crowning event of the evening.

#### ST. MARY'S MISSION.

Christmas festivities at St. Mary's began on the last day of school when the Kindergarten children had their little Christmas Tree. Every decoration on the tree had been made by the children themselves and very pretty the little ki-awe tree looked when ornamented by

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chains of bright colored papers, imitation candles, gay lanterns, little baskets, etc. After a short program the children went to their homes each bearing a little plant growing in a tin and a tiny paper basket filled with "war time candy" made at school.

On Friday evening the older children gave the usual Christmas Mystery play which they have given every year, except one, for the past nine years. After the play, through the kindness of Bishop Restarick, moving pictures of the Life of Christ were exhibited, to the keen interest of the children and their friends.

The Christmas tree was held on Saturday afternoon. As all the children belong to poor families and have no other pleasure at Christmas time, other than what they receive at St. Mary's, a small gift and bag of candy was given to each of the 236 children attending the Mission. In the evening a party was given to the members of the night school.

#### EPIPHANY, KAIMUKI.

The children of the Sunday School had their Christmas Tree and Party on Christmas night. This year they decided to forego the pleasure of giving and receiving gifts and instead make an offering to some war relief work, and in consequence of this little sacrifice a French orphan received the offering. Carols were sung, games were played and the children had good things to eat which was apparently just as satisfactory as the plan of making Christmas a time at which one receives a great many unnecessary gifts.

On the Sunday after Christmas, Bishop Restarick celebrated a Christmas Eucharist and preached. The Choir and Sunday School formed the procession and the children remained until the singing of the hymn before the sermon.

The children of the Sunday School celebrated the Feast of the Epiphany on the First Sunday after the Epiphany. The procession was formed in the porch. Each child carried a taper. The first taper was lighted from a large one on the Altar signifying Our Lord as the Light of the World. Then, singing "Brightest and Best" and representing the whole world receiving the "Light," the children lighted their tapers in turn and marched into the Church.

The secretary of the Sunday School has just completed a card index of the school which gives all the necessary information about each child. It is intended that this index will be a great help in grading the school properly and seeing that each pupil receives systematic instruction preparatory to confirmation and first communion.

M. J. K.

#### CHRISTMAS AT IOLANI.

The school term ended December 21st, and closing exercises were held in the morning at the Davies' Memorial Hall. Several very interesting papers were read which were of a decidedly original nature. One of the numbers on the program was written expressly for 9 little boys of Iolani to recite, and another was Christmas Angels, both of which were written by Mrs. Restarick.

In the afternoon by way of showing appreciation for a two weeks' vacation ahead a game of indoor ball was played and was well attended.

This year more of the boarders stayed through the vacation than the previous year. Christmas Eve the older boys went out to celebrate and with regret it must be said, forgot to come in at the usual time, much to the apparent distress of the one in charge. However, he managed to maintain his self control until the day after Christmas when all meekly acknowledged the error of their ways, and with the promise that they would ever after be in at "the usual time" past transgressions were forgotten, and may it be said to their credit the promise so far, has been faithfully kept.

Through the friends of St. Andrew's Auxiliary and friends at the school Iolani had a Christmas tree which was held Christmas morning in the dining room. It was the intention to give each of the boys something that he particularly needed and the presents were gotten with that aim in view.

Christmas Dinner was served at 6 o'clock and we had the pleasure of having as guests Mrs. Pascoe, Miss Scott, Miss Rouillot and two day pupils invited by the boys. The dining room decorations were crimson carnations, ferns, and sweet peas, the flowers being gifts of friends. The turkeys were the generous gifts of Wing Hing Co. and the Metropolitan Meat Market and were thoroughly enjoyed by all present. Our boys furnished music and this with the dancing made a very jolly evening. Later the boys went to a moving picture show.

During the remainder of the vacation the boys were allowed almost unrestricted privileges, greatly to their delight. That none of these liberties were abused is evidence that what was done for them was duly appreciated.

T. R. H.

#### CHURCH OF THE GOOD SHEPHERD, WAILUKU.

The Christmas tree exercises were held in the Parish House of the Church of the Good Shepherd on Friday evening. The tree was beautifully decorated and radiant with many candles. A great number of children were present together with their parents and friends, and gifts and sweets were generously distributed.

The services on Christmas morning at the early celebration and at Morning Prayer were well attended despite the fact of a heavy, drenching rain and the church was prettily and tastefully adorned. There was special music and the choir sang most beautifully. Rev. J. Charles Villiers preached a short sermon on "The Meaning of Christmas" with much feeling and expression.

The central thought of the sermon was the present and future blessings for our race traceable to the coming into the world of Jesus Christ.

J. C. V.

#### A PRETTY WEDDING WEDNESDAY EVENING

*Ralph Villiers, of Wailuku, and Miss Clara Savage are United in Marriage.*

The wedding of Mr. Ralph N. Villiers and Miss Clara Myrtle Savage took place

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## READY-TO-WEAR DEPARTMENT

in the Church of the Good Shepherd, Wailuku, at 8 o'clock Wednesday evening, December 26, 1917.

The Church, which was crowded with friends, was beautifully decorated for the occasion, the altar and chancels in white daisies, Easter and calla lilies and the foreground in Christmas effects.

Mrs. Villiers was the organist for the occasion, and the ceremony was preceded by the singing of "Oh! Perfect Love" by the choir.

At the appointed hour, the ushers Messrs. Seabury Short and Robert Spencer, entered, followed by Miss Mamie Schrader, bridesmaid; then Miss Olive Villiers, maid of honor; next, the bride, accompanied by her friend, Miss Jessie Maddison, of Honolulu.

The bride carried a shower bouquet of white sweet peas and the other ladies shower bouquets of pink sweet peas.

Mr. Ralph Villiers was accompanied by Jan Mowat. The ceremony was performed by Rev. Charles Villiers, rector of the Church and father of the groom.

After the wedding a reception was held at the residence of Rev. and Mrs. Villiers, a large number of friends of the happy young people being present.

Before leaving for the Sloggett beach house, the bride threw her bouquet and it is related that it was caught by Miss Olive Villiers.

Mr. and Mrs. Villiers will make their future home in Honolulu.—*Maui News*.

#### LAHAINA.

Lahaina has experienced a Christmas season of some duration this year. Our festivities began Dec. 1st, when our annual Christmas play was given, and ended Jan. 3rd with a party and Christmas tree. Our "box" was belated because the express company on the other side of the Pacific did not know where to find Lahaina, Maui. One box came a little late, and as the "Church of the Heavenly Rest," New York, was most generous in supplying us with more than we asked, we did not have to wait for the box which is still on the way. Our tree—a real fir—was given to us by the Roman Catholic priest, and was exceedingly pretty laden with Ruth Cockroft's ornaments which she has cherished for years. Ruth, with her usual sweetness, gave her afternoon to the work of getting ready, and was a real factor in making things go during the evening.

When we awoke Christmas morning to find that a Kona was well on the wing, we certainly felt keenly disappointed. Before the time of service, however, the wind calmed and the sun beamed, so the Church was well filled with grown people and children who sang the Christmas hymns with zeal.

In this time of conservation, when the Church needs to spend carefully, we have to thank Mrs. Gannon for our Christmas ferns. In times past, we have had to pay for the where-with-all to decorate. This year and last Mrs. Gannon has supplied us with greens, and Mrs. Freeland has sent us a supply of red berries.

Now that the festivities are over we have settled down to our work with a feeling of thankfulness that all has gone so well with us during the past year. The Day School opened Jan. 4th with a number of new children, and we are looking forward toward the time when we may begin our Lenten work.

R. S. C.

#### ST. JOHN'S CHURCH, KULA, MAUI.

The congregation of St. John's Church celebrated the Christmas tree exercises on Christmas Eve. The program was made up of singing and recitation of religious nature. Because most of the Church members live a great distance from the Church, we have always provided a supper for the occasion. Mr. and Mrs. D. Kapohakimohewa gave us enough of the noted Hawaiian red sweet potatoes and we provided a pig for the supper. The exercises took place after the feast, which pleased the people very much. St. Peter's Woman's Auxiliary sent to the children many useful gifts and the friends in Wailuku sent us two boxes of apples. After the exercises 350 packages of candy were distributed. A celebration of the Holy Communion was conducted at 11 a. m. on Christmas Day, most of our communicants taking part. In the midst of our joy we didn't forget the sufferings in Europe, by reason of the great war. We have reduced very much of our expenses this year.

SHIM YIN CHIN.

#### THE CHURCH OF THE HOLY APOSTLES, HILO.

The celebration of the Christmas festival began on Friday, Dec. 21, with a Christmas play given in St. James' Guild Hall. Instead of giving the writer's own impressions about the efforts of the children, it may be of more interest to the readers of the Chronicle to read what "one in the audience" thought about it. The following is taken from the "Hawaii Post-Herald."

"Very pretty indeed and highly enjoyable, not only to the little people, but to the older and more sedate who attended as chaperones, was the Christmas tree and entertainment given by and for the children of the Church of the Holy Apostles last night in St. James' Guild Hall.

The entertainment which preceded the appearance of Santa Claus and distribution of the gifts opened with the beautiful old Christmas hymn, "O Little Town of Bethlehem," sung by a group of small girls and boys, whose fresh young voices put into it just that sweetness which always associates this hymn with the Christmas season, and the wish that peace might rest at last on all the tired old world. The verses were remarkably well sung as solos, one by little Miss Dorothy Livingstone and the other by Jack Bodel, whose voice, astonishing big for such a small boy, rang sweet and true from the first note to the last.

A Christmas recitation by Miss Piilani Cook was exceedingly well done, and brought forth much applause. This little lady has a quiet, deep voice and a grace of delivery that gives promise of much merit later on, and everybody was sorry that her selection for last night was so short.

"Much credit is due Mrs. J. Knox Bodel for the careful preparation the children received for the entertainment. Mrs. Christian Castendyk assisted Mrs. Bodel in the flag drill given by nine little boys."

It was most pleasing to see the Guild Hall filled almost to capacity on the night of the Christmas Play and to see the large number of parents and friends of the children present. It was the most successful Christmas entertainment that the Sunday School has known for many years, if ever. We certainly feel very grateful to Mrs. S. W. Wilcox of Lihue for the Christmas gift she sent, as usual, and which made it possible for us to secure the gifts for the children. Every child in the hall, and there were many, received a Christmas gift. The two ser-

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vices on Christmas Day were an improvement over last year's record. With so many of our people away for the holidays, and others leaving to spend Christmas Day with friends, it was thought the services might not be very well attended. We were happily disappointed, however, and the end of the day found us feeling very grateful indeed for the interest shown in the services.

The ten-thirty service was the Choral Communion Service and it was especially uplifting and inspiring because of the good music. We were fortunate in being able to secure several more voices for the Christmas Day music and the work of the choir was much appreciated. The Post-Herald printed a very satisfactory account of our Christmas services and the following is quoted from the article:

"Impressive in its simple beauty and its suggestion of soul peace was the service yesterday morning at the Church of the Holy Apostles, when the Rev. J. Knox Bodel preached from the text given in the tenth and eleventh verses of the second chapter of St. Luke. Marching into the Church to the age-old and always inspiring Christmas hymn, 'O come, all ye faithful,' the vested choir took its place behind the delicate tracery of bamboo and trailing ferns, which outlines the choir stalls, and through which showed the vivid red of great bunches of poinsettia blooms on either side of the altar. All the hymns, as well as the offertory solo, which was very effectively sung by Mrs. Harry H. Morehead, had been especially selected for the occasion, and all breathed the Christmas spirit of God's great love to man.

"Rev. Bodel, in his sermon, laid emphasis on the words of the text, 'I bring you good tidings of great joy which shall be to all people,' bringing out the fact that the blessings of Christianity are the same the world over, and that wherever civilized man has gone, there has been implanted the truths of Christ's mission, and with them the spirit, the true spirit, of Christmas Day.

J. K. B.

## HILO JAPANESE MISSION.

Christmas evening, Church of the Holy Apostles, Hilo, was filled with the Japanese congregation. The Church was beautifully decorated by Mr. Bodel's congregation. After we had a Christmas service all retired to the Parish House where a Christmas tree was ready for the Sunday School children. Candies and toys were given for all children who came.

Christmas Day, there was celebration of the Holy Communion with a good at-

tendance. After the service Mr. Tajima with Miss Fyock and a Sunday School girl drove to Paauiilo where they found Mr. Seno and his boys busy to finish up the decoration of the new Mission House just completed. Mr. Tajima had the first celebration of the Holy Communion at the new Mission House. In the evening the Mission House was filled with the children, parents and white visitors. The children were presented with many toys and fruits. Their recitations and plays pleased all who attended.

The following day Mr. Tajima had services at Honokaa where he started the mission year ago last summer. There was celebration of the Holy Communion with six person to receive. In the evening, there was a Christmas tree for the children. A small mission house rented by the people was decorated by themselves and candies and toys for the children were ready. Since last June Mr. Seno went to Honokaa every Sunday to teach the children. This was their first Christmas festival, but they recited verses of Scriptures and made speeches very well indeed.

PAUL TAJIMA.

## CHRISTMAS SERVICES AT PAAUILO AND PAPAALOA.

Christmas services were held this year on Sunday, the 23rd of December, in view of the fact that our people of Paauiilo and Papaalooa expected to be away from home on Christmas day.

At Paauiilo, our service opened at 10:30 a. m. At this service the infant daughter of Mr. and Mrs. Blomfield of Honokaa was baptized. There were 31 present.

At Papaalooa, service opened at 7 p. m., nine being present.

The ladies decorated the Church with a few "Christmas" touches here and there—quite in harmony with the tempered tone of joy—so very pronounced this year.

The war and all that it means has eaten its way into the very core of our communities, and on every hand, whether at our social gatherings, or at our gay and frolicsome dance parties, there is a strong undertone of constraint.

The word "Christmas" has been less used this year than ever before, while the words "Red Cross" are heard wherever two or three meet together, so that our Christmas spirit has found a new channel and is flowing in rich streams through the noble, unselfish, Christlike work of the Red Cross. May God hasten the day when the old-time message which ravished the ears of the shepherds watching their flocks upon the Judean Hills—shall ring around this rolling globe—"Peace on earth—good will to men."

F. N. CULLEN.

## CHRISTMAS AT CHRIST CHURCH, KEALAKEKUA, HAWAII.

It is always a pleasure to the Priest-in-charge of a Mission to report a well attended service, but when he can report the record service after nearly thirteen year's work, he has cause to rejoice. This Christmas there were 87 souls present, many nationalities being represented. The Church had been very beautifully decorated for the festival, the orthodox red and green forming a beautiful setting for the white of the altar with vases of lilies. Mrs. R. V. Woods had charge of the decorations. Mrs. Robert Wallace presided at the organ and the singing was, as it always is with us, entirely congregational, and most heartily joined in by most of those present with earnestness and vigor. The sermon was on the subject of "Christ, the Light of the World," a theme which must appeal to all as being of more than usual significance in the present sad conditions of conflict. There were 26 communicants present, so that most of those who are on our communicant list received the Holy Communion, those absent being largely made up of the communicants

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who live 20 to 30 miles away, and this year were not able to be with us, but who early in the new year will have an opportunity to make their Christmas Communion.

In the evening of Christmas day the Koreans, many of whom were present at the morning service, had a brief religious service at their camp, which my wife and myself attended, showing their appreciation of the Christmas festival.

#### STILLMAN MAGUIRE.

For the first time in its history, the Chapel of St. John the Baptist, Kaloko, North Kona, Hawaii, was the scene of a wedding on Thursday, December 27th, the Feast of St. John the Evangelist, when Miss Aileen R. Maguire, granddaughter of Mr. and Mrs. John A. Maguire, of Huehue, became the wife of Mr. Arthur J. Stillman of Kohala. The little Chapel was beautifully decorated for the occasion, by some of the many friends of the happy couple. The ceremony was performed by the Rev. D. Douglas-Wallace, the Priest-in-charge.

The bride-to-be entered the Chapel on the arm of her grandfather, who is one of the Mission's committee, and was given away by him. Miss Florence Jarrett acted as bridesmaid and Mr. S. P. Woods as best man.

St. John was filled to overflowing and immediately after the ceremony the invited guests proceeded in automobiles to Huehue, where a delicious repast was provided, and after the usual congratulations to the bridegroom and good wishes to the bride, the happy couple started for the home of Mr. and Mrs. Julian Mon-sarrat to spend their honeymoon.

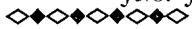
D. D. W.

#### ST. AUGUSTINE'S MISSION, KOHALA, HAWAII.

The Feast of the Nativity was celebrated quietly here in Kohala consisting of the prescribed services of Matins and Holy Eucharist, both at St. Augustine's and St. Paul's. The occasion was marked by good congregations, hearty singing and reverent behavior by young and old of the many races represented.

The children of the several Sunday Schools were remembered by their friends as usual.

JNO. J. COWAN.



Waimea, Kauai, H. T., Jan. 4, 1918.

My Dear Bishop.—The season's greeting to you and yours for the coming year.

Christmas to us was a rather rainy time, but nonetheless busy. We were invited to the Hawaiian Church Christmas eve and helped a little in the services;

had our own Christmas service at Waimea Christmas day at 11 a. m. with a beautifully decorated Church and a congregation of sixty-eight (68), as this was the first Christmas service on Christmas day held for years, if not the first ever held in this Church, we feel we did well even though rainy. Our Waimea Sunday School held its children's service and Christmas tree on Holy Innocent's day, Friday. The Kekaha Sunday School visited us and so added to our pleasure and numbers, forty-nine being present. The tree, given by Mrs. Valdemar Knudsen, was a Norfolk Pine, beautiful, immense, and a glimpse of fairyland, with its lights and manger and shepherds and angels. The program and tree with costumes of children were due to the kind efforts of Miss Maud L'Orange, one of the teachers of the Waimea Sunday School.

Kekaha Sunday School, under the able management of Mrs. Schultze and Mrs. Donald, kept its wonderful tree, program and party until Monday afternoon, the last day of the year.

While the fathers and mothers enjoyed Volley Ball outside, a happy crowd of children enjoyed the festivities in the spacious home of Mrs. Schultze, at Kekaha. The happy faces of parents and children alike testified to its success. Mrs. Schultze and Mrs. Donald are doing a good work and are faithful in it.

Holy Communion was held at Kekaha Wednesday of Christmas week at 10 a. m. As it was raining hard most of the morning a small number was present. Next week will end our Christmas work with services around the remainder of the Island and though it runs into the Epiphany List, it will have the Christmas spirit.

Sincerely,

MARCOS E. CARVER.

A Hawaiian wedding, an American babe baptized and a Chinese funeral during the Christmas tide shows the wide scope of our work.

M. E. C.

#### ST. PETER'S SCHOOL.

Thirty young men are enrolled in St. Peter's School, and the work is being quietly carried out by Mrs. Pascoe, assisted by Miss Bertha Scott, who is here from California awaiting the opportunity to enter Stanford.



#### OUR ABSENT SOLDIER FRIENDS.

Sgt. Harry Edmund Playford, Mr. Maloyan and Mr. P. G. Brown, who for the past year have been faithful in their attendance at the Cathedral services, have gone with a portion of the Engineer Corps from Fort Shafter to Camp Fremont at Palo Alto, to be the nucleus of a new regiment of Engineers to specialize on gas and flame work. Mr. Playford has long been a churchman. Mr. Maloyan was confirmed with a recent class at St. Clement's. All these young men will be very much missed by their good friends here.



#### THE DEPARTMENT HOSPITAL.

Thanksgiving, Christmas and New Year days are apt to be rather lonely and depressing to boys away from home, particularly if they are in the hospital.

Bearing this in mind, Mrs. Pascoe made it a point to visit the Department Hospital at Fort Shafter on each of these days.

Flowers were provided by the Daughters of the American Revolution and other friends, and were most thoroughly appreciated by the patients.

The personal greeting and friendly word however means much more than the flowers.

Because of one serious case three visits were made in the week following New Year's, and the satisfaction of seeing the suffering lessened each day, so that the lad was able to be sent to the Coast on the transport was very great.

Mrs. Pascoe will be very glad of flowers, or an order on a florist, or puzzles

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which can be easily handled on the bed in a wheeled chair, so that these visits can be continued.

The commanding officer of the hospital has kindly given orders that Mrs. Pascoe shall always be permitted to see the men.

◆◆◆◆◆  
CATHEDRAL REGISTER.

**Baptisms.**

- Dec. 4—Donald Howard Bowen,  
by Canon Ault.  
" 4—Francis Henry Smith,  
by the Rev. L. Kroll.  
" 8—Hans Otto Frank Landgraff,  
by Canon Ault.  
" 9—John Adrian McPherson,  
by Bishop Restarick.  
" 9—Francis Kealii Lum,  
by the Rev. L. Kroll.  
" 9—Harold Marshall Kueffer,  
by the Rev. L. Kroll.  
" 10—George Herbert Batten,  
by Canon Ault.  
" 16—John Kaleinohea Lopes,  
by the Rev. L. Kroll.  
" 17—Robert Avera Riddell,  
by Canon Ault.  
" 21—Emma Kapolei Ferrera,  
by the Rev. L. Kroll.  
" 24—Ethel Poaepuniokalani Taylor,  
by the Rev. L. Kroll.  
" 25—John Kahai Kalu,  
by the Rev. L. Kroll.  
" 28—Pauline Jemima Iwalani Holt,  
by the Rev. L. Kroll.  
" 28—Julia Fayerweather Afong,  
by Canon Ault.

**Marriages.**

- Dec. 1—Andrew Farrell,  
Jessie May Russell,  
by Canon Ault.  
" 13—Edward Fuller Witsell,  
Daphne Dow,  
by Canon Ault.  
" 15—William Sheldon Rice,  
Lama Elizabeth Guerrero,  
by the Rev. L. Kroll.  
" 18—Reginald Mark Clutterbuck,  
Lily Marion Emilie Tompkins,  
by Canon Ault.  
" 21—Charles Mallon O'Connor, Jr.,  
Marie Leontine Ballentyne,  
by Canon Ault.  
" 22—Benwick Valentine Rose,  
Grace Albertina K. K. Piianaia,  
by the Rev. L. Kroll.  
" 24—William Maurice K. De La Nux,  
Mary Helen Kaleionapalikauakea  
Lindsey, by Bishop Restarick.  
" 26—Nelson Hammond Duval,  
Jessie Elizabeth Benedict,  
by Canon Ault.

**Burials.**

- Dec. 5—Carl Meyer, aged 24,  
by Canon Ault.  
" 10—William E. Prestige, aged 54,  
by the Rev. L. Kroll.  
" 24—Georgiana E. Harvey, aged 84,  
by Canon Ault.  
" 31—William Pitt Fessenden,  
by Canon Ault.

General Offerings .....	\$ 482.50
Hawaiian Congregation .....	150.70
Communion Alms .....	109.67
Specials .....	297.00

Total.....\$1,039.87

Number of Communion made during  
December .....597

**MISSIONARY NOTES.**

The Lenten Offering Number of The Spirit of Missions should be ordered not later than January 15th. Last year the children of the Church sold more than 100,000 copies, and this year it is confidently hoped they will do even better.

The conditions under which the copies are ordered are these: They are sent on the understanding that they will be sold for ten cents each, one-half of which will be placed in the Lenten Offering and the other half sent to the office of The Spirit of Missions to help pay for the publication. The bills are payable not later than May 1st. Any responsible person may place an order for any number of copies. The 1918 issue is well illustrated and will contain interesting stories from many parts of the world. Additional particulars will gladly be furnished by The Spirit of Missions, 281 Fourth Avenue, New York.

Writing from China, one of our missionaries has this to say: "It is not so hard to get hold of Chinese girls who want to be nurses. The difficulty is to get American women who are willing to come out to China to train them. One of our Saint Luke's nurses has to leave on account of her health; others will soon have to go home on a much needed furlough. And we must have new ones to take their places. Who will come out to help us?"

January first, 1918, marks the fiftieth anniversary of the beginning of Saint Augustine's School, Raleigh, North Carolina. The Reverend J. Brinton Smith, D.D., (who had been secretary of the Freedman's Bureau of the Board of Missions), in coöperation with Bishop Atkinson of North Carolina, inaugurated the work in 1868.

In 1865, 97 per cent of the negro race were illiterate. In fifty years, the illiteracy has been reduced to 30 per cent, a marvelous growth, perhaps unexampled in the history of the education of the world.

The work of the Church among the colored people of the South waits on the growing spirit of coöperation among the people of the whole country. The people of the South are gradually awakening to their great responsibility. Mission studies of this problem are being made by young men in the Southern colleges, studies in social service and in missionary extension are showing the people of the fourth province the tremendous problems that lie at their door. When they awake to the necessity of action their work will be supported by the Church people of the whole country and the bishops of the South, the leaders of the work will have

the whole Church back of them. A Record of Fifty Years, an interesting pamphlet showing the work of the school's graduates has recently been published and will be sent by the school to anyone interested.

Writing of Queen Liliuokalani of Hawaii, whose recent death was noted in the general press, Bishop Restarick gives these interesting facts: She was confirmed in Saint Andrew's Cathedral on May 13, 1896. She became the president of the Hawaiian Guild which was organized in 1902 and when she could no longer take an active part she became the honorary president and remained so until her death. She told the bishop that she often came to Church when she was not very well, for the sake of example. She was interested in the work of raising an endowment for the Hawaiian pastorate and was always a regular contributor towards the support of the Church, giving also generously to special objects.

In answer to a rather general appeal, The Spirit of Missions will begin in the January issue a continuation of the series of articles on "How Our Church Came to Our Country." Already twenty-four articles have been published. The January issue will contain the article on How Our Church Came to Delaware, written by Bishop Kinsman. As in the past, a

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series of questions will be included, suitable for the use of the Church schools where these lessons are used.

The Spirit of Missions for January contains the following editorial note: "It is seldom that one of the secretaries of the Board of Missions pays an extended visit to the mission field. When he does, the matter is one of importance and interest to the whole Church. Dr. Wood's journey through Alaska last summer with Archdeacon Stuck was followed with keen interest by many who have been eagerly waiting for the archdeacon's account of it. As the distance is great and mail is necessarily slow, it is only now that we have the privilege of publishing the long-looked-for account, written by the Archdeacon of the Yukon. Of necessity much detail has had to be omitted and only the general and outstanding facts and places noticed. An almost constantly cloudy and wet summer precluded the possibility of taking many pictures. Enough were secured, however, to give some idea of the varied topography on the long journey down the Yukon, and what is lacking in the form of usual illustrations is fully made up by the archdeacon's account. One outstanding fact is emphasized in every point—the bigness of the task which the Church has asked of the Bishop of Alaska."

One of our missionaries in Utah has been working for three weeks as a laborer in one of the large copper plants to get to know the men and their point of view—and incidentally to earn three dollars a day for Armenian and Syrian relief. He says: "It has been a wonderful experience and one a missionary should go through at an industrial center before trying to preach to the men."

According to the incomplete records available through the mailing list of The Spirit of Missions, at least 217 of our clergy have entered the Federal service as chaplains, Y. M. C. A. workers, members of hospital and ambulance corps, and as students officers' training camps. In the last three weeks thirty-one changes have come in from clergy who have temporarily left their posts to enter the Federal service in some capacity.

Just as the last fiscal year was closing and the final records were being made, a gentleman walked into the treasurer's office and asked for a short extension of time for his particular diocese which was still far short of meeting its apportionment for general missions. The extension was granted. A few days later he returned with twenty thousand dollars in various bonds as security and asked that

his diocese be credited with having come that much nearer meeting its apportionment.

Then he started out to collect his twenty thousand dollars. He believed in missions seriously enough to give both time and effort to the work of helping others to recognize their responsibility. If unable to make others see their opportunity, he was willing to forfeit that portion of the securities equivalent to that part of twenty thousand dollars he was unable to collect.

#### PERSONALS.

It was a delightful surprise to receive a call from Archdeacon Webber on Wednesday, January 9th. He came unannounced from the Orient and India where he has spent over a year in search of rest and health. During his short stop-over he willingly consented to preach three times on Sunday, 13th, for the Hawaiian Congregation at the Cathedral at 9:15 and for the English speaking congregation at 11 a. m. In the evening he preached through a Chinese interpreter at St. Peter's, each time being greeted by a large congregation. Those who had the privilege of hearing this gifted speaker twelve years ago declare he has lost none of his old time vigor. On his return from the volcano he will preach on Sunday, the 20th, at the 11 o'clock service at St. Clement's and in the evening again at the Cathedral. He expects to depart for the Mainland on the Siberia, January 24th. Archdeacon Webber expressed himself surprised and delighted at the growth and progress of the American Church Mission since his visit here.

The Rev. and Mrs. J. A. Welbourn and baby daughter returning after a furlough in the United States, were guests at the Bishop's House the day their ship was in port. Mr. Welbourn is in charge of St. Timothy's Mission (90 communicants) in a delighted part of Tokyo.

The return to Hawaii for an indefinite stay of so strong and helpful a layman as Col. R. R. Raymond is hailed with joy by the Churchmen of Honolulu. He was granted a leave of absence for a few weeks on account of ill health, a change of climate being necessary, and by a happy coincidence on arrival, he received orders to remain here as head of the 3rd Regiment of United States Engineers, Schofield Barracks, but with offices at Department Headquarters, Honolulu. St. Andrew's Parish is to be congratulated.

The annual meeting of the St. Andrew's Parish will take place on Friday

evening, January 18, at 8 o'clock. Reports of committees and organizations will be read, and it is hoped there will be many members present to hear them.

#### THE EPIPHANY.

"The Epiphany" is a festival of the Church which always falls on the 6th day of January, 12 days after Christmas. For that reason it is sometimes spoken of as "Twelfth Day." It completes the Christmas cycle, and commemorates the visit of the wise men from the East to the infant Jesus at Bethlehem, to whom they brought gifts of "gold, frankincense, and myrrh" and with these, their personal homage, adoration, and worship. The Epiphany this year falling on Sunday last, Rev. J. Charles Villiers made it the subject of his sermon at the Church of the Good Shepherd. "Worship" was his point of emphasis. He said, in part:

Though a majority of men and women in every community are casting about and trying to find in one way and another, a substitute for worship, they do not, in reality, find one. There is no substitute, for worship. The community which ceases to have reverence for God, and is controlled, if not wholly, yet, in the main, by those things which perish in the using the things temporal, and moral, and which regards "Public Worship" as of secondary, or, indeed, of less than secondary importance, is a long way on the road to loss of spiritual vision.

Worship is so interwoven, so identified with the religious life, and with the very essence of religion, as to be inseparable therefrom. Where worship is neglected, religion is not developed, and where religion is not developed, immorality ensues. Therefore to treat public worship as if it were of no moment to, either, the individual or the community, is to prove that one's spiritual vision is dull, and dim.

But evidence abounds in this community, as in every other, that perhaps the

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majority of men and women are indifferent to worship. A Saturday night dance, or movie picture show, or social feature is of more importance to them than is the worship of God on Sunday. Their attitude to the church is not, perhaps, one of hostility, and contempt, but it is one of indifference. Their abstention from church service is, often, made a matter of boast by them. They are too busy with affairs to go to church.

And this boastfulness of indifference to church services is often expressed in a way to suggest that they believe that such indifference has the approval of Jesus Christ. Where this spirit exists it indicates a peculiar form of moral, if not mental, density, in relation to the teaching of Jesus Christ, and also to his example. He was sinless, yet, we are told, He worshipped, sabbath by sabbath, in the synagogue, with the people of Nazareth, He joined in the Temple services, and reminded those who, under the plea of necessity, had come to think of religion in terms of material gain, and not in terms of spiritual life, that the Temple was His Father's house, the place of common, and united prayer. Both by His teaching and by His example Jesus put first things first. He taught

that the worship of God, and the service of man are the complement of each other.

While charity may precede worship yet by worship we are inspired to charity, and our deeds of charity are leavened by Christian grace. The end of worship is to gain knowledge of and enter into fellowship with God, in Christ, and out of such knowledge and fellowship learn the better to love and serve our fellowmen.

A non-Christian civilization, materialistic, self-seeking, in its aim, can never furnish adequate motive to human life, to make that life all it should be; all it ought to be. Even philanthropy itself will prove to be no adequate substitute for spiritual religion.

Christian America, and that section of it known as the Territory of Hawaii, has reason to beware lest it forget the solemn words of Jesus Christ: Thou shalt worship the Lord thy God, and Him, only, shalt thou serve.

J. C. V.

#### WELL INFORMED CHURCHMEN.

No Churchman could spend 65 cents in a better way than in getting the "Living Church Annual" for 1918. To a clergyman it is indispensable. To an

official of the Diocese or the Woman's Auxiliary it is of such help that we do not see how any Church officer can get along without it. It may be obtained for 65 cents and 15 cents postage by sending to The Young Churchman Company, Milwaukee, Wisconsin, or it may be ordered of the Hawaiian News Company. Mr. W. H. Soper of this company has stated that he would take care of all orders promptly.

The Living Church Annual is a Cyclopedia relating to the year's history of the Church. It contains information relating to all Dioceses and the names and addresses of all Diocesan officers. It has the names of all the officers of the Woman's Auxiliary in all Dioceses. It has information relating to the work of different Sisterhoods and other religious organizations, clerical and laity. You should send your order soon that you may get it early as it is the Churchman's book of reference. It contains a list of Parishes and the communicants in each one, besides the statistics of every Diocese and Missionary District in the United States and abroad, as well as the list of all Anglican Bishops throughout the world.

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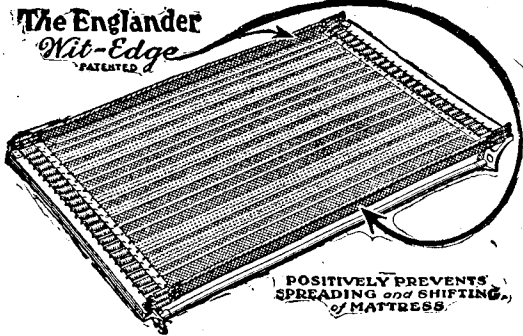
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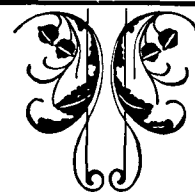
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