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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. XI.

HONOLULU, T. H., JUNE, 1918.

No. 1



Church
Attendance
Number

We took sweet counsel together, and walked unto the House of God in company.

Psa. 55:14

Not forsaking the assembling of ourselves together as the manner of some is:

Heb. 10:25



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XI.

HONOLULU, T. H., JUNE, 1918

No. 1

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

JUNE, : : : 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

June 2—1st Sunday after Trinity. (Green.)
" 9—2nd Sunday after Trinity. (Green.)
" 11—S. Barnabas, Apostle. (Red.)
" 16—3rd Sunday after Trinity. (Green.)
" 23—4th Sunday after Trinity. (Green.)
" 24—Nativity of S. John Baptist.
(White.)
" 29—S. Peter. (Red.)
" 30—5th Sunday after Trinity. (Green.)
July 7—6th Sunday after Trinity. (Green.)
" 14—7th Sunday after Trinity. (Green.)
◆◆◆◆◆◆◆◆

I will therefore that men pray everywhere lifting up holy hands.—I Timothy 2-8.

O Merciful God, Who declareth that while the earth remaineth, heat and cold, summer and winter, day and night, shall not cease; grant, we beseech Thee, that Thy people may not cease to worship Thee in Thy holy temple at all seasons, steadfastly and faithfully, so that they may be continually growing in grace and in the knowledge of Thee, all the days of their lives, through our Lord and Saviour, Jesus Christ. Amen.

KEEP THE HOME FIRES BURNING.

To St. Andrew's Cross we are indebted for telling us of a very practical way to keep the home fires burning, and this at the beginning of summer! They propose a Church Attendance Campaign! "Surely somebody must be dreaming! We are just beginning to 'let up' and 'rest'! Why disturb with the spectre of unwonted work as the hot months approach? The very thought of it is distasteful to us. Of course it is. It is distasteful to us because we have not

yet even begun to know what it means "to carry on" in the Church during these war months. But let us ask a very straight and searching question: Are our men in France, as they at this writing take their places in General Foch's army, making ready for a summer of ease and so-called "let up"? Are the boys in the camps and naval stations in this country, at the aviation grounds, on our war vessels—are these preparing for a summer of ease and quietude?

Somehow we *know* that when our men are fighting in the battlefields of France, or are preparing to do so, we should do our part at home in keeping the home fires burning. We believe this in our very hearts. We not only admit it, we affirm it and we proudly proclaim it. Then *when* shall we begin? *Where* shall we begin? How shall we begin? Our answer is, *Now! At Home!* By actually *bringing men to Church.*

Our hearts are right. Our consciences tell us we should do these things. We *mean* some day to do them. Our best impulses tell us we *can* do them if we will. Then let us do it *now*. At no future time will it be as easy of accomplishment.

PUBLICITY.

The Church services are truly beautiful, inspiring and uplifting, and any intelligent man, even though he be not religious, can find intellectual and manly pleasure at St. Andrew's Cathedral on Sunday morning or evening.

The Church teaches respect for law and order, and is the great bulwark of the American family and of our national ideals. Then why the empty, family pew?

IS YOUR RELIGION REAL?

Real Religion is not in a man unless it is going out from him. Robert Speer says: "A man must do one of two things with his religion. He must either give it up or give it away." It is the giving away or outgoing Church that is the ingathering one. Congregations talk about a preacher that will draw, but what is really needed is a congregation that will draw, a congregation whose members will go out and bring others in. Any congregation whose members decide to do this would at once more than double

the number of people baptized. They would quadruple the number confirmed each year, and the attendance at Holy Communion would wonderfully increase.

Rev. 3:15-16:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

"Modern Churches take their Christianity too easily. They are languid, lukewarm and lazy. They are satisfied with admitting a certain number into the Kingdom of Heaven each year when they could easily admit twice as many. They are satisfied with presenting one hundred for Confirmation when, if they tried hard, they might enlist in the everlasting fight three or four hundred. They are satisfied with an average good attendance at their services when their Churches should be thronged. They have a couple of hundred seeking strength and power from God in the Holy Communion, when there should be five or six hundred and a corresponding multiplied Christian influence through their community and their city. St. John rated the Laodiceans as *lukewarm*. I wonder how he would rate us?"

—St. Andrew's Cross.

THE MORALE OF OUR OWN VOLUNTEER HOME ARMY.

Mrs. Ione V. H. Cowles, President of the General Federation of Women's Clubs and of the Woman's National Council of Defense, and for many years the Diocesan President of the Los Angeles Branch of the Woman's Auxiliary, makes a valuable contribution to the subject of this article in the Woman's Edition of the *Pacific Churchman*. In this she points out to womankind the endless opportunities for constructive work at home as part of the Great Volunteer Home Army—her tasks being quite as important as those of the woman who in answer to the call for service from the Government goes to a foreign land to perform the perilous tasks assigned her there.

As never before women are sacrificing their wealth, their time, their talents, besides giving up their sons and husbands, as if to prove themselves worthy of their new rights and privileges. Today Christian women are rejoicing in the vi-

sion they have always had of doing great things for God and suffering humanity—a vision now changed to reality. Even frivolous, thoughtless women, whose every energy before the war was spent in rounds of gaiety and superfluous pleasures, now sit at their task in Red Cross activities, in ceaseless efforts for Liberty Loans and Thrift Stamps, in Patriotic Leagues, in entertainments for enlisted men—anything and everything that counts in winning the war. But so engrossed are we, how many are looking beyond the material to the spiritual side? Even on Sundays, good Christian women are knitting by the clock, not even allowing the Soul on a Sunday a chance to worship its Maker, and if they do go to "Divine Worship" we see them taking their knitting along! Do they forget God's words unto Moses: "I, the Lord thy God, am a jealous God"? "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth."

Before the war we could find so little time for spiritual things because we were so engrossed with the things of the world—the material side of life. Again in war times it is the material danger that threatens us.

In doing our duty to our neighbor, knitting socks and making hospital garments and surgical dressings do we think we are also doing our whole duty towards God? Are we not rather confounding our Lord's two great precepts—and putting last things first? When our Lord Jesus Christ said: "This is the first and great commandment, Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind," the Church interpreted it in such simple terms that every child could understand it, thus: "My duty towards God is to believe in Him, to fear Him, and to love Him with all my heart, with all my soul and with all my strength; *To worship Him, to give Him thanks; To put my whole trust in Him; To call upon Him; To honor His Holy Name and His Word; And to serve Him truly all the days of my life.*"

Jesus said: "And the second is *like unto it*"; that is, alike in greatness and importance. "Thou shalt love thy neighbor as thyself. On these *two* commandments hang all the Law and the Prophets." Not on just the *second*, but on these "*two*" are summed up all the Law and the Prophets.

A NATIONAL CHANGE OF HEART.

There is no wish to belittle the fact that out of this great upheaval there has come to the human soul higher aspirations towards loftier ideals, for the proof of which one need only scan the litera-

ture of the day. Suffering brings us to our knees and we learn to pray. The soldiers in the trenches, many of them, we are told, for the first time in their lives are learning the efficacy of prayer. "It is the moral earnestness of the officers and men of the Allied Armies that is our fighting power," one great General of the Allies has said.

CHURCH ATTENDANCE

is one test of the moral earnestness of the Great Volunteer Home Army. Just as we have discovered how much richer and happier our lives have become since we first tasted the joy of material service in this great cause, so, in greater measure, shall we know the spiritual joy and inward peace by consecrating our hearts and souls and minds to the Worship of Almighty God upon our knees in public and in private by meeting Him in His own Appointed Way, in His own Appointed Place and on His own Appointed Day that He set apart as Holy and by bringing others to share this blessing with us. Nothing can promote the morale of the Home Army like united Prayer and Praise.—Contributed.



TABLET OF TEN COMMANDMENTS PRESENTED TO COURT HOUSE.

"Napoleon said in substance, 'Morale' is three times as important as munitions in war. And what is 'Morale'? As the name implies, it is an outgrowth of 'Moral Law' as the Decalogue is called. It is the faith and hope and courage of an army and a people that believe this world is not flying unguided in space, but is God's world, controlled by a wise and loving Providence who overrules the plots of bad men for the good of the race. Never so much as in this war, in which one side has torn laws in pieces as scraps of paper, do we need to keep Law as the alternate of War before the people."

The above is an extract from a brief address by Dr. Wilbur F. Crafts, Superintendent of the International Reform Bureau, on the presentation of a bronze tablet, fifty by forty inches, of the Ten Commandments to the Allegheny County Court House at Pittsburg on Monday, April 8, at 12:30 noon. The tablet was formally presented in Court Room No. 11 with appropriate addresses. It was the gift of Pittsburg members of the International Reform Bureau and other citizens, Hebrew, Catholic and Protestant. The presentation speech of Mr. A. Leo. Weil, a much respected Hebrew attorney and civic leader, is so fine we reproduce it here. "These Command-

ments are engraved upon enduring bronze upon the entrance to this Hall of Justice that they may proclaim the basic principles upon which all law is founded, and by which all law should be interpreted and enforced. If the feet of Justice were always firmly planted on these Commandments, then would her figure rise majestic until her head reached far above the clouds into the heavenly heights and the scales and the sword would drop from her hands and the bandage from her eyes, for she would have need of none of these. What more fitting place for these Commandments, except upon the heart, than the entrance to this hall where the people will come to transact their community business and to lay before judges their demands for justice and for the enforcement of their rights. These Commandments cover the inherent rights of men, personal, property and social. All other rights are corollary. They also cover duty to God. They epitomize religious, social and civil obligations. They are all-sufficient as a rule of action for man as law has been defined. Shall a *man* keep the Commandments and a *nation* defy them? Shall each, *ALONE*, be bound, but *all* *TOGETHER* be free to violate, to refuse to observe? Hundreds of thousands—millions soon—will have given their best-beloved, and be willing to give themselves, if need be, to safeguard these *TEN COMMANDMENTS*, to continue them as a rule of conduct for men."

Presiding Judge John D. Shafer, in receiving the tablet, said, in part:

"I deem myself authorized to accept this tablet, not only for the officers of the County, but for all its inhabitants of every race, kindred, and tongue. Placed in this Temple of Justice it is a word in season, because it is germane to the purpose of this house and is of universal application. When the words of the Commandments, half-forgotten or unknown, are read by the passer-by engraved in brass on the walls of the chief building of the county, they come to him from a worthy source, in dignified surroundings. While thousands will without doubt pass by and give no heed, yet there will be some whose attention will be arrested and whose minds will be called back to the lessons of early youth, on some of whom an unconscious impression will be made which they will carry away without knowing it and which may affect their later actions. In addition to this, and I believe more than this, it is right that the community should emphasize at this time its belief in the eternal principles of truth and justice which are so trampled on in this world at this hour. It is right that we should publicly proclaim that the ancient principles of law

and right which have been so long acknowledged among men are still in force, that we stand upon these ancient ways, that we have not arrived at that degree of 'kultur' that we have learned to despise all the rules of right and justice as being outworn and useless in a new scientific age, as the rulers of our enemies in this war appear to do. We are engaged in a war for the maintenance of those ancient principles. It is right that we should proclaim them in their ancient form, that we should set them up publicly, written in letters of brass."

Mr. H. D. W. English read letters of endorsement from Bishop Cortlandt Whitehead, Episcopalian, and Bishop Franklin Hamilton, Methodist, and the meeting closed with repetition of the Universal Prayer, "Our Father who art in heaven," customarily used when people of many faiths meet together.

It was announced that wall charts of the Commandments, in the same form as the bronze tablet, but on strong paper, will be presented by the International Reform Bureau (Washington, D. C.) to courts and camps and mills. They can be obtained at ten cents each.



CHURCHMEN SERVING IN ARMY OR NAVY.

O Loving Father, Who didst give Thy dear Son to save a world; Hear us, who have given our dear ones to the call of a world's great need. Grant to them high courage and loyal faith; May the angel of Thy presence save them from all evil, and in every trial may they feel the support of Thine everlasting arms. Let nothing, either in life or death, separate us from Thee, and from those whom we love in Christ Jesus, Thy Son our Lord.

"In a Church the other day a congregation knelt reverently while the Rector, before the Altar, after saying the prayer for the soldiers and sailors, and especially for those who had gone from that parish, read slowly and reverently the list of nearly one hundred men."

HONOR ROLL.

New Names.

Ackerman, Charles E.
Betts, Arthur C.
Brink, Clyde R.
Blanchard, Edward B.
Bodel, John Knox (Rev.)
Stanley Clark
Davison, Peter
Field, H. Gooding
Hughes, George
Judd, Lawrence McCully
McGrew, Reynold B.
Morgan, James Placidus
Mossman, Henry Ashford
Norrie, Gordon
Paris, W. W.
Pentland, Charlotte
Richardson, Arnold B. M.
Raymond, Robert Rossiter, Jr.
Rosa, Helen Antoinette
Short, Seabury
Wall, Thomas E.
Walker, Ralph B.
Yap, Joseph Shui Pin.



SOLDIERS' PARTIES.

So much is being done to show our interest in the enlisted man, to make him feel at home, to give him a good time and to mother and befriend him. A lady with charming daughters said to a soldier boy at one of the parties, "We should like to have you call some time." Not long after, their telephone rang and the soldier asked, "Would it be convenient for me to call next Sunday afternoon?" A cordial affirmative being given, the young man said, "Gee! but I'm glad I met you people." Yes, we invite these boys to our homes and feel rewarded in the happiness we have given, but are we inviting them into the inner circle of our religion? Do we invite them to go with us to Church? Do we go out of our way to ask them into our pew on Sunday? Do we try to get at a boy's spiritual nature by talking to him about the deeper things of life or do we carry on just the superficial conversation of every-day life—the little nothings and jokes just to cheer him up and keep up his spirits? Believe me, these boys

like to talk about serious things, and they will tell you their difficulties if you encourage them. Many a boy has been glad to come to Church because I asked him. We all like *personal* invitations and take little notice of wholesale ones given in the newspaper or from the pulpit. It is the *personal* interest that counts.

A MOTHER.

The women of St. Andrew's Cathedral entertain for the enlisted men every Thursday evening at the Davies Memorial Hall, and ten successful parties have been held to date since Easter.

The following ladies have been hostesses in their turn: Mrs. L. F. Folsom, Mrs. E. D. Kilbourne, Mrs. W. L. Emory, Mrs. R. B. Anderson, Mrs. John Guild, Mrs. John E. Baird, Mrs. Thos. E. Wall, the Misses Gillett, Mrs. L. T. Peck and Mrs. W. H. Soper.



[From a bunch of letters, sent by a youth of Boston, ambulance driver in France, to his mother. The boy's name is Henry Houghton, nephew of Mr. Charles McAvoy of Honolulu. There is a fine religious spirit and love of nature and of fellow man running all through these interesting letters.]

"January 25. This morning it is a wonderful day—sun out, the air is crisp, and it is a day you feel the nearness of God if you take a walk alone to commune with Nature, such as I did. I went way up on a high hill which overlooked the entire surrounding country. I got back to the quarters in time to get into a Section picture which was being taken in front of the chateau where the two lieutenants are now sleeping. After the picture was taken we all had a race. The sergeants fooled with us and we had a good old time.

"After dinner Russell Leavitt, who came over on the 'Aurania' with Frank and Mr. Willcox and 'Yours Truly,' built a raft of two barrels and a few beams and planks across. Before Rus came over here he was in the Naval Reserve, and exchanged and came over here. He was in the Naval Reserve from last May until September, so we all have named him 'Commodore.' He is a wonder of a fellow! Now, to go on with the story. We built a raft. Then we launched it in the stream, and the stunt was to go

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across this stream on the raft—not to swim! The stream was about 12 or 18 feet wide. Well, five fellows went in. It looked very simple, but in reality it was quite difficult. Strange as it may seem, Lincoln did not fall in, but poor Commodore and four other soaking forms walked back to the barn in ton-weight rubber boots. Among the on-lookers on the banks were both the French and American lieutenants. I was speaking of Rus getting the nickname of Commodore. Benjamin Henderson*, whom I have spoken of before as coming from Honolulu, has been given the name of 'Bishop.' This all came about because one day at the table someone spoke of the Bishop of Honolulu. From then on he has been 'Bishop.' He is a dandy! Quiet and often seems Bishop-like. A very confident sort of chap."

* Benjamin Henderson, former chemist of the Honolulu Plantation at Aiea.



PROFANITY IN THE ARMY.

Of all the inexcusable, nonsensical habits, profanity is the worst—and once a slave to it, it goes with a man to his grave. It is one of the hardest faults to eradicate, and few there are who can genuinely reform.

Then, too, like a communicable disease, it fastens its hold upon every person within hearing radius. Consciously or unconsciously, boys, you are leading other boys into this unmanly habit. Are you your brother's keeper? You are answering that question by going into this war to do the hard things to save your brother. This is *one of the hard things* about army life—to resist the temptation of swearing. If you do not, some day there will be a reckoning. Some day you will be covered with shame and mortification, standing self-accused in the presence of someone whose love and admiration you count as the precious things of life. Some day those thoughtless words will cut and stab and wound Mother, Sister, Sweetheart, Wife.

I appeal to those boys who have come from Christian homes and have been reared by Christian mothers—who have been taught the sacredness of the third Commandment—who know that it is a sin and that "the Lord will not hold him guiltless, that taketh His Name in vain."

Do you not know that those who love you at home have put you up on a high pedestal, and every time they think of you, it is to look up to you? They are proud of you. Are you going to disappoint them? Think of mother's hope and trust in you! You went from her a pure, clean Christian boy with the highest and purest ideals. She was proud of the spirit in which you left her to fight for the noble ideals she had planted in your breast. Perhaps she said, "O, my boy, if you will only come back as good a boy as you went!" And perhaps you answered brightly, "Mother, I'll come home a better man than I went." This changed her tears to smiles. She is clinging to that hope, she is praying that that hope may come true. Are you going to disappoint her? Set your teeth firmly against this habit. Shut your ears against it. All unconsciously your influence for good will be felt.

I wish I could convince you of the damage it does to your spiritual life, which boys think so little about. It is like "the little rift within the lute that, slowly widening, makes its music mute." It makes you take a dislike to Holy things. Why? Because your conscience pricks you every time you go to Church and tells you you must give up this sinful habit. The breaking of this Commandment will lead you to the breaking of others. You will gradually stop going to religious services and little by little the spiritual spark almost dies out. But it will live again perhaps on the battle field. You will need the consolation of the religion your mother taught you—then will come the awakening, and remorse! It is to save you from that sickening feeling, perhaps in the agony of dying, that I call you boys to think seriously upon the forming of a habit that little by little destroys the soul.

Thank God we have such a man at the head of the American Expeditionary Forces as General Pershing, whose words on the subject every American boy should lay to heart.

Major Bell in his address to the 26th Infantry before it went across said, "The only way a man can keep clean is by God's Grace and by having established a righteous life."

M. L. R.

THE FAILURE OF THE Y?

Brotherhood Secretary George C. Murdoch, who is well known, both to the men and the Y Secretaries at Camp Shelby, entered a Y shack recently and encountered a group of husky young fellows who were swapping stories and loose talk in the course of the swapping. Murdoch, who has a son of his own in the Army and knows young men pretty well, sat down with them and when he got the chance told a few stories of his own, stories that made them laugh, stories which were humorous and clean.

Then after everybody was getting through with a good laugh Murdoch said rather sorrowfully:

"Say, isn't it too bad the Y is a failure?"

There was a storm of protest, and Murdoch was told he didn't know what he was talking about.

"Well," he said, "isn't the Y supposed to be the soldiers' camp home?"

"There is no supposed about it," said one of the men hotly, "it is our camp home!"

"Oh! is it?" said Murdoch. "I didn't know you fellows indulged in profanity and told the kind of stories I heard you telling a few minutes ago at your own homes, and so I thought you didn't think this was your camp home."

What do you think that little group of men thought of that? Yes, they thought just about what you would think if you had been one of the group who had forgotten himself and had drifted away from the things he was taught by his mother to love and respect. — *St. Andrew's Cross.*



DO YOU LET THEM "GET AWAY WITH IT"?

You fellows who are trying to stand for clean speech and clean living, do you let the fellow who thinks he is "hard" and a "tough guy" keep the barracks blue with his talk? If you do, here's a tip from some of the new-fledged seamen out at the Great Lakes Naval Station:

One of the men in the company was trying to live a clean life, and he got to a point where he couldn't stand the rough talk of two of the fellows who worked together to pass out rough jokes and the like. He felt out the stand some

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of the other fellows might take, and soon had seven men who agreed to eliminate profanity from the barracks. The very next day the opportunity came. The "hard guy" sneered at the Silent League of the Seven and was promptly "called." The whole barracks realized the two "hard guys" had been bluffing them and put the lid on profanity right then and there.

The moral here is that you put up with a lot of things you don't have to put up with. All you need is the courage to stand up for what you believe is right.—*St. Andrew's Cross.*

◆◆◆◆◆
CATHEDRAL REGISTER.
BAPTISMS.

- May 5—Edward Eggerking Searle,
By Canon Ault.
- " 5—Alicie Rogers Hooper,
By Canon Ault.
- " 12—Leopold William Bourden Tribe,
By the Rev. L. Kroll.
- " 12—Robert Henry Kaleialoha Bauer,
By the Rev. L. Kroll.
- " 15—William Carleton Hanna,
By Canon Ault.
- " 26—Dorothy Margaret Gehring,
By Canon Ault.

MARRIAGES.

- May 1—Erling William Hedemann,
Geraldine Berg,
By Canon Ault.
- " 7—John Adam Clark Kennedy,
Ruth Gates Topping,
By the Rev. L. Kroll.
- " 7—John Wilder Tubbs,
Eva Maude O'Brien,
By Canon Ault.
- " 11—Robert Dale McCreery,
Alicie Pauline Beerman,
By Canon Ault.
- " 16—Hawthorne C. Gray,
Marion Lorette Maddux,
By Canon Ault.
- " 23—William Carleton Hanna,
Claire Graham Oakes,
By Canon Ault.

BURIALS.

- May 5—Mary Louise Sheldon, aged 45,
By the Rev. L. Kroll.
- " 8—Clive Peters, aged 13,
By the Rev. L. Kroll.
- " 10—Sadie Githens Fyrmier, aged 63,
By Canon Ault.
- " 19—Elizabeth Maili Smithies, aged 46,
By the Rev. L. Kroll.
- " 25—Francis Rotch, aged 14,
By Canon Ault.
- " 26—Carel Justus de Roo, aged 71,
By Canon Ault.

General Offerings	\$552.34
Hawaiian Congregation	58.45
Communion Alms	18.11
Specials	13.60
Organ Fund	5.00
Total	\$647.50
Number of Communion made during month of May	457

OBITUARY.
KILLED IN BATTLE.

On the field of honor, Roland Restarick, son of Rev. Arthur E. Restarick, and nephew of the Rt. Rev. Henry Bond Restarick.
Note:—The above message was received on June 8th. No particulars.

Word has just come to Honolulu of the sudden death on March 12 of Mrs. Helen Morton Brinckerhoff, well known to many here during her visit to her son, Dr. Brinckerhoff, a few years ago. The doctor's brother writes:
"I know you will regret to hear that Mother passed away March 12th. The end came quietly in the night. We found her lifeless body in the morning when her maid went to her room.
"The day before she had seemed in her usual health and had been working for some time in the garden with Dr. Brinckerhoff's boy, Nelson, who had grown to be a great comfort to her."
Mrs. Brinckerhoff made her home with her son, Frank M. Brinckerhoff, at Englewood, New Jersey. Many will recall the sad circumstances surrounding the birth of the little grandson—death claiming the mother soon after, and the grandmother taking the infant East to her home. Dr. Brinckerhoff's sudden death occurred only a couple of years later.

PERSONALS.

The marriage of Miss Claire Oakes to Captain W. C. Hanna, First Infantry, U. S. A., was solemnized on Thursday afternoon, May 23rd, at five o'clock at St. Andrew's Cathedral, Canon Ault officiating. Capt. Hanna left with his regiment on the Transport Thomas on May 31st, presumably under orders for overseas duty. Mrs. Hanna and her mother will remain in Honolulu for the present on Bishop Restarick's staff of workers.
Miss Mabel Schaeffer of Trinity Mission took passage on the Sonoma on

Tuesday, May 28th, on furlough for three months. A purse of \$100 in gold from a group of Cathedral friends was the happy surprise given her on the eve of her departure in recognition of her faithful choir services and in token of their love and appreciation. She takes with her the best wishes of a large circle of friends for a pleasant and profitable holiday.

Miss Pearl Shannon of St. Elizabeth's staff left for the Coast on the Sonoma, May 28th. She has given that Mission one year of faithful, efficient service, and we are sorry to lose her.

Miss Mildred Gorham of the Priory staff departed for her Berkeley home on the Lurline, June 11.

Mr. Alfred Fletcher, formerly of the faculty of Iolani School, is now in Rotterdam with the Belgium Relief Commission. He is a purchasing agent and writes he has just purchased for Belgium one million dollars' worth of Dutch cheese and five hundred miles of sausage links! His father, the Rev. Alfred

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Fletcher, at one time one of Bishop Res-tarick's assistants in San Diego, has joined the Bishop and they have gone to Seigler Springs, Lake Co., Cal. The Bishop is putting on two pounds a week and making decided gains in every way.

A very interesting letter, dated April 19th, from Herbert F. Cullen, which was published in full in the *Advertiser* of June 1st, tells us he is a second lieutenant in the Royal Air Force, with headquarters now at the British Flying School, Vendôme, France. He is training for an air scout, and speaks enthusiastically of his work and of the quality of the machines in use there. He speaks of the large American Aviation School at Tours, not far distant, and of the landing of their aeroplanes at their 'drome on their cross-country flights. He was in Paris the second day of the long-range bombardment, and says the railroad stations were crowded with people fleeing from the city. He pays a fine tribute to the English when he says, "It is surprising how little they say of their achievements. It is a quality I greatly admire. I never realized what a great deal Britain was doing till I got over on this side of the Atlantic. Every place you turn in France you see some of Britain's war preparations. It is marvelous. Everything in London points to the war—it is the business of the city—while in Paris you would not realize there was a war on even though a shell was falling on the city every little while. In crossing the channel we had a destroyer escort and an aerial escort of a dirigible and seaplane. I'll be here two or three months, then a week or two of leave, and then back to England for a month or six weeks' course in gunnery. From there I'll be going up the line. We are officially designated as being on 'active service' while we are at this station."

The Rev. Dr. F. W. Clappett, rector of Trinity Church, San Francisco, who has three sons in the war, has been granted a leave of absence and has received a commission as chaplain of a regiment of artillery for the most part raised in San Francisco and called "The Grizzlies." They are now in training in San Diego.

Miss Helen J. Stearns, our capable Secretary of the Church Periodical Club, has been granted a six months' furlough and is already on her way to the Coast. She has earned a good, long rest, but she will be greatly missed at the Library and in Church circles.

Mrs. R. B. McGrew made a hurried departure for the Coast on June 8th. She expects to meet her sister, Mrs. Paul

Withington (and son) in San Francisco, and later they will join their father, the Bishop of Honolulu.

The Rev. J. Knox Bodel having been called to active service as Chaplain of the Second Infantry (National Guard), his place at Hilo will be supplied for the summer by the Rev. Marcos E. Carver.

Miss Louise Caldwell of San Francisco arrived in Honolulu on Friday, June 7th, and proceeded by the Mauna Kea to Lahaina on the following day. She comes to spend the summer in the Islands with her sister, Miss Roberta S. Caldwell.

Miss Doane, a Red Cross nurse who had seen active service at the front for three years, was a passenger on the Shinyo Maru on her way to Tokyo to join the staff at St. Luke's Hospital under Dr. Teusler.

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The committee in charge of the Cluett House has been very active the past month in getting expert advice as to the repairs on the roof and getting bids on the same. The opinion of an expert is that it cannot go another winter without being put into waterproof condition.

Wuchang Hospital.

The Auxiliaries of the Western and Coast States are hoping to raise the money so needed for the Woman's Operating Room, in the Woman's Department of the Church General Hospital, Wuchang, China.

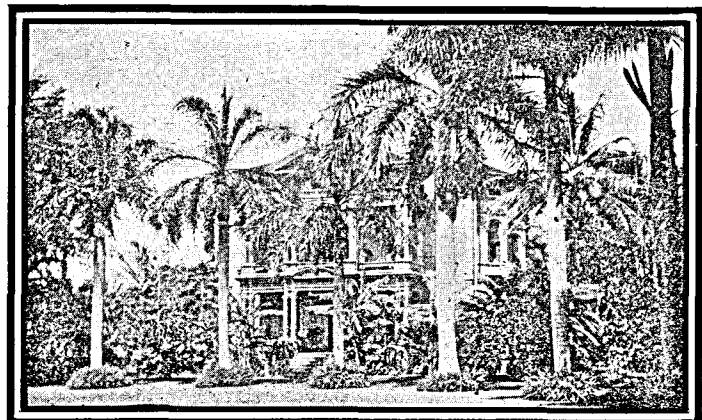
To read the record of child mortality, alone, in China, is a convincing proof that medical work is God's work. It is estimated that from 75 to 85 per cent die before the second year. One-half die during the first six months. One woman in every five dies from want of proper care at the birth of her child. Chinese doctors seem utterly helpless before paralysis, which is very common among the Chinese. Fractured bones are never set.

Isolation hospitals do not exist, in a country where leprosy and tuberculosis rage unchecked. Cholera, bubonic plague, and typhus are constant dreads, and smallpox is a matter of course. The hideous cures of the old Chinese medical practice involved such frightful prescriptions; for example, for colds, "Spotted and black snakes, dried scorpions, tiger's bones, centipedes, and at last camphor!" If the patient dies, it is undoubtedly his fault.

Into this black region of medical practice have come our medical Missionaries, and the Hospital at Wuchang needs our help more than ever now, for we must show to all the nations that our prayers mean good works.

The hospital heads in Wuchang were so in hopes that the funds could be raised

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for a new sanitary modern building. But the cable message from the Mission House, "Halt," delayed the plan. This was in 1914-15, and there has been continued delay, until now, the hope is to raise enough funds to build this Hospital so sorely needed, and our part is \$2000. Not for this Diocese alone, but for the Auxiliaries of the West, has this goal been decided. What can we do? It is the earnest hope of the President, Mrs. Hubert, that we may do all we can to lighten Bishop Root's burden.

The Superintendent, Doctor Jones, writes of the great work and pathetic needs of the old and the young patients, whom the Church reaches, by way of the real Christian Science.

The operating room in the Woman's Hospital is something that should appeal strongly to us.

During the stay in the Hospital, the children and women come in contact with the teachings of Christianity, and Dr. James, in her report, gives many instances in connection with the practical surgical and medical help, of great Spiritual help, and when the patients return to their homes they take with them the "heaven" which is the hope of the world. —*The Churchman and Church Messenger.*

Extracts from the Report of our Field Secretary, Mrs. Edna Biller.

For six months Mrs. Biller has traveled steadily in the Sixth, Seventh and Eighth Provinces in the interests of the Woman's Auxiliary to the Board of Missions, explaining the "why" and "how" of Missions. Her article, "Personally Conducted," in the May number of *The Spirit of Missions*, will be read with interest by every earnest member of the Woman's Auxiliary. We wish it had been possible for her to extend her travels as far as this outpost of the Eighth Province, Hawaii. Perhaps that may be included in a future itinerary, but for the present we will rejoice in the anticipation of a visit in October from the Secretary of the Board of Missions, Dr. John W. Wood, as he goes through to visit the Foreign Field.

Mrs. Biller gives valuable information as to the needs of the various Dioceses and Diocesan Institutions she visited, and says in part, "Rowland Hall and St. Mark's Hospital, Salt Lake, must look to the Church for strong support; also Bishop Funsten of Idaho is in great need of help for St. Margaret's Hall and St. Luke's Hospital." Had she come to Honolulu she might have added "Iolani School" to her list in the Eighth Province, all of which are merely illustrative

of many other Church Institutions throughout the country.

Mrs. Biller found that "The interest in general missions, specials and box work was overshadowed to a certain extent by the heavy war demands upon the people, but it makes it all the more imperative that we stand back of the Board of Missions in order that our Church Schools and Hospitals may not be weakened, nor the courage of our faithful missionaries broken."

Of the United Offering she says: "The keen interest shown in the United Offering made me realize more than ever that it is the definite thing that makes the strongest appeal to the individual; especially is it so when it is such a beautiful thing as the United Offering. If it were possible to send out a sufficient number of people who could explain its purpose it would not be long until we could have the great majority of Church women contributing to this fund."

Women on the Board of Missions.

"Sometimes one gets a better view of a drawing by holding it up to a mirror and seeing it reversed. Suppose in a wild flight of imagination we see the general board composed entirely of women, and in the Church at large a group of 10,000 devoted Churchmen, banded together for one purpose—to learn of Missions, to give to Missions. Suppose their gifts amounted to nearly a million dollars a year. How long do you think it would be before they had representatives upon that General Board? Not fifteen minutes."—*Pacific Churchman.*

WHAT WOMEN CAN DO.

At the request of Bishop Nichols, three women got out the Easter Edition of the *Pacific Churchman*. It was a proof of the creative ability of women, full of original ideas and helpful suggestions. Besides, it was a work of art. It was brimful of interest from start to finish, and we venture to say anyone who started to read it did not want to stop till he finished it from cover to cover.

We wish we could reproduce the fine editorial, but space forbids. We cannot resist a few extracts which bear upon woman's position in the Church:

"Woman, with her heart deeply concerned in the Church's welfare, her brain trying to solve its problems, her fingers busy doing its work, her purse ever open to its needs, wants only to feel herself a vital half of the Church. She does not wish to lead. She only asks to work shoulder to shoulder. She is a little weary of being in the position of the young mother whose small son said to

her one day, 'Mother, you are so pretty! I'm glad you married into our family.' That small boy did not realize that his mother was the vital half of his existence. An incident of our last convention will illustrate even more fully what we mean. A message was brought from the Convention to the House of Churchwomen, announcing to them that the date of the Annual Convention had been changed. The women cheerfully accepted the fact without knowing anything of the reason. As the gentleman who brought the message reached the door of the chapel a lady said to him, 'Is that all the Convention has done in two days?' He replied, 'All you would be interested in.' Her reply to that was, 'We are interested in everything which concerns the welfare of the Church.' Smilingly and indulgently he said, 'Not officially.'"

Would not a woman be in a better position to help if she had an official standing? A San Francisco woman was one day walking past a market. One of the butchers was sweeping the sidewalk and had just swept a pile of offensive debris into the street. As he turned to leave it the woman said in a very quiet tone, "Are you going to leave that in the street. The woman turned back the lapel of her coat and showed her badge as a Board of Health inspector, and in the same quiet tone repeated her question. The man's quick and courteous reply was, "No, madam, I'm going to take it right up." That woman was officially interested in a clean city.

Women Delegates.

At the recent Diocesan Convention in Boston the petition to admit women delegates was again introduced for reconsideration. It proved to be the most popular and interesting debate of the Convention. The following reasons were offered:

1. It recognizes the responsibility of women for their full share in the work of the Church.

2. It will secure a more adequate representation in some small parishes where there may be women, for one reason or another, better qualified or able to act

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as delegates to the Convention, than are men.

3. It seems likely that women may be more willing to spare ample time for the whole Convention than are many men.

4. It is in harmony with the general movement the world over permitting women to share in the duties, privileges and responsibilities of public activity.

5. It has already been practically adopted by the Convention of a number of Dioceses, of which Pittsburgh, Missouri, Rhode Island and New Hampshire are notable instances.

6. It is desired by a number of the most earnest and active of the women of our Diocese.

The measure was recommended by eight of the best known members of the Convention, clergy and laity, and sixteen of the most prominent Churchwomen of the Diocese endorsed it.

The Rev. Frederick B. Allen led the affirmative forces as chairman of the committee introducing the resolution. He was eloquently supported by Dean Rousmaniere. Mr. Wm. H. Lincoln, one of the Convention's venerable and well-loved figures, urged the admission of women, "not as a question of expediency, but as a question of justice." Prof. Joseph H. Beale of the Harvard Law School argued for the adoption of the committee's resolution. The Rev. John W. Suter opposed the admission of women. George S. Selfridge, Esq., took the same side of the question, urging the experience of the Diocese of California, where it was tried five years, each year the number of women delegates increasing and laymen decreasing to such an extent that something had to be done. The result was the organization of a House of Churchwomen, which has been

a great success. The resolution was lost in the clerical order 42 to 64.

An Able Champion.

Robert H. Gardiner, Esq., says that a *consistent church* must admit women to its diocesan councils. He is too well known by those who follow the work of the Commission on Faith and Order to need any introduction. Here is his reply to a request from the lady editors of the Easter number of the *Pacific Churchman*:

"Gardiner, Maine, April 2, 1918.

"Editor, *Pacific Churchman*,

"1217 Sacramento Street,

"San Francisco California.

"Dear Mr. Editor:—The women have anticipated me. I have been intending to ask you to let me state in the *Pacific Churchman* some of the reasons why women should be admitted to a full representation in the Diocesan and General Councils of the Church. Among the arguments which I had intended to use was that of the earnestness of women and their inability to understand why the Church should not have great visions followed up with *prompt and practical efficiency*. The Woman's Edition of the *Pacific Churchman* seems to me to be in itself a convincing argument that, if the Church would only give women a chance, they would have a special contribution to make in the way of new life and vigor in the councils of the Church. I have sometimes said to my friends that a valid argument against freeing women to the possibility of full service would be that *they would never be content to let things dawdle along, but would insist upon our principles being carried into action.*

"It interests me rather especially that, so far as I know, the only organized society or body which is taking any practical interest in the question of Christian reunion is a society of devout Churchwomen whose membership, I believe, is largely on the Atlantic Coast.

"While in some ways, women will be serious obstacles to reunion, my experience has been that in this, as in other matters, *when a valuable idea is presented to an intelligent woman, she immediately wants to have it carried out practically.*

"Yours sincerely,

"ROBERT H. GARDINER."

◆◆◆◆◆◆◆◆

THE PUSH COLUMN.

"One push's better'n hundred kicks."—*Old Saw.*

(An out-with-it Column for those who have helpful ideas for the Church and will put them in brief handy form over their own names. Personalities or digs at any persons or things and airing of grievances are tabooed from the *Pacific Churchman*. Clearly constructive hints, not Utopian, how to make things better, welcomed.)

THE NEW PUSH COLUMN.

That was rather a hard and jaundiced comment on the correspondence columns of Church papers which called them "the sewers of the Church!" "Safety Valves" is a far more wholesome and just way of putting it. And we are told that they are the columns to which many readers first turn when they open their Church papers. It may be that all the world loves a hissing off of steam in controversy, but experience shows that a mod-

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est Church paper can only try that at the expense of power needed for its headway. Even waste at a whistle, however exhilarating, may affect push in the cylinder. For that reason a correspondence column has not figured largely in the make-up of this paper. On the other hand, there are many really helpful and edifying ideas and suggestions working in the minds of our people that should have publicity.

The Woman's Easter edition of this paper is in notable and valuable evidence of this in the number of distinctly creative contributions from many correspondents. And if in like manner we could draw out remedial and upbuilding thoughts as they are in many interested minds upon passing problems and Church concerns, it would do much to make the "Push Column" one to which our readers would give eager attention.

Take such questions as Poor-Mouth Treasuries; Shabby Apportionment Showings; Starvation Salaries; Slackness in Giving; Cheapening of Religious Standards; Stray Communicants; Slighted Sermon-work; Unpunctuality in Hours of Service and Engagements; Bad Ventilation; Lay Initiative; to say nothing of deeper matters of Faith and Worship and Church Economics—there is abundant opportunity to have positive and pointed treatments of these and like matters which will take them out of the mere small-talk of the congregations and give them hints for betterment without an acrimonious or hypercritical or inuendo line of personality or reflection. And to that end and in that spirit the *Push Column* is thrown open to all our Church "comers."

WILLIAM F. NICHOLS.

NOTE:—The *Chronicle* needs a Push Column. Who will contribute an article?—Editor.

"It is most important that there should be a Church Paper in every family to which the Church ministers. * * * I consider it to be the duty of the Clergy to bring this matter to the attention of their Laity."—From Bishop Johnson's Convention Address, 1897.

To the Readers of the *Hawaiian Church Chronicle*:

This paper is not published with the idea of making money, but for the purpose of putting those interested in the Church in the Islands in touch with the Bishop and with the whole work. Of course, it could not be published at all if it were not for the advertisements, but with this, even, there is a large deficit unless those who read it contribute towards its support. The Bishop considers the paper of such use that he

does not wish anyone to ask that the paper be stopped because he does not wish to contribute to its support. But those who do wish to contribute we ask to do so, and subscriptions or gifts may be sent to the Bishop or to Mr. E. W. Jordan, 56 Wyllie Street, Honolulu, who is the authorized financial agent.

PARISH NEWS.

The Editor is often asked why this or that church is never mentioned in the news columns. The answer is simple: No news is sent in. If you have wondered why your parish is never mentioned, ask your Rector about it. As a rule he is busy and needs to be reminded. Jog his memory. We will publish anything he (or a correspondent whom he may appoint) sends in, but all contributions must be in the hands of the Editor at the end of the first week in every month, not later. Please bear this in mind.

This number of the *Hawaiian Church Chronicle* will be mailed to 900 families and individuals. It is the Bishop's medium of communication with his people and keeps you informed of doings in your Church family. One dollar subscriptions will be gratefully received by our agent, Mr. E. W. Jordan, 56 Wyllie Street, Honolulu.

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With the departure of Chaplain Winter, May 31st, there is not a single Church Chaplain among the 10,000 troops stationed here.

(Since the above was written, the National Guard has been mobilized, the Rev. J. K. Bodel of Hilo being Chaplain of the 2nd Regiment.—Ed.)

CHRONICLE PUSH COLUMN.

.....
"It is the first and bounden duty of every Bishop to do his utmost to secure the meeting of the apportionment in his Diocese or District, and it shall be the duty of every Rector and Missionary to do his utmost to raise the apportionment in his Parish or Mission."
.....

"The people look to the Clergy for publicity of the Church's requirements."—H. S. Hanson.

Canon XV, Section 3. There shall be an annual offering for the endowment of the Episcopate on some Sunday in March.

Canon XV, Section 2. There shall be four offerings annually from each congregation on some Sunday in February, May, August and November for Diocesan Missions. A tabulated report for six months from the Diocesan Treasurer of the Board of Missions will appear in the July *Chronicle*. Parish Treasurers please take notice and send in your assessments and offerings by July 1st.

R. B. MCGREW,
Treasurer.

Member of the Woman's Auxiliary War Commission: "I wonder if the committee known as 'The War Commission of the Missionary District of Honolulu' elected at Convocation seven weeks ago has done a blessed thing yet! The Army on Oahu needs Chaplains."

Chairman: "Yes, they have notified the members of the existence of such a com-

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mittee, but the men say they are too busy to serve."

Member: "Then why don't they get the women to go ahead and do it? Robert Gardiner says 'women are never content to let things dawdle along, but insist upon principles being carried into action. When a valuable idea is presented to an intelligent woman she immediately wants to have it carried out practically.'"

Patriotic Churchwoman: "When are we going to get that 'Service Flag' in the Cathedral that the *Chronicle* has been talking about for a whole year?"

Answer: "As soon as we wake up to the fact that every other Church and organization in the Islands but ourselves has one, although among the very first to start working for it. It is a case of the first being last and the last first."

PASSAGES FROM BOOKS.

By the BISHOP.

While in the hospital I did a good deal of reading, most of it of a light nature, but some of other character. One of the most interesting was the life of the late "Franklin Spencer Spalding, Man and Bishop," which is well written by the Rev. John H. Melish. While there is much that Bishop Spalding wrote and taught with which I entirely disagree, for he was a Socialist and a Pacifist, yet in the letters which he wrote chiefly to his mother there are many pungent paragraphs.

The life of Frank Spalding, as his friends called him, was of especial interest because I knew not only him, but his father, the Bishop of Colorado, and his mother and sisters, and knew also with varying degrees of intimacy so many of the places and people mentioned in the book. It saddened the entire American Church when the news was flashed over the wires in September, 1914, that the Bishop of Utah had been killed by an automobile as he was on his way to mail a letter.

The extracts given are from letters to his mother.

JEALOUSY IN SMALL TOWNS.

Everybody in the town is jealous of everybody else. There isn't any Church in C——, but Mrs. A. has made up her mind that a memorial window comes first and is raising money for it. Mrs. B. said: "We all know Mrs. A. and of course we make allowances." Mrs. A. has already told me that Mrs. B.'s father died in an insane asylum, so that nobody took her seriously. Nobody remarks nowadays, "See how these Christians love one another, but instead, "Watch these Church members scrap."

THE CROSS AND THE EAGLE.

(1908) Preached in the Cathedral. How Christ's death unified the whole world. As Maurice said: "What the Roman eagle was expected to do, the cross succeeded in doing. If we want brotherhood and peace and unity, we must cultivate not the force and power and cruelty of the eagle, but the unselfishness of the cross." (How true this is.—Ed.)

SCIENCE (FALSELY SO CALLED).

"I wonder why we are not as earnest in teaching the truth as these Christian Scientists are in teaching their poor, shallow, partial philosophy. I listened to the rubbish and I never realized before what utter rot the Science is. The whole depends on a false idea of the love of God. They think God's love is a kind which relieves us of work and pain and struggle. But it did not relieve Christ."

BLAMING THE BISHOP FOR SMALL SALARY.

"Mr. X. the clergyman here is the oddest man I have ever known. He said he never wanted to see me again until I apologized for my rude, cruel and unjust treatment and until I made up his salary to \$1200 a year from the time he arrived. Well, I tried in a long letter to make it clear to him that I didn't have a mint of money, etc."

(Every Bishop knows many Mr. X.'s who blame him for things which he can't help.)

WORKERS NOT ALWAYS BLAMELESS.

(1910) "I find things in a dreadful muddle and I'm afraid it is the fault of our workers. I wonder whether we Missionaries are not a badly spoiled lot. * * * I spoke to the Missionary in charge, a good man. 'I should be sorry to lose Miss X. She is a capable employee.' I felt brought down to the earth with a bump, for it is a far cry from a 'heroic consecrated Missionary' to a 'capable employee'! That is quite a come down to Miss X from what I have always called her, what the Church calls her and what she calls herself. She has talked so much against everybody, she being the Pharisee and all the others publicans. * * * Certainly the Christian religion doesn't seem to make people easy to live with. I wish I had the power to keep people humble."

(Poor Bishop Spalding. He had the troubles all Bishops have, and no doubt was much blamed by good people, who knew only one side of the case, for making a change.—Ed.)

GOD AND NATURAL LAW.

(1914) "The more I think this out, the clearer it is to me that the conviction of God as a God of law, does not destroy love, but guarantees it, does not silence prayer, but gives us a confident encouragement." (Written to one intellectually troubled. 1914.)

AS SHOWING BISHOP SPALDING'S LOVE FOR CHILDREN.

"A little boy who knew Bishop Spalding was once told that he must grow up to be a good man like his father. 'What do little boys do who haven't any father?' he asked. Then the boy answered the question himself: 'Oh, I know, they have Christ and Mr. Spalding.'"

LOYALTY.

It is remarkable in how many books, written long before the war, passages occur which seem as if they were written for today.

In writing of the siege of Paris (1870), Robert W. Chambers, in "Ashes of Empire," has a paragraph about Renan, who during the siege would sit comfortably and discuss human brotherhood and the wickedness of resistance, and the degeneracy of his native land. Now God help such as he, in France, in the Western world, abroad and at home. For the foulest thing that creeps on earth

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is the creature who besmirches the motherland in evil days and days of need."

Who was it said: "My country right or wrong, but if she is wrong, to make her right." A man may see faults in his mother, but that does not lead to abuse nor even to a diminishing of loyalty.

GENERAL QUOTATIONS.

I consider that "Christine, a Fife Fisher Girl," by Amelia E. Barr, is a beautiful story of Scotch fidelity and devotion to duty as well as lasting affection. There are many passages which we read over more than once. Here are some of them: "Women are frightened by what is said o' them or even likely to be said o' them. And nae wonder. Women are far harder judged than men are. You would think the Ten Commandments were not made for them. Yet if a woman breaks one o' them, God's sake, what a sinner she is!"

How true, especially as applied to the commandment relating to sex relationship. And yet many women acquiesce in the double standard idea!

MARRIAGE.

The Dominie who is a bachelor says: "I have come to the conclusion that marriage is nature's best way of coaxing the best out of us. A man puts his back into the uplift for wife and children, for to make them happy is better than riches or fame."

"Still you might have made a mistake, sir." "Earth would be heaven, Allan, if we never made mistakes. But in spite of mistakes, men live contented with the world and happy with each other."

Christine says to her invalid mother when the latter speaks of marriage: "Leave you now. Leave you and leave feyther without any one to cook his meals, and leave wee Jamie, who looks to me as if I was his mither. Na, na! You mustna judge Christine in that way. What for would I leave you? Because a lad loves me out of a' sense and reason. Even if I was his wife, love and duty would count your claim first. God said a man should leave feyther and mither and cleave to his wife; but He didna tell a woman to leave her feyther and mither, and cleave to her husband."

"He would mean it, Christine."

"Then He would hae said it. He leaves nae room to question."

"There might be room for inferences."

"Na, na, mither! It is thus and so, and do and do not with God. There's nae inferences in any o' His commands. When folks break them they ken well they are breaking them."

This extract is given not because what Christine says is true, but because it is an example of woman's devotion to her sense of duty, to her parents or to a parent, which is not common but of which we have seen instances on the part of both men and women.

Usually it is the woman who is called upon to give up father and mother, and with Orientals to have her duties transferred to her husband's parents. In the story Christine was loyal, faithful and dutiful both to her parents and to her lover, and she showed her strength in making the lover wait until she knew that she was free. Love, emotion and a lover's passionate pleading did not turn her away from what she saw was her duty. It has always appeared to me that it was this characteristic of the Scotch which accounts for so many of them rising to positions of trust. Loyalty and ingrained sense of responsibility, these are splendid foundations for character.

H. B. R.



"UNDER TWENTY CENTS"— WHY?

"Isn't it about time that California as a Diocese should creep up just a step or two in the list of Lenten offerings for Missions?"

For years the *Spirit of Missions* has published the relative gifts of our children by Dioceses or Missionary Districts, and for years North Dakota has headed the list. All honor to North Dakota, but what is the matter with California, that it should always fall 'under twenty cents?'—*Pacific Churchman*.

It gives us pleasure to state that the District of Honolulu gave 94 cents per capita this year, and that for several years it has stood second only to North Dakota. Returns from the Board of Missions are not in yet, so we do not know where we stand this year. We fell behind this year in our total \$370.24. For 1917 it was \$1770.44; for 1918, \$1400.20.—Ed.

A PLEA FOR CHURCH SCHOOLS.

In looking over the tables of Lenten Offerings it has seemed hard to understand why the white Sunday Schools always give less per capita than the children of other races. St. Andrew's Cathedral, with the largest number of pupils and certainly representing more wealth, is seventh on the list, while St. Clement's is eleventh. The only plausible explanation to my mind is that in every case those that score highest have the Church influence and teaching of the *Church Schools* either as day scholars or boarders almost every day in the week, while our own white children attend secular schools and spend an hour at most, once a week, in getting religious instruction.

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Is it any wonder that our Churches are empty of children at all the Church services? Children cannot be trained to love the Church by attending Sunday School one hour a week! It is the line upon line, precept upon precept, daily, that we recognize in secular learning but ignore entirely or leave to chance in the training and growth of the immortal soul.

Is it not sad to think that the children of this generation cannot look back in years to come and say as their parents can today, "I remember when we always had grace at table and family prayers, and after Sunday School we went to Church with father and mother and had to remember the text and tell what we could of the sermon afterwards; how we sang the dear Church hymns in the afternoon or evening of Sunday, and learned our Bible lesson and catechism for the following Sunday."

We may not have gone to a Church school, but our parents did not shirk their responsibility of training us in the principles of the Christian religion. We are met on every hand by the remark, "But times have changed!" Too true, but not for the better, in this respect. Our children are not more unselfish, more dutiful, more obedient, more respectful, more reverent, because religion has been relegated to the background and is a secondary matter in their lives.

What has all this to do with the Sunday School Lenten Offering? Everything. Almsgiving is one of the Christian virtues that our Saviour taught, and in training your child in that, you make him more unselfish, more dutiful (to God and his neighbor), more obedient (to God's command and yours), more respectful (to teachers, pastors, and spiritual masters), and more reverent (towards God, His Word, and His Church).—Ed.



Diocese of California.

The Semi-annual Meeting will be held in Grace Cathedral, Monday, May 6th, at 2:30 p. m. At this meeting it is hoped the Branches will give or pledge five hundred dollars for the Church Hospital at Wuchang, China. The Secretary has been in correspondence with the Branches regarding the work of the Hospital and its needs, and has suggested to each Branch a share of the desired sum proportioned to its work for the last four years. This is a plan new in this Diocese, and the suggestion has been made with the hope that it will be helpful to the Branches which, while desiring to help, are in doubt of their portion.

The April Diocesan Meeting was held in Grace Chapel on Monday, the first. The meeting was devoted to the subject of the Church Hospital at Wuchang, for

which we are preparing to contribute at the Semi-annual Meeting. Mrs. Lance presided, in the absence of the President. Mrs. Clennell told of the need of hospital work in China, where there is no knowledge of medicine as we know it. Mrs. Kroll told of her visit to the Hospital at Wuchang and of the good work done there in such a dilapidated house.

The Branches in the Convocation of Oakland held a quarterly meeting on Tuesday, April 9th, at the Church of the Advent. The program of the Diocesan Meeting was repeated, as very few of the East Bay members had heard the addresses on the subject of the Hospital at Wuchang. Ten Branches were represented.



SUNDAY SCHOOL STATISTICS, 1918.

	Teach- ers.	Schol- ars.	Lenten Offering.	Per Capita.
†St. Andrew's Cathedral, Honolulu..	12	160	\$ 177.31	\$1.11
St. Andrew's Hawaiian, Honolulu..	6	60	38.01	.63
§St. Andrew's Priory, Honolulu.....	8	90	150.17	1.60
Iolani School, Honolulu.....	3	33	38.77	1.10
St. Clement's, Honolulu	8	57	46.05	.81
¶St. Peter's, Chinese, Honolulu.....	8	118	156.76	1.33
*Holy Trinity, Japanese, Honolulu..	6	32	100.15	3.13
St. Mary's, Honolulu	5	140	59.30	.42
St. Mark's, Hawaiian, Honolulu....	5	120	74.00	.62
Epiphany, White, Honolulu	5	70	26.52	.38
†St. Elizabeth's, Chinese, Honolulu..	6	82	172.30	2.20
||St. Luke's, Korean, Honolulu	2	45	60.70	1.35
xHoly Innocents', Lahaina	2	72	132.50	1.84
Good Shepherd, Wailuku	4	65	35.00	.54
St. Augustine's, Kohala	4	25	21.11	.84
St. Augustine's, Chinese-Hawaiian..	1	22	10.00	.45
St. Augustine's, Korean	1	12	12.50	1.04
St. John's, Kula, Maui.....	3	58	20.05	.34
Holy Apostles', Hilo	3	32	28.50	.89
Holy Apostles', Japanese, Hilo.....	3	37	No report	
Christ, White, Kona	3	37	10.10	.27
St. John's, White, Kona	3	40	16.55	.41
Paauiilo, Japanese .....	..	..	3.45	..
Honokaa, Japanese	8	60	....	..
Kauai .....	..	19	10.40	.54
Kalihi Boys' Home, Honolulu.....	..	..	..	..
Totals	109	1486	\$1400.20	..

* Holy Trinity, Japanese, won the Bishop's Banner—highest per capita.

† St. Elizabeth's, Chinese—second highest per capita.

x Holy Innocents', Hawaiian—third highest per capita.

§ St. Andrew's Priory, Hawaiian—fourth highest per capita.

|| St. Luke's, Korean—fifth highest per capita.

¶ St. Peter's, Chinese—sixth highest per capita.

† St. Andrew's Cathedral—seventh highest per capita.

Total Lenten Offering for 1917.....\$1700.44

Total Lenten Offering for 1918..... 1400.20

Decrease\$ 370.24



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THE GREAT POSSIBILITIES OF IOLANI.

It is highly probable that there is no mission field in the world so full of promise and great possibilities relative to the youth of the land as Hawaii. This is due to the fact that the purpose of the work is three-fold, viz: national, religious, and academic. Teachers of mission schools are as answerable to the state as those teachers who are employed by the state itself. And to those of us who believe that the highest type of citizenship is that which is coupled with a professed Christian faith, the responsibility is greater.

The vital problems of other mission fields are not ours. We do not have to fight against insanitary conditions as in Alaska and in China.

The Church and its work is not losing its national aspect as Bishop Brent tells us the Philippines are.

We have not the condition as in West Africa, where one must inveigle himself into some heathen parents' good graces, to bring his boy to the mission school.

The parents of our children are not degenerated, as found in some parts of our own country, where they cover the walls of their homes with ancient newspapers, so that some person with meager knowledge will always "be findin' somethin' interestin' to read."

The one great problem we have is preparation for citizenship, and the great influence that a Church school may have, I shall try to show.

It has often been stated that the increase of the Oriental vote in these Islands is so rapid that in a few years it will outvote the white population and the country will be in their hands. This by some is viewed with alarm, and they declare that the only remedy will be a commission form of government.

If we are true to our ideals in regard to American principles, and bend every energy to inculcate those principles into the citizen of tomorrow, we have nothing to fear. But if the spiritual life is neglected and forgotten, we shall rue the day. We are a Christian nation, and as a child born in its confines becomes by reason of birth a citizen, it is our duty to make this our influence as far-reaching as possible.

And as to the character of these future citizens of ours it would be difficult to find a more promising type. Age is no drawback to one with a vision. When a man of thirty is willing to plug away at primary education and says he is thankful for the opportunity, that man should be given all the help and encouragement possible. It has often been stated, by those who do not know, that the Orientals come to get all they can out

of us, and give as little in return as possible. During the last year the boys of Iolani have given the school two fifty-dollar Liberty Bonds, nearly forty dollars to the Eastern offering, and over twenty towards the Belgian relief fund. And in addition to this, the athletic activities are carried on by money raised by the boys.

The great value of boarding schools is the training of the child in our customs and ways. The task is not a hard one, as he is already losing and becoming indifferent to Oriental ways both in outward appearance and habits. The day of wooden shoes is gone.

It has long been my belief that Oriental boarding schools, while they may not necessarily be opposed to our aims, retard the progress of our day schools by their efforts to perpetuate the religion and educational propaganda of the homeland.

A very interesting interview took place a few days ago between two reporters of a local Japanese newspaper and myself. I stated that I was opposed to Oriental boarding schools for the above stated reasons. I then asked if they could tell me why that in all the years of Iolani's existence it had never had any Japanese boarders.

Their answer was this in substance: "Japan is a country with a civilization behind it. Its people during the last fifty years have made marked progress. We are as far above other nationalities as the white race is above us, so in our efforts of development we cannot mix with those who would have a tendency to retard our progress."

I then asked the question, "If I started a boarding school exclusively for Japanese, could I fill it?" And the answer was, "I think so."

This idea could hardly be considered an American one, in this land of ours, called "the melting pot of the world," where all brush elbows with the rank and file, but still it may be said that a people who have no national pride are not worthy of adoption.

It might be easier to say in connection

with religion in our schools what it is not, rather than what it is. Better a good heathen than a lukewarm Christian. The idea of measuring success by the number of converts is a very wrong one. The Billy Sunday style is of no value here. While in itself it is very commendable to encourage church-going, this is not the starting point. The religious awakening must come from the school. The boy must be taught that religion is not something to assume when he enters the Cathedral and to promptly forget as he passes out. The beauties of a Cathedral service do not appeal to the unemotional, stoic mind of the Oriental as they do to us. Yet, in spite of this, chapel attendance is made compulsory

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for the reason that the average boy is attentive at service and through the great principle of absorption he unconsciously lays hold of vital truths and later, through the personality of his teachers, these truths are made manifest. When he is at last convinced that the power of Christ crucified must play a part in his life, he comes to you. Not you to him with great alluring promises. If he will only say, "I want to be a Christian"!

In view of the fact that the acceptance of the Christian faith carries with it responsibilities that a non-Christian is not expected to assume, the boy should not be made to feel that all we care about is to catalogue his name in the Christian register. The influence of the teacher must be a hidden one which insures a steady spiritual growth.

In support of the above conviction, a recent survey of the religious condition of the school disclosed the following facts:

The present enrollment of the school is 196 pupils. Of these, 33 are boarders and 163 day pupils. Twenty-two of the 79 Japanese are baptized, 14 of the 66 Chinese, 21 of 22 Hawaiian and part-Hawaiian, all of the five Koreans, and 15 of the 24 other nationalities. Sev-

enty-seven have been baptized, and one hundred and nineteen have not. A larger per cent of those baptized have been by the Priests of our other missions, but the following figures will show that the religious life of the school is steadily increasing. During the past year twelve boys have been confirmed and four baptized. Seventy-eight non-Christians by their own free-will have expressed a desire to become Christians, and 30 wish to be confirmed. And for these 30 the Chaplain expects soon to start another confirmation class.

Considering the many limitations of the work, this condition is very encouraging, as only ten of the more intelligent boys of the school declared themselves as opposed to the Christian religion.

One lamentable fact is that we have but little influence over our day pupils from Friday until Monday. If we only had a building and some equipment for social work the school's influence would be more far-reaching. As it is, they must go elsewhere for an evening's recreation, when it is rightly our business to furnish it. The Y. M. C. A. and similar institutions should not be expected to take care of the Church's boys when the Church claims that the existence of

her schools is for spiritual growth and moral welfare.

It is not the purpose of this paper to discuss school curricula. We have heard much discussion both pro and con in both legislative halls and in the newspaper columns, where the peeved and knockers tell the public what the matter is and what should be done. But in spite of the many criticisms it would be hard to find a country that has made such splendid progress in its schools during the last eight years as has Hawaii.

Iolani as far as practicable and possible follows the same course of study as the government schools. Iolani should offer two courses in industrial work. It has a partial manual training equipment, but we were unable to secure a teacher for that work.

During the year an effort has been made to publish a school paper, and the mimeograph of the Bishop's has been used. The experiment has been a successful one, as it has quickened the school spirit, helped the boys in their English, besides what they have learned in the printing of it. This work has been self-supporting. We should have an equipment of our own and make it a part of the commercial course.

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And now as to Iolani's future:

What Iolani has suffered from in the past has been the cold indifference and lack of interest by those who could have helped to have made the institution a more progressive one. This condition is seen everywhere in the Church at large. The only ones who appear to see the great possibilities are the workers themselves. Our disappointments are many, our responsibilities are great, and teaching itself is at times a great physical strain. But in spite of all these drawbacks, the work is worth while, as the effort of today will reap its reward tomorrow, in the priceless coinage of good-citizenship. This, then, is the great possibility of Iolani, and to what extent these possibilities may be realized in the future depends on the Church itself as well as its workers.



CHILDREN SAVING CHILDREN.

Nearly 400,000 homeless, helpless orphan children were helped all through the hard winter months in Asia Minor by the gifts of American children. Five hundred thousand dollars was given Christmas time by the Sunday schools of America for Armenian and Syrian Relief. That money, made up of the pennies of thousands of children, has helped to build shelter homes, helped to give good food and clothing to children who otherwise must have been turned away, back to the deserts or heartless city streets to die alone.

The relief workers are doing all this and more. They are teaching those they can save how to live and to help themselves in the future. It is a great big work that the Sunday schools of America are helping along, an interesting work and a work that shall live, for it is the intention of the committee in charge to see that these children are started safely on their way through life, if the Sunday schools will continue to give aid. Even now there are not funds enough to care for all the needy, but perhaps Easter time will touch people's hearts as Christmas did, and give a chance of life to all

The Bishop of Chelmsford, preaching at St. Edmund's Church, Lombard Street, London, England, on a recent occasion, told the story of a Bethnal Green lad who, after being fourteen or fifteen months at the front, wrote to his parents, who were very fond of him, saying that he was expecting leave. Just about the time he should have arrived in East London another letter came from the lad saying, "Mother, I found a man just close by me who was very sad. I said to him, 'What's the matter, Bill?' He said he had just heard his little girl was very ill and he could not get leave to go home and see her. Mother, I know it will be a great disappointment to you, but I went to my officer and asked him whether Bill could not have leave instead of me. So Bill is having leave in my place and I am staying behind." A few days later the mother received a telegram saying that her lad had been killed while staying behind. That was a magnificent and noble sacrifice.—*London Times*.



THE TEN COMMANDMENTS OF A HOHENZOLLERN.

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I. Thou shalt worship war and thou shalt have no other gods before it.

II. Thou shalt make unto thee swords and cannon; thou shalt bow thyself down to them and serve them. For them shalt thou pervert thy soul. For war is a strong and good thing and shall establish thy children in the paths of hate throughout many generations.

III. Thou shalt not hold the name war lightly, for war destroyeth utterly.

IV. Remember the day of battle to esteem it holy. For the Lord is a Man of war; and He shall require of thee, thyself and thy sons and thy daughters, thy sons' sons and the children thereof, He shall require of thee, thy wife and thy mother; thy house and thy lands and thy cattle; He shall make accursed to thee the stranger that is within thy gates, for the Lord hath blessed the day of battle and hallowed the hour of slaughter.

V. Thou shalt honor beyond thy father and thy mother the word of thy captain, and so shalt thou prosper in the land.

VI. Thou shalt kill and do murder, for war maketh peace.

VII. Thou shalt commit adultery, for the field falleth to the husbandman.

VIII. Thou shalt steal, for the world belongeth to the strong, and the good things thereof.

IX. Thou shalt bear false witness against thy neighbor's country, for he is thine enemy.

X. Thou shalt covet thy neighbor's land; thou shalt covet his house and his cattle; his wife and his daughters; thou shalt covet whatsoever is his.

CHILDREN GIVE UP CANDY TO MAKE OTHERS HAPPY.

At Grace Church Sunday School, Pittsburg, a society has been established whose aim is to teach unselfishness, the name being "The Children's Superstructure of Unselfishness." The boys and girls have given up their candy for five Christmases and it is astonishing what an amount of money that sacrifice has meant and the good done with the money thus raised. In 1913, 60 presents for destitute children; in 1914 several pairs of blankets for the Children's Hospital, 1915 Christmas decorations for St. Barnabas' Home for crippled children of St. Margaret's Memorial Hospital; 1917, a sum of money sent for the relief of the starving children of Armenia.

Note.—What a good thing it would be to start such a movement in Honolulu, gathering in the candy money, not only at Christmas but the whole year through for the starving children in European lands.

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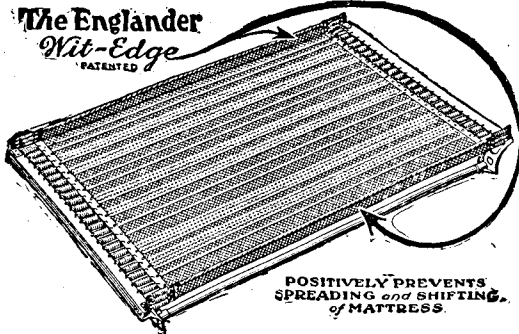
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