

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., JANUARY, 1919.

No. 8

Epiphany Message of the Presiding Bishop



LIFE.

LIGHT.

LOVE.



LIFE!

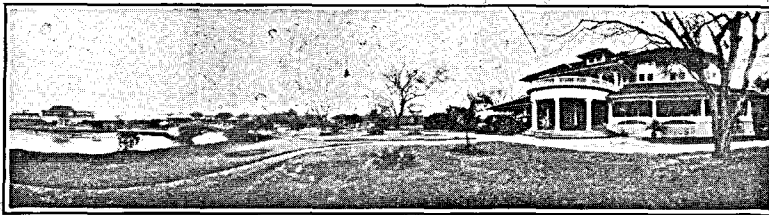
The Life with men. The Life in men. The Life for men. Christmas brings that Life.

LIGHT!

The Light that lighteth every man that cometh into the world. Epiphany sheds that Light.

LOVE!

The given Life and the spreading Light are crowned by Love divine. The Cross spells out that Love.



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XI.

HONOLULU, T. H., JANUARY, 1919.

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

JANUARY, : : : 1919

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. 19—2nd Sunday after Epiphany. (Green.)
“ 25—Conversion of St. Paul. (White.)
“ 26—3rd Sunday after Epiphany. (Green.)
Feb. 2—Purification B. V. M. 4th Sunday after Epiphany. (White.)
“ 9—5th Sunday after Epiphany. (Green.)
“ 16—Septuagesima Sunday. (Violet.)
“ 23—Sexagesima Sunday. (Violet.)
“ 24—St. Matthias. (Red.)

◆◆◆◆◆ EPIPHANY.

Lord, we kneel in adoration
At Thy feet, our King confessed,
Promised since the earth's creation,
God in Man made manifest!

Not alone the Eastern sages
See and follow Thee, their Star,
But the wise men of all ages
Bring their treasures from afar!

Each succeeding age the brightness
Of Thy Heavenly Light appears,
Shining thro' the clouds of darkness,
Yet more lustrous thro' the years!

Jesu, Lord, accept the offering
Of each pilgrim soul today!
To Thy Light see Nations gathering!
Lord, illumine Thou their Way!

MAY L. RESTARICK.

January 11, 1919.

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WARDENS AND VESTRYMEN.

Before this number of the *Chronicle* reaches the reader, the various Parishes and Missions will have held their annual

meetings which the Canon directs must be on the third Tuesday of January. We are glad to be able to say that the financial showing is a good one. The assessments have been paid, and debts have not been incurred.

In these Islands the Vestries and Mission Committees (usually called Vestries) attend to the financial matters of the Congregations in an admirable way. The accounts are well kept and reports made in commendable manner.

The Vestries also take an interest in the Church buildings and the upkeep of the grounds.

But neither here nor on the mainland, as a rule, are the Vestries the power which we believe they might be. It is true that the Wardens, who act as counsellors to the Priest, are usually of great help, and the relationship between them is usually a happy one. Should not the Vestries, however, help in the spiritual affairs of a Parish more than they do? Are their duties to be considered as entirely relating to temporal matters? What a power in the Church would Vestries be if they were interested actively in the spiritual side of the Parish. Vestrymen as a rule are interested to a certain extent, but do Rectors and Priests in charge bring the spiritual state of the work before the Vestries. Do they bring before them the needs, and do they enlist their aid in the varied work? We confess that as a rule this is not done to the extent that it might be.

Would it not be well to be careful in selecting Vestrymen, not only to have business men, but also men who would strive with the Priest to build up the spiritual life of the congregation? Why should they not help in a revival of a sense of the obligation of worship and the need of it for individual spiritual life by precept and example? Why should they not help in the Sunday School, or Church School as it is now often called? Why should they not call on Church people newly come to the Parish? Why should they not help by thought and action in all that will build up the real work?

What a power the many thousands of Vestrymen would be in the Church if they were to realize the possibilities of their usefulness! In this new year it would be well if Rectors and Clergy in

charge of Parishes and Missions would endeavor to get their men to work for the spiritual upbuilding of the Church.

PROPOSED MISSION.

Just before the United States entered the war, the Bishop, after consulting laymen, had partially made arrangements for the preaching of a mission at the Cathedral and at some other Churches. One of the best mission preachers promised to come to Hawaii. The war upset the proposed arrangement. We ought to use every effort to have a mission preacher here at the end of the year.

Most of our people know what a Mission is. In various denominations they have what they call revivals, which are frequently of such a nature that Church people have little sympathy with methods used.

A Parochial Mission with us is conducted by an experienced Missioner. To him is given over the spiritual charge of a Parish during the eight or ten days of his stay. He has usually three services each day, a celebration of the Holy Communion at an early hour; a service and instruction in the afternoon; a service and sermon in the evening. Every proper effort is used to arouse the interest of the people, especially those who have been lax in attention to their religious duties. The main idea is to revive their interest, but there is also an effort to reach those who have no religious affiliations.

Many of our readers will remember that in 1904 we had a Mission at the Cathedral, conducted by Archdeacon Percy Webber. He did much good and stirred up a deep interest. The Bishop will try to get a Missioner this year, and if he succeeds, will ask the people to pray and work for blessings upon the endeavor.

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CHURCH WORKERS AND SALARIES.

The New York Churchman of late date has an article on women workers in the Church and their salaries. The meager salaries paid to some of them is commented upon. One deaconess in the mountains of the South is receiving twenty-five dollars a month, out of which

she pays her board and expenses. Of course, this is wrong, and in this case it is undoubtedly some parish or diocese which pays her.

The salary at which the Board starts a woman worker in the Domestic field is usually \$500, out of which she is expected to pay all her living expenses. When the American Church took over this field that was the salary paid, though lodging was provided for the workers. After years of effort and many letters this was increased. Let us say here that the workers did not complain; they expected small salaries when they offered themselves for the work, and some of them gave up positions paying 35 per cent more in order to enter Mission work. The Bishop of this Missionary District worked to get matters adjusted until now the amount is paid which a conference in New York considered the standard salary for a woman Church worker—\$800 a year. Out of this she is expected to pay lodging and all expenses. There is no woman worker here at the present time who does not receive about this standard salary or above it.

For example, suppose a teacher is engaged at the Priory at \$30 a month, with room, washing and board in addition. This certainly adds \$40 a month, or \$70 in all or \$840 a year. No one as a rule has had more devoted, uncomplaining workers than the Bishop of Honolulu. The only complaints about salaries have been made by newcomers, who have been told outside that they were not paid enough. The facts are these: Considering all things, women Church workers are paid here more than other Districts, including Alaska. The figures are before us as we write, and there is no mistake.

We may say here that when a teacher holding a normal school diploma comes here from the Mainland to teach in the public schools she gets \$66 a month, with an increase of \$5.00 after two years of service, so that our salaries compare favorably with those paid in the schools of the Territory.

Whether women Church workers or men workers are paid sufficiently is another question. In one Eastern Diocese over thirty of its clergy receive only \$1000 a year, and nearly a like number receive \$1200. When a man goes into the ministry he expects a small salary, and usually his expectations are fully realized. The wives of the clergy usually suffer most from this. These are often ardent Church workers (and unpaid).

Here the Bishop has for years striven for a minimum of \$1500 a year and a house for a married Priest, and except

in one instance in the case of white clergy this has been accomplished.

Of course, some workers who come, soon get dissatisfied. Most of these, it has been discovered, had not gotten along well elsewhere. All employers of teachers in the Territory know what it is to have workers come who in a short time want to throw up their positions. It is so in the public schools, to the sorrow of the Superintendent of Public Instruction, as he has often told us. Some stay with their school a few days, some a few weeks, others a few months. We know a school which lost four teachers at one time a short time ago, and these had been three months in the place. One private school in December, 1917, lost three at one time—and so we might go on.

Once we had two women, excellent teachers, who had answered all the heart-searching questions of the Board of Missions sent from New York, and had asserted that they "wished to do Missionary work," that they "were willing to sacrifice," "ready to put up with disagreeable and even distasteful things," ready "to obey authority cheerfully," and yet in three months they fell down on every one of these things when they had to meet them.

The reason was, of course, their hearts were not really in the work. Their way to Honolulu was paid by the Board, and yet on the steamer from San Francisco they told a fellow passenger they were "only going down to see the Islands." They stayed three months, and on leaving promised to repay the Board for expense incurred. When they reached the Mainland they wrote that, in view of the small salary received, they did not intend to repay the Board!

This is given only as an example of what all employers of teachers in Hawaii have to endure from men and women who come here without any real intention of service. That is the essential requisite. We might give here numerous instances of uncomplaining, devoted service of men and women who, out of their scanty stipend, quietly give to aid needy children and others, and sometimes, to hide the donor, they give it through the Bishop, often against his protest.

All this was suggested on reading the article in *The Churchman*. It may give information to some of our people. It may lead them to understand that it is not the Bishop's fault if workers are not paid as others think they should be, and further, that, before anyone comes, the idea of sacrificial service is put before every intending Church worker, and if such do not understand, it is because whatever may be told in letters, a cor-

rect idea of conditions can not be conveyed. All employers of workers here know how some who come are delighted and happy in their work; others fret under conditions and remain but a short time. It is so in all relations of life—happiness depends very largely on the way men and women view things. It depends on themselves, not on surroundings.

When Canon Ault was at Wailuku and lived in a damp old house with a dirty livery stable on the next lot, when he had to see to everything on the Church premises and to ring the bell, he did not complain to the Bishop. He tried to bring about better conditions. Result: the Church plant in Wailuku.

When the Rev. L. Kroll lived in Lahaina he fitted up living quarters on the stage and the side rooms of the Mission Hall, but he did not complain. He went to work to make things better. Result: the parsonage in Lahaina as we have it today.

When Mrs. Folsom lived at St. Mary's with Mason jars hung by wires to the rafters to catch the rain which came through the roof and was resident in a Japanese camp, did she complain? No! We think she rather enjoyed it, while she worked to make things better. Result: with the sacrificial service of those who followed the St. Mary's of today.

We have only mentioned three when we might tell of others of our Church workers who have acted in the same spirit and have done excellent work. It is the spirit of service which one must have if he is to do work for the spread of the Gospel of the Kingdom.

◆◆◆◆◆ THE COMING LENT.

This brings us to the matter of the Lenten season, which begins March 5th. Will the Clergy and laity work together to make this coming Lent a time of spiritual revival? We know the difficulties, especially in isolated communities. But can not the Clergy invite a neighboring Priest to spend a week with him and hold a series of services? In some cases this would be impracticable; in some it might be done, we think. In any event, let us pray and labor to arouse in our people a sense of the spiritual needs of the people, especially at this time of disturbed social conditions.

◆◆◆◆◆ FROM GENERAL PERSHING IN FRANCE TO THE CHURCHES AT HOME.

"The ideal of the Nation and of the Churches is constantly before us. What is necessary for the manhood of the

soldier is necessary for the manhood of the citizen. * * * The invisible and unconquerable force let loose by the prayers and hopes and ideals of Christian America is incalculable. It furnishes the soul and motive for the military body and its operations. It steadies us to resist manfully those temptations which assail us in the extraordinary conditions of life in which we find ourselves. * * * We of the Army think with gratitude and emotion of the unflagging service and wonderful trust in us of the churches at home. May we prove ourselves worthy of it."



WORTH READING.

The following words intended for the people of one parish are of such wide application as to deserve the serious perusal of all:

"Your rector feels that the very gravest need of our parish is not primarily a material advance, but that it is a spiritual enlivenment; such a grasp upon self as the result of prayerful contemplation of one's own place in the whole parochial scheme will give; a realization that the parish is dependent, not upon the rector alone, nor upon the vestry, nor upon any one of its organizations, but first upon self. In other words, that each individual must feel the sole responsibility for the work of the parish, and feeling it, be willing to so bury any individual idiosyncrasies in the good of the whole that the cemented selves may form one grand spiritual front which may advance against the kingdom of evil, against which the Church as a whole must be aligned. After a careful study of the entire situation, your rector has come to the conclusion that we must not only strive to understand one another as rector and people, but that we must strive to understand more completely than he feels the majority of the congregation do, our place in this particular department or portion of the Church at large; that we must come to a more definite conclusion as to what is right in regard to our activities in the Church. It is one thing to say, 'We want a leader; it is a vastly different thing to follow up that cry with a definite willingness to be led. When children play the game of 'Follow the Leader,' there will be no game if there is only the leader. Likewise, the cry for leadership implies a willingness on the part of all to so adjust the individual point of view that one will be willing to strive to study the point of view of the leader; and, if the leader be competent in his particular specialty, to give such deference to his judgment as

will bring a combined phalanx in response to his leadership.

"Your rector does not think it too much that he ask of all his people to look very seriously and frankly into their own method of using their everyday lives in connection with their church duties. He is most heartily alive to every possible good which can be accomplished by the varied and multiple civic activities; but he wishes to ask each individual to answer one question frankly, 'Of all the organizations possible in any city, which is the most important?' The answer can be but one, 'The Church.' In planning their time, then, he wishes to ask the mothers if they do not conscientiously feel that their duty to their children requires them to put their duty to the church first. He does not minimize for one instant any organization which makes for the betterment of civic life or the uplift of the childhood of the city; but children have a right to demand of the parent not only activity in civic affairs, but the right to ask, 'Must I be active in my church, and look out for my spiritual welfare, if you do not set me the example in 'precept' as well as in line?' The priest and pastor cannot wield an influence over the youth of the congregation, unless he has the definite and hearty material and spiritual support of his adult constituency. The mother who is so submerged in civic and other activities that she is forced to neglect the work of the church, cannot be the help to the rector and cannot wield the influence with her children, that the mother does who so divides her time that she does not 'leave this undone in the doing of the other.'"



HONOLULU AND CHINA.

In a letter received from Mrs. A. A. Gilman of Wuchang, she says:

"Some of your interest in the Wuchang Hospital may come from the fact that George Char of Honolulu has been connected with the hospital, and we look forward to having him again. We find the people who come from Honolulu are a tower of strength to us, and we love to feel the bond between us and you.

"Mr. S. T. Kong's wife is the educational secretary of our Woman's Auxiliary this year. She is a fine woman."

Mrs. S. T. Kong was Elizabeth Chang. She is the daughter of the late Chang Kim, a Vestryman of St. Peter's. She was brought up in St. Peter's Church and lived in Honolulu, the place of her birth, until she married the brother of Canon Kong Yin Tet in 1910.

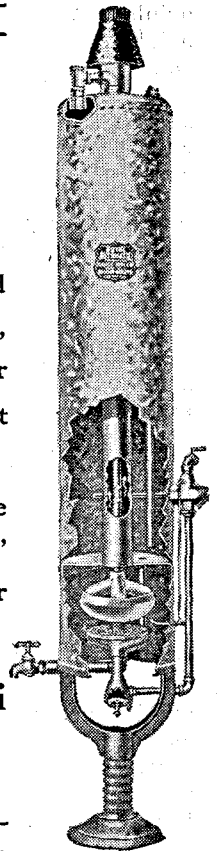
The letter continues: "Mrs. Wong

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The George Char referred to attended Iolani for some time and then went to Boone University, where he graduated. He then went to St. John's, Shanghai, and obtained his medical degree. He is now in the United States under a Rockefeller scholarship for special study.

We are glad to call attention to the above, as it gives additional force to what we have often heard before.

The wife of Dr. Potts of Shanghai once told the writer that the Honolulu boys had changed the spirit of St. John's College and were leaders in college work. Archdeacon Thompson, who had lived fifty years in China, told the writer that the Honolulu Christians in Shanghai were the best and most reliable they had.

At the General Convention in St. Louis a layman arose and asked whether the Orientals who became Christians here remained faithful. Bishop McKim arose and told the story of Christian Japanese returning to Japan from Ho-

nolulu. Another arose and told of Honolulu Christians in China, to all of which Bishop Graves of Shanghai, who was present, gave his hearty assent. It is well to know such facts as these in view of criticism which we sometimes hear.



BISHOP PATTESON AND THE PARENTAL WORK OF MISSIONS.

"In our thoughtlessness we often overlook the fact that missionary service finds expression in many ways. Much of the work of the mission field may be described as 'parental.' Among many of the races the work of the missionary is the work of a parent; whether his pupils are young in years or old, he has to treat them with a parent's love, to teach them with a parent's authority; he has to win them, not to argue with them. I know this kind of missionary work is often despised; it is called mere religious kidnapping; and it is said that missionary success obtained by such means proves nothing for the truth of Christianity; that the child handed over to a Mohammedan would grow up a Mohammedan, as much as a child taken by a Christian missionary becomes a Christian. All this is true; missionary success obtained by such means proves nothing for the truth of our Creeds, but it proves what is far more important—it proves Christian love. Read only the Life of Patteson, the Bishop of Malanesia, follow him in his vessel, sailing from island to island, begging for children, carrying them off as a mother her new-born child, nursing them, washing and combing them, clothing them, feeding them, teaching them in his 'episco-

pal palace,' in which he himself is everything, nurse and housemaid and cook, schoolmaster, physician and bishop—read there how that man who tore himself away from his aged father, from his friends, from his favorite studies and pursuits, had the most loving of hearts for these children, how indignantly he repelled for them the name of savages, how he trusted them, respected them, honored them, and, when they were formed and established, took them back to their island homes, there to be a leaven for future ages. Yes, read the life, the work, the death of that man, a death in very truth, a ransom for the sin of others—and then say whether you would like to suppress a profession that can call forth such self-denial, such heroism, such sanctity, such love. It has been my privilege to have known some of the finest and noblest spirits which England has produced during this century, but there is none to whose memory I look up with greater reverence, none by whose friendship I feel more deeply humbled than by that of that true saint, that true martyr, that truly parental missionary."—*Selected*.

There is much of this parental work for our missionaries in this Missionary District of Honolulu. It is a work which takes time but gives great satisfaction. Oriental races as well as the Hawaiian sometimes feel they want to have heart-to-heart talks with their spiritual pastors and advisers about their affairs, and such confidences are invited. Although they have their own Priests, they sometimes want to see the "chief father," and their own Priest often sends them. That is at it should be. Every Missionary Bishop can not hope to attain to the sacrificial life of the Martyr Bishop of the

South Seas, but they can and do receive real inspiration from reading the Life of Bishop Patteson.



NOTHING TO DO EXCEPT TO PREACH ON SUNDAYS?

"The thought that a clergyman has little to do except to preach on Sundays," says the Rev. J. A. Schaad, rector of Trinity Church, Bay City, Mich., "is still imbedded in the minds of many, otherwise well-informed people. These Churchless Sundays have occasioned continuous expressions of it. On every hand we are greeted on this wise: 'Well, you are having an easy time of it these days.' Or, 'I see you are having a vacation now.' Or, 'Nothing to do these days, eh!' In view of the facts in the case this is funny without being humorous.

"Speaking personally, I was a busy layman until past the age of 30, but I never really knew what it meant to be busy until I entered the ministry. Any man who does his duty in that office is called upon for longer hours, and to meet more exacting demands, than is required of laymen. As a matter of fact, I have for years spent as many hours a day as a layman, in administrative work or my pastoral work, and then prepared my sermons and other public addresses while he either played or slept.

"It is a singular thing that the people who are most pronounced in expressing, as a grievance, the fact that 'the rector has not called,' or that someone else has been delinquent, are usually the least attentive to their own duty as to Church worship and work. In the aggregate, I have listened for hours to

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the grievances, usually imaginary, and other excuses, given by self-confessed non-attendants, non-contributors and non-workers.

"Whether God will accept these excuses for the non-obedience to His clearly expressed will, is something of a hazard; for He sees through the camouflage. 'God cannot be mocked. Whatsoever a man soweth, that shall he also reap.' Who, for example, will dare say to God some of the things they try to palm off on the parson as reasons for non-Church attendance: 'I had to go to Church so much, as a boy, that I have had enough.' Probably, however, this same person would not blame his parents for making him come to meals so often. Probably, too, he needs the spiritual help and work of the Church even more than he needed to eat so often. And perhaps, if he had so thoroughly cut out eating as he has cut off going to Church, his body would be as small and weak as his soul has become.

Or this: 'Sunday is the only time I have to play golf, fish, hunt, drive, sleep, etc.' Well, what if it is? Since when are these things 'necessary to salvation?' And since when is refusal to obey God a passport to heaven? Besides, there is plenty of time for all necessary recreation of the body after one's duty to God has been performed, and the soul has been refreshed at one of the Sunday morning services. Christ said, 'Thou shalt worship the Lord thy God.' This commandment has never been annulled."—*The Witness*.



THE STAR-SPANGLED BANNER.

Another Letter.

My dear Bishop:—I have read with much interest the letter from Colonel Raymond to you on the subject of "The Star-Spangled Banner" dated November 28th, 1918, and appearing in the December issue of the *Hawaiian Church Chronicle*.

As stated to you and also communicated to Colonel Raymond, my objection to the use in the Cathedral of Colonel Raymond's metrical composition, at that portion of the service when the national anthem is played, was and is that it is not the national anthem of the United States.

Colonel Raymond is undoubtedly right when he says that there has never been a national anthem established by law in the United States, if by the term "law" he means an enactment of Congress. In that sense it is true that neither as regards music or words has a national anthem been established by law, and any church is at liberty to sing any words to any respectable tune and

say that as far as it is concerned the particular composition of "words and music" selected by it shall, until it sees fit to select another, constitute the national anthem. You will notice that the limitation must apply equally to *words and music*, either or both, for if there is no law as to the one it is equally true that there is none as to the other.

It has, however, been repeatedly decided by the Supreme Court of the United States that the Army Regulations promulgated by the Secretary of War under authority of the President as Commander-in-Chief of the army have the *force of law* and are binding as law upon all within the sphere of his legal and constitutional authority. These regulations may not affect generally the conduct of persons other than those in the military service, but it would seem to me that, in the absence of any other "law" on the subject, it would be preferable for the church to consent to be bound in this regard by such law as there is, rather than to take a position where it would be at liberty to change the tune and words whenever new music or new words made a greater appeal than the old to the sense of harmony or rhythm of the congregation.

By the Army Regulations a certain composition has been designated as the national anthem of the United States in Section 1 of paragraph 264, quoted by Colonel Raymond and reading as follows:

"The composition consisting of the words and music known as 'The Star-Spangled Banner' is designated as the national anthem of the United States of America."

It will be noticed that the Secretary of War, or such other person as was directly responsible for the language of this section, expressly included the *words* as well as the *music*; he did not speak of the air or tune alone, but recognized the fact that at the time the regulation was being drafted there was a certain form of words which was generally known as constituting a part of

the composition styled "The Star-Spangled Banner."

Colonel Raymond tries to avoid the natural effect of the language of this section by saying that the expression "words and music" is "clearly used for purposes of identification." It seems to me, not only as a lawyer but as one familiar, in some measure at least, with the use and meaning of plain and simple English, that the expression "words and music" selected by the Colonel would of themselves identify nothing; the expression which does identify the composition of words and music intended to be designated as the national anthem is—"known as The Star-Spangled Banner." By this section a certain composition was in express terms designated as the national anthem, and the composition so designated was "the composition of *words and music* known as The Star-Spangled Banner." I would remind you that one of the elementary rules to be observed in the construction of statutes and regulations is that "words are to be given (unless under special circumstances) their plain, ordinary and popular meaning."

It is true that the other sections of paragraph 264 and paragraphs 378 and 437, referred to by Colonel Raymond, apply only to the playing of the air; they deal, as I learn from his letter, with the formalities to be observed when it is played and the occasions when in military circles it is required to be played, but they in no manner detract from what is so plainly expressed in the section above quoted. Not having the Reg-

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ulations before me, I am unable to state whether the singing of the anthem is provided for or not, but I venture the opinion that if singing of the anthem be permissible under them at all as part of a military performance, the words used in army circles would have to be those referred to in Section 1 of paragraph 264.

I am confident that you will understand that I am only taking my present stand as an objector on the grounds that in the church service by the use of the national anthem we are consecrating ourselves in the most solemn manner to the service of our country and flag: that in my opinion greater respect is shown by standing at silent attention while the music is being played, and that if any words are to be sung they should be those which have heretofore been recognized as constituting the verbal part of the anthem.

I trust that it is unnecessary to assure you that, as I have personally never been able to compose even a couplet, I believe every thing that Colonel Raymond says about his composition: that I trust it will live and continue to give pleasure to his numerous friends, among whom I have the honor to be numbered, and that before long he may succeed in having it officially recognized.

Very respectfully yours,

W. L. STANLEY.

CATHEDRAL REGISTER.

BAPTISMS.

- Dec. 18—Edward Kahakuhananui Onekea,
by the Rev. L. Kroll.
George Halualani Miranda,
by the Rev. L. Kroll.
“ 24—Carmen Consuelo Rice,
by the Rev. L. Kroll.
“ 25—Marjorie Marian Kina Johnson,
by the Rev. L. Kroll.
Pershing Haig Makakawalii Williams,
by the Rev. L. Kroll.
John Leland Black,
by the Rev. L. Kroll.
Bernice Barbara Kuuleialoha Smythe,
by Canon Wm. Ault.

MARRIAGES.

- Dec. 3—Robert Winter Hendry,
Eva Lorena Throckmorton,
by the Rev. Alwyn E. Butcher.
“ 24—William Edward Bishop Taylor,
Emily Kekahaloa Kekaula,
At 1412 Houghtailing Road,
by the Rev. L. Kroll.
“ 28—Edward P. Irvin,
Bernice Piiiani Cook,
by Canon Wm. Ault.
“ 31—Ashley Joseph Cooper,
Daisy Emily Smith,
by Canon Wm. Ault.

BURIAL.

- Dec. 2—Jane Mist, age 78,
by the Rt. Rev. Henry B. Restarick.

General Offerings	\$666.55
Hawaiian Congregation	148.80
Communion Alms	15.96
	<hr/> \$831.31

Number of Communion made during
the month of December..... 539

CHRISTMAS DAY.

Those who had charge of the decorations in the Cathedral regretted that there were no poinsettias to use because the windstorm had rendered them useless. Still, the Cathedral looked beautiful with its white and green dress.

At the 6 a. m. service there were 62 communicants and at 7 a. m. there were 102. For the day there were 243, which is about 30 more than last year.

The offertories on Christmas Day and the Sunday before and after went to pay the apportionment for General and District Missions, which had not been paid in full. It is satisfactory to know that the year ended with all the obligations of the parish paid.

Sunday Schools.

On the evening of Christmas Day the Memorial Hall had a good crowd of Japanese present, among whom were a number from the man-of-war in the harbor. The exercises were very interesting, and visitors were astonished at the excellent English used by the young people who recited Scripture or who read accounts of the first Christmas Day. All that was done showed the great progress which the children have made.

St. Andrew's Sunday School had its festival on the 26th. The children had a regular party and enjoyed playing various games. As usual, the children had on the Sunday before brought gifts

of toys, etc., which were for those less fortunate than they.

The Schools.

The Priory had a tree on Christmas morning after the early service. The girls entered the dining-room singing "O Come, All Ye Faithful," and then sat down to breakfast. This finished, the gifts were taken from the tree, resplendent with electric lights, and handed to the girls. At dinner on Christmas Day, Bishop and Mrs. Restarick, Mr. and Mrs. Arthur E. Restarick and the Rev. F. I. Collins were guests at the Priory. The tables were made beautiful by colored serpentine paper, which was thrown over strings above the heads of those dining. Some little gifts, many of which were intended to add to the fun, did all that was expected.

Iolani.

The boys at Iolani had a happy Christmas time. The teachers worked hard to do all possible for the boys. On Christmas Eve, on the grounds, a short mystery play was held. A manger had been constructed, and to this the shepherds and the wise men came as they sang "While Shepherds Watched Their Flocks by Night" and "We Thee Kings of Orient Are." It was all very well done.

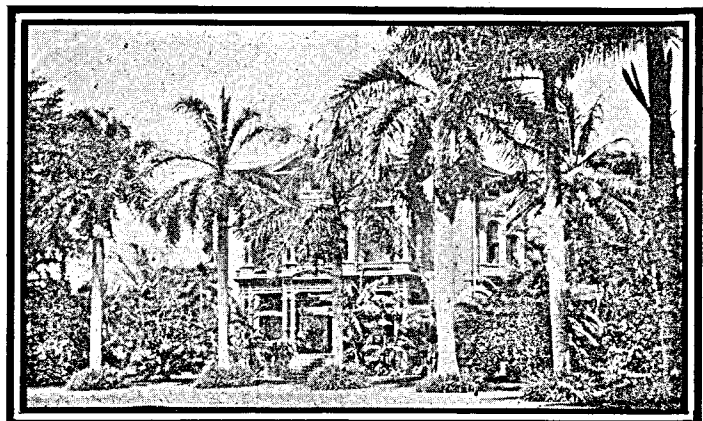
On Christmas night a good dinner was served and a happy day ended.



NEWS OF THE DISTRICT.

Several people have asked us whether the storm did any damage to Church property. In reply we are thankful to say that the damage to buildings was small. The roof of St. Elizabeth's par-

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sonage had the shingles blown off on one side; at Iolani the corrugated iron roofing was carried off, and at the Cathedral the lead on the ridge of the roof was loosened and a few slates were carried away. The loss of trees was the chief loss to our property. On the Cathedral close, including the schools, six trees went down and two others were topped to save them from falling and damaging property. At St. Elizabeth's four trees fell. St. Mary's lost all its trees except some which had been topped. The pretty yard at St. Mark's was badly wrecked, most of the trees going. Lahaina reports that the parsonage grounds lost nearly all the large trees. One fell within a few feet of the teacher's cottage.

St. Peter's Church.

During the month of December three adults and four children were admitted into the Church by Baptism. This was a result of the long and earnest work of Mrs. F. T. Kong, the Bible Woman.

The Advent season has been an active one at St. Peter's. The Woman's Guild undertook to help the Vestry and raised the sum of more than \$200 for the Sunday School Christmas festival and for the payment of a deficit. The generous response of the people in their gifts was a surprise to the workers, and was sufficient to meet all needs. It was a great encouragement to all.

The Church services throughout the season were very well attended. The signing of the armistice on the part of Germany created a general rejoicing and thanksgiving to Almighty God, who has so graciously answered our prayers.

On December 24 we had our Christmas tree exercises, which started at 7:15 p. m. and lasted an hour and a half. The program was a religious one, made up of songs, recitations, catechising dialogues and addresses, all appropriate to the occasion. Sunday School, Day School and the choir all took part in it. Most of the above-mentioned things were rendered in Chinese, which we consider harder for the children than if the program were in English. More than 350 bags of candy and nuts were distributed to those present. The Sunday School children, besides this general gift, each

received a useful present valued at fifty cents. The giving of presents had not been in practice for the past two years, but was made necessary because of the custom in other Chinese Sunday Schools. We thank the good women who worked hard to make this possible.

The Church was brightened and decorated by the Altar Guild, and the choir made a special effort to provide good music for Christmas Day.

There were two celebrations of the Holy Communion, one at 7 a. m., at which the choir was present and at which the Priest-in-Charge made a brief address. The communicants numbered 34 at this service. At 11 a. m. the Church was filled to its capacity with joyful worshippers. The choir sang the anthem "Sing O Heavens." Seventy-three persons partook of the Holy Communion, making a total of 157 communicants on that day.

The offerings for both services amounted to \$95.15. This was due to the sending of special Christmas offering envelopes. We are exceedingly thankful to God for His great gift, which is Christ the Lord. And we are most hopeful to enter another year with no financial deficiency to mar our happiness.

Y. T. K.



CHRISTMAS AT HOLY TRINITY.

Holy Communion (after Morning Prayer) was celebrated by the Rev. P. F. Fukao at 7 a. m. The decorations within the church were simple but beautiful and attractive. Quite a number of communicants were present. The sermon, which was very impressive, in brief, was as follows:

"There are two points to be considered in connection with Christmas or the birth of Christ. No doubt Christmas is a merry season. True joy and happiness were brought to this earth by Christ's birth. Man would have been left a slave if He had not been born of the Holy Virgin in the manger at Bethlehem. Christ, who had divine and human natures, brought man, who had wandered away from God, closer to God, the Father. Mankind was redeemed. In this sense Christmas is merry, joyous, and happy. This is the only side which

the majority of the people see. They do not see the other side, which is sorrowful in nature. When we come to think that the sin of man made the Son of God come down to this earth and suffer death upon the Cross for mankind, we cannot help but recognize the greatness of man's sin. There was no other course which God could take to save us from sin and the evils of this world and bring us to His Kingdom. In this respect each Christmas should bring to our minds sorrow, sorrow for our sins. We should not only thank God for sending His dear Son among us, but make firm resolutions to strive to wipe sin away from our hearts."

The Christmas exercises by the Sunday School took place at the St. Andrew's Cathedral Parish Hall at 8 p. m. Christmas night. Over 150 people were present. The program was short, but was well carried out, considering the number of days spent in rehearsal. When the program ended, presents were distributed, after which the people went home.

On Sunday following Christmas Day, the Rev. P. T. Fukao baptized four young men and a young woman. Among them there were Mr. Ishida, a graduate of Waseda University, and who is to leave for the States for further study in modern literature and drama, and Dr. Kurisaki, an American citizen and graduate of the University of Southern California. The Church is very proud to have such young men in her fold. We believe that Dr. Kurisaki will be of great service to us in making the Hawaiian-born Japanese see what the Church stands for and the work she is doing.

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THE EPIPHANY AND CONFIRMATION THOUGHTS.

By the Rev. FREDERICK I. COLLINS.

There is an old rabbinical legend which relates to us how Joseph, when he was Prime Minister to Pharaoh, during the period of the famine, emptied the chaff of his granaries into the river Nile. The people in the famine-stricken country saw this chaff as it came floating down on the moving current, and although they had supposed the famine was universal, they were now persuaded that if they could only reach the point at which the chaff had been thrown into the river they would find an abundance of grain to nourish their life, for chaff always means corn.

Our Lord Jesus Christ came into the world at a time when sin and ignorance and superstition and oppression were rife, and men were asking in their blindness: "Who will show us any good?" for they had a faint belief at least that a Deliverer would some day appear according to Jewish prophecy.

When these magi of the East saw this wonderful phenomenon it betokened to them the birth of one who according to Suetonius was to rule the world.

Others there were, even among the magi, who must have seen this same star, but only these three, Melchior, Caspar and Balthazar, had faith and interest and devotion to essay the long journey to find the Christ indicated. And it has ever been so. It is so today. "We have been" is a sad word; but oh! the saddest word is, "We might have been." A sage of old, standing on the bank of a river and watching the silent stream flowing, running and forever running, exclaimed with reference to the eternal life of man, "That which passes away is like this river. Day and night without ceasing." And oh! the pity of it, if we are obliged to reflect as the years pass along, "So much that we could have done; so little that we have done! So many ripples of the river have passed, bearing no golden sand to pile upon the shore!"

When the star is recognized, it is the part of true wisdom to follow where it leads.

Today the star is pointing to Bethlehem, which means "House of Bread." Through Confirmation we arrive at the "House of Bread" and there we find the Saviour. "But," says one, can it be possible that you teach His presence only in the Holy Communion? Oh no! He is present everywhere, but here in this blessed Sacrament He has left us the sign of His bodily presence, and He tells us our spiritual life is incomplete unless we partake of this outward and visible

sign of an inward and spiritual grace. And in these days of severe trial and temptation we need all the spiritual help we can get: first, by taking a definite stand on the side of righteousness, and second, by placing ourselves, through the Sacrament of Confirmation, in a position where we may develop the more readily along lines of spiritual progress.

Is such a progress necessary? How splendidly we see the necessity of it illustrated in the story of Ben Hur, the galley slave. See him pull at the oar! How that beam bends! Why does he pull so hard? Is it the lash that drives him? Ah no! He pulls for his own sake. He wants strength. But he knows that rowing at the same oar always must mean a one-sided development, and he must be perfect, so finally he requests the captain to allow him to row on the other side of the ship. His favor is granted, and now, when the galley is wrecked and Hur is free, he stands erect a perfect specimen of manhood, ready to meet Messala the Roman in mortal combat.

Man has today no greater spiritual enemy than Satan, and we are not free from wrestling with him. "We wrestle not against flesh and blood, but against the rulers of the darkness of this world. Against spiritual wickedness in high places."

For this wrestling are we being developed on the God-ward as well as on the material, physical and intellectual side of life? Or is neglect of matters pertaining to the spiritual life, be it our daily prayers, Church attendance, Baptism, or Confirmation and Holy Communion, leaving us weak and shrivelled?



UNITED SUNDAY SCHOOL SERVICE.

On the First Sunday after Epiphany, according to the custom of past years, our Church Sunday Schools met in the Cathedral for a United Service. While we never have at the Epiphany service as large an attendance as we do at Easter,

yet there was a good representation of all our Sunday Schools except one.

There was a shortened choral evening with which a large proportion of the children are quite familiar, and the way it was sung on this occasion shows their familiarity with it and also the beauty of the choral service when the congregation sings it.

To St. Peter's choir was given the leadership both in entering the Church and in the great procession around the ambulatory. There were also in the choir girls from St. Elizabeth's and the girls from the Priory who sing in the two Cathedral choirs.

Canon Kong took the service and prayers, the Bishop reading the lessons; the address was made by the Rev. Alwyn E. Butcher. The Bishop spoke later about the Lenten Offering.

The Sunday Schools all had their banners and made a beautiful appearance as they marched down the aisle, into the grounds and back into the Church and around the ambulatory.



ST. ELIZABETH'S MISSION.

Baptisms.

December 15, 1918—Grace Yun Lin Wong.

December 25, 1918—Mabel Nyet Shin Lau, Jack En Fat Chung, Christine Len Yau Chong.

Burials.

December 18, 1918—Grace Yun Lin Wong. 10 weeks.

January 6, 1919—Jack En Fat Chung. 10 weeks.

By the Rev. Alwyn E. Butcher.

The Christmas services were very inspiring. The Church was prettily decorated, and the new Church hangings made by members of the Woman's Guild were used for the first time. On Christmas Day, celebrations of Holy Communion were held at 7 for Chinese, 9 for Koreans, and again at 11 for the Chi-

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nese. At the Chinese services there were 61 Communicants, and many more in the congregation. Three children also received the Sacrament of Holy Baptism at the later service.

New Year's Day was ushered in with a Celebration of the Holy Communion, in which service the Koreans and Chinese joined, the Rev. John Pakk assisting the Priest in Charge. In the evening of this day, the Christmas entertainment was held in the Church grounds, a mystery play being well rendered by the school children, under the direction of Miss Dran. The Bishop was able to be present, and all were glad to welcome him, and the Rev. F. I. Collins also favored us with his presence. The people of St. Elizabeth's are always glad to welcome the Clergy from the other parishes in Honolulu and the Diocese generally. Presents were distributed to every scholar, candy to every child present, and there was a present for each family as in former years.

A social club has been formed with twelve members, for boys of 15 years of age and upwards, and the club entertained their friends at a very pleasant social on Saturday evening, January 4.

To the friends in the States, who made the Christmas festival so bright and happy in so many ways, and to those of our own Mission who contributed towards the candy and apples, the Staff desire to express their grateful thanks.



ST. ANDREW'S HAWAIIAN AND ST. MARK'S CHRISTMAS.

In spite of the many demands that have been made on the purses of our people during the past year, many were willing and glad to give their donations towards bringing Christmas cheer to our children.

The opinion we all held as we talked over our plans for Christmas was that we could not expect people to give as generously as in former years. Just a little remembrance was our plan—candy was out of the question—perhaps we could give each an apple. As for ice cream, the usual treat, that was as far away as the North Pole is from Honolulu. However, as Christmas drew near people approached the priest and his workers and asked what our plans were. First of all St. Clement's Sunday School promised us a donation of toys. A good friend who remembers us every year promised two boxes of apples; another telephoned and said she wanted to give the candy and ice cream. Some visitors from the mainland sent tops and marbles; several unsolicited gifts of money came through the mail. By the time we were ready for our festivities

and our Christmas play at Kapahulu, we had a most generous supply of toys and goodies for all the children of the Kapahulu and St. Andrew's Hawaiian Sunday School and the little boys from the Kalihi Home.

Surely a spirit of thankfulness was expressed this Christmas, and we appreciate all the good will that found its way into our particular field.

The inmates of the Leper Receiving Station asked the Rev. Mr. Kroll to express their appreciation to those who, through his appeal, helped to brighten the day for them.



ST. MARY'S MISSION.

Christmas festivities at St. Mary's began with the annual Christmas play, which always brings out a large and interested audience from the neighborhood. The Christmas tree was held on the afternoon of the 23rd. A short program was given by the kindergarten children, which was followed by the distribution of gifts and bags of candy to two hundred and thirty-five children connected with the day school and Sunday School. A party for the members of the night school was held in the evening. A program consisting of music, speeches and sleight-of-hand tricks occupied the earlier part of the evening, and then games, refreshments, and the distribution of "joke" presents ended the evening with much merriment.

On Christmas morning the Holy Communion was celebrated at 7:30 by Rev. F. I. Collins, at which service all the regular communicants were present.

The week ended with the wedding and reception of Miss Grace Liu and Mr. D. C. Chang. The bride was the fourth member of her family to be married at St. Mary's.



CHRISTMAS DAY IN CHURCH OF GOOD SHEPHERD.

It was a radiant morning, full of sunshine and brightness and the peace of a Sabbath morn, broken only by the sweet sound of church bells, joyfully calling

the faithful to the House of God to celebrate the birth of Christ.

The church was bright with colors, the colors of many flowers, the colors of the nation, over which the sun rays that filtered through the windows threw a warm, golden sheen.

At the celebration of the Holy Communion at 7 a. m. a good congregation was present, all of whom were communicants.

The 10:30 service was attended by quite a large congregation, though not as large as it ought to have been on Christmas Day. An augmented choir rendered the "Te Deum Laudamus" and an anthem very prettily, and the Christmas carols and hymns were sung with much fervor and spirit by the congregation and choir. Rev. J. C. Villiers preached a real Christmas sermon in his usual fervent, earnest and convincing manner.

Organ Recital.

The organ recital on December 12 in the Church of the Good Shepherd was fairly well attended, but not as well as it deserved. Not only was it given to assist and promote a good and noble work, the American Red Cross, but the program offered was one worth coming a long way to hear.—*Times*.



ST. JOHN'S, KULA.

When we were sent here we expected to stay, at the longest, three months, but now we have been here for five months already. We are longing for the arrival of the person who is to come and take charge of this Mission, to relieve us of our responsibility. I have studied the situation of the mission work here for many months. Between Keokea and Kamaole I found almost 40 old Chinese individuals, 48 families, including about 200 children, most of them attending Keokea grammar school, some studying at Lahainaluna, and others at Makawao. Our Sunday service attendance has an average attendance of about 40 persons. My daily work is to open the school from 7:30 to 8:45 a. m., beginning with

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a short morning prayer and Bible history. Then I read the Psalm to them. In the forenoon I make visits and when at home I prepare my Sunday address. On two occasions the Rev. J. C. Villiers came to conduct the Holy Communion service here, and he baptized a girl.

We celebrated our Christmas with a Christmas tree on the 24th at 7 o'clock. It was a clear, beautiful night, and about 200 people gathered to see the exercises. We are greatly indebted to the St. Peter's congregation of Honolulu for sending us apples and presents, which added to the great pleasure and delight of those present.

KAU YAU YIN.

CHRISTMAS AT PAAUILO AND PAPAALOA.

Christmas assumed its normal tone of joyousness this year. "A Merry Christmas—thank God, the war is over" was the universal salutation here. Christmas services were held at Paauiilo and Papaaloo on Sunday, December 22: a morning service at 10:30 in Paauiilo, and an evening service at Papaaloo at 7.

Our congregation at Paauiilo was not large this year, owing to the absence from home, of many, but Papaaloo had a very good attendance. The pretty church looked still more beautiful in her Christmas dress, and all entered heartily into the happy spirit of the season's service.

On Christmas morning at 8 o'clock there was a celebration of the Holy Communion at Paauiilo, and 10 partook. This was the largest Christmas Communion here in seven years—a source of much gratification to the Priest-in-Charge. At 7 p. m. Christmas Day the Japanese Sunday School held its Christmas festivities at the Japanese Mission House in Paauiilo. The spacious hall was bedecked with the flags of all the Allied Nations. At 7:30 the ceremonies for the evening opened with a hymn and a prayer, both rendered in Japanese. Following this came a program of recitations by the Sunday School children. One little eight-year-old girl recited from memory the whole of the second chapter of St. Luke's Gospel—a remarkable feat. After these recitals, Mr. Cullen addressed the children in a few seasonable words. The next speaker was Mr. A. Lidgate, the manager of Paauiilo plantation, who said: "Now, children, I want to tell you that the success of this evening's entertainment and this tree is due to Mr. Seno, and we must all thank him for it. Before this Mission came here, Christmas Day was like any other work day on this plantation, but now you have something here to remember the day. When you

grow up you will always carry the memory of this Christmas Day, its Christmas tree, all the good things, and all the good words." Santa Claus just then dropped in through a window, and a joyous pandemonium reigned for the next hour, during which the gifts from the generously-laden tree, provided by the plantation manager and others, were distributed.

Mr. Seno made a few final remarks in Japanese, and Mr. Cullen pronounced the Benediction, thus bringing a most successful, if not the most successful, and enjoyable evening to a close.

Nathaniel Seno writes: "Paauiilo Sunday School has 60 children. We have Sunday evening service and meetings on Wednesday night for prayer and Bible study. Four evenings in a week we have night school taught by James Takemoto, who is a bookkeeper at the Paauiilo Store, and I act as assistant.

"I go to Honokaa two Sundays in a month, but we have no Sunday School at present because we can find no place to hold it."

◆◆◆◆◆

Lahaina, Maui, Jan. 8, 1919.

My dear Bishop:—It was certainly very generous and thoughtful of the Honolulu Church people, through St. Andrew's Guild, to have sent such a bountiful supply of things. We spent about all afternoon distributing to the needy Chinese and Japanese, and they are very grateful. Quite a little is still left, and we have not had time enough yet to know how best to dispose of it.

I am in a hurry to get this off on to-night's Claudine.

Affectionately,

FRANK N. COCKCROFT.

◆◆◆◆◆

CHRIST CHURCH, KONA.

Christmas at Christ Church was a very satisfactory one. The people decorated the Church in good taste, and nearly everyone we could expect was present at

the 11 o'clock service. We had 22 of our 30 communicants, besides three from the Korean Mission. Most of the Korean communicants have temporarily moved away, but we hope in time to have them return.

◆◆◆◆◆

KAUAI.

The Christmas services in the Kauai field were many and varied, beginning with a trip to the various camps of the vicinity with a lieutenant of the Salvation Army to distribute candy and other goodies. The minister's Ford was never so full before, as it not only carried apples, nuts and candy by the box, but also nine children, accompanied by a very live and real Santa Claus. The children were surprised that Santa came in a Ford car instead of a sleigh drawn by reindeers, but we explained that automobiles were more up to date. I really believe no children ever enjoyed Christmas more than those at the camps.

On Christmas Eve my wife and I assisted the Salvation Army Lieutenant at his festivities at his Waimea Hall. A large tree, a wonderfully fine program and a crowd of over two hundred children besides the adults made it interesting. I delivered an address and afterwards went to the Hawaiian Church Christmas tree.

Christmas morning at 11 o'clock we had services at Waimea Foreign Church, with fine music and an attendance of fifty-one. Afterwards we drove to the Homestead for lunch and then went on to Kilauea for dinner and an evening service, with 59 present. The next morning I celebrated the Holy Communion at Kilauea and then returned home. On New Year's Day I celebrated the Holy Communion at Kekaha, which was well attended.

Altogether, Christmas was a happy season, terminating on New Year's Eve with a tree at the parsonage, with a good program rendered by the Kekaha

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and Waimea Sunday Schools, and was enjoyed by an audience of over 80. Peace on Earth had a new meaning to us all, for which God be praised and our boys honored. M. E. CARVER.

CHURCH NEWS.

Death of Bishop Funsten.

The Rt. Rev. James Bowen Funsten, Missionary Bishop of Idaho, died at his home in Boise on Sunday, December 1. This is a great loss to Idaho and to the Church.

Bishop Funsten was born in Virginia in 1858 and was consecrated Bishop in 1889. He was a true Missionary, a devoted, consecrated man. His death was sudden, for on Thanksgiving Day he preached in Boise. Bishop Funsten was most successful in his work and was greatly loved.

Chaplain Ward Wounded.

The Rev. John C. Ward, Rector of Grace Church, Buffalo, and chaplain of the 108th Infantry, was wounded and awarded the D. S. C.

And here is what was said of him when General Pershing awarded him the Distinguished Service Cross:

"Chaplain John C. Ward, 108th Infantry. For extraordinary heroism in action east of Ronsoy, France, on September 29, 1918. During the operations against the Hindenburg line, Chaplain Ward voluntarily and at great risk to himself went forward under heavy shell and machine gun fire, to care for the wounded and to search for the dead. Twice he was ordered off the field of battle by officers, being told each time that it was sure death to remain. During the entire time his regiment was engaged he remained on the field under fire, displaying a fine example of bravery and courage which was an inspiration to all."

Church Chaplain Dies of Wounds Received in Action.

Th Rev. Arthur H. Marsh, chaplain of the 3rd Battalion, 18th Infantry, died

in France on October 7 from wounds received in action.

The Rev. Mr. Marsh was headmaster of the Bishop Scott School in 1914-15. A graduate of Oxford, where he held a Rhodes Scholarship, he was brilliantly gifted intellectually, and no less so in character.

The Oregon Churchman, the editor of which was a personal friend of the chaplain's, published a brief account of this soldier's "going West." Surviving him are a wife and two children, with whom and his parents is our deepest sympathy.

Chaplain Marsh is the second chaplain of the Episcopal Church to die from wounds received in the discharge of his duty. The Rev. Walton S. Danker of Worcester, who died in France last June, was the first.

Chaplain Barrett Tyler Wounded in Action.

Word has been received that Chaplain Barrett P. Tyler, recently rector of the Church of the Redeemer, Morristown, New Jersey, at present chaplain of the 325th Infantry, has been seriously wounded in action. The Secretary of the War Commission has received the following information from Mrs. Tyler:

"My brother-in-law, who is senior chaplain of the 82nd Division, wrote me that on October 28 my husband was struck just above the knees by a piece of an exploding shell. He was moved from the first hospital to one further back from the line. 'The trip was very long, and he was nearly exhausted before they arrived. The shock and loss of blood had been so severe that he was very near the brink.' They had to resort to transfusion of blood to save his life. Paul (his brother) searched for him for four days before he found him in the evacuation hospital. The doctor assured him that the danger of infection was now over and that he would recover slowly but entirely. He saw him again November 1 and November 4 and was assured he was out of danger."

The Church has its full quota of clergy and chaplains in the Army and Navy. Besides this, many entered into Red Cross and Y.M.C.A. work. It is estimated that some 800 of our clergy were employed in war work.



A PENNSYLVANIA CHAPLAIN.

In a recent article *The Living Church* told of admirable service by the Rev. Mandeville James Barker in ministering to the wounded in No Man's Land. We quote a fuller report from the Philadelphia *Evening Bulletin*:

"It was decided to clean up a position of the enemy that was thrust out beyond their general line, from which an annoying fire was kept up constantly. Accordingly, a battalion of the 110th was sent over.

"The Rev. Mandeville J. Barker, chaplain of the 110th, with the rank of first lieutenant, went over the top with the battalion. It was not his duty to go; in fact, had the regimental commander known his intention, he probably would have been forbidden to go. But go he did.

"The attacking party wiped out the Hun machine gun nest after a sharp fight and then retired to their own lines, as ordered. It was so dark that some of the wounded were overlooked. After the battalion returned, voices of American wounded could be heard out in that new No Man's Land, calling for help. Dr. Barker took his life and some first aid equipment and water in his two hands and slipped out into the dark, with only starshine and the voices of the wounded to guide him; and, between the two armies, attended to the wounds of the men as best he could by the light of a small pocket torch, which he had to keep concealed from the enemy lookouts.

"One after another the clergyman hunted. Those who could walk he started back to the lines. Several he had to assist. One lad who was beyond help he sat beside and ministered to with the tenderness of a mother until the young soul struggled gropingly out into the

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Great Beyond. Then, with the tears rolling down his cheeks, the beloved 'Sky Pilot' started back.

"But again the sound of a voice in agony halted him. This time, however, it was not English words that he heard, but a moaning petition in guttural German: '*Ach Gott! Ach, mein lieber Gott!*'"

"The men of the 110th loved their 'parson' even more for what he did then. He turned right about and went back, groping in the dark for the sobbing man. He found a curly-haired young German, wounded so he could not walk and in mortal terror, not of death or of the dark, but of those 'terrible Americans who torture and kill their prisoners.' Such was the tale with which he and his comrades had been taught to loathe their American enemies. Mr. Barker treated his wounds and carried him back to the American lines. The youngster whimpered with fear when he found where he was going, and begged the clergyman not to leave him. When he finally was convinced that he would not be harmed, he kissed the chaplain's hands, crying over them, and insisted on turning over to Mr. Barker everything he owned that could be loosened—helmet, pistol, bayonet, cartridges, buttons, and other odds and ends.

"'All hung over with loot, the parson was, when he came back,' said a sergeant in telling of the scene afterward.

"'The Fighting Parson,' as the men called him, did not fight, actually, but he went as close to it as possible. On one occasion snipers were bothering the men. Mr. Barker borrowed a pair of glasses, lay flat on the field and, after prolonged study, discovered the offenders, four of them, and notified an artillery observer. A big gun casually swung its snout around, barked three times, and the snipers sniped no more."—*The Living Church*.



PALESTINE.

In commending the work of the personnel of the Red Cross Commission, Col. Finley says: "I am glad to be able to assure you of the splendid eagerness which pervades the unit, and of its willingness to be taxed to its utmost strength." And he adds: "I would emphasize to you, finally, that which has made all this possible: namely, the high benevolent attitude taken by the British authorities in their government of the occupied enemy territory. It is a cause for real satisfaction to all civilization that three such men as the Commander in Chief, General Allenby; the administrator of occupied enemy territory, General Money, and the military governor of Jerusalem, Colonel Storrs, are in the

chief positions of command and reconstruction. They, with all the district military governors and officers with whom we have come into official relations, have shown a cordiality of welcome towards the American Red Cross and a confidence in us which will require the most efficient service on our part to retain."



THE HOLY LAND SPEAKS TO AMERICA.

Extract from letter from the Grand Mufti and Cadi of Jerusalem to Dr. John H. Finley, on the eve of the latter's departure for the United States:

"* * * When thou reachest the dear homeland and blessed country, as from the bottom of our hearts we pray thou mayest do in good health and peace—then we request thee be thou our representative—of the inhabitants of Palestine collectively, and of the inhabitants of the Holy House particularly—in presenting to thy people and thy good and generous nation our obligations and thanks—to that good people represented by that great man, the most honored President Wilson, whom we appreciate and respect extremely, on account of what we hear of his noble qualities and superlatively attractive and refined character, although we have not had the good fortune of meeting him. Still true is what has been said, 'The ear is at times enamored just as the eye is enraptured.' May God spare him for you, and you all for him! And we have this earnest hope, that the inhabitants of Palestine will always enjoy his good will and be among those always remembered by him—just as he shall ever be the object of their prayers and supplications for his good, to God Almighty."



The American Red Cross numbers 20,000 American Indians among its members.

Lincoln's famous phrase, "Government of the people, by the people, for the people," has been traced back to the

days of Wyckliffe, the Anglican Reformer. In the introduction of the Wyckliffe Bible, issued in 1384, are to be found these words: "The Bible is for the government of the people, by the people, and for the people."



SEAMAN'S INSTITUTE.

The Seaman's Institute is doing a work which commends itself to all who are conversant with its affairs. The writer has been at the Institute three times in as many weeks, and on two of these occasions the crowd was too great to be accommodated. On one of these visits the men from the Kersaint were present, and it was fortunate that Mr. Mant, the superintendent, speaks French.

The evening before the French sailors were at the Institute, the men from the Dutch warship were given an entertainment. Mr. Mant is most grateful to the people who kindly give of their services to help in entertaining the sailors.

The matter of enlargement is being considered, and we sincerely hope that this can be carried out.



CHARADE.

My *first* the weary traveller seeks
As day draws to a close.
My *second* always holds first place,
As everybody knows.
My *third* is what a farmer sees
When haying time is o'er.
My *whole* a worthy bishop is
Upon a distant shore.
And where he lives, if you must know,
It never snows nor freezes,
But all day long the waving palms
Are fanned by ocean's breezes.

—Young Churchman.

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Miss May Forbes writes a most interesting letter from Tokyo, from which we give extracts:

"It is such a delightful sensation now to have a fixed date for going home. I have a berth on the last N. Y. K. for February, as I am going to Formosa first on some Missionary business. The Sei Ko Kwai women are sending their first Missionary away and I promised to go with her and mother her the first three weeks. It will be so interesting. Please tell Mr. Fukao about it. The Japanese in Honolulu ought to be sharing in the things their Church is doing over here.

"We are looking forward to a concert to be given by the Czech soldiers who are convalescing in part of St. Luke's Hospital. They are such fine-looking men and sing so beautifully. They may be recalled any day now, as there are only a few who are still waiting for an artificial limb. One poor fellow had to have a glass eye, but, of course, Japan could not produce a blue one! He has had to makeshift with a brown one instead, and is very sensitive about the matter.

"There is such a nice Mrs. Wingfield and her child coming to winter in Honolulu for the sake of sending the child to school there. I have only just met her, but everybody in Tokyo likes her so much. She is of our Embassy and a Church of England woman, of course.

"I hear the Priory and the new Sisters are already well settled. Bishop McKim was so pleased about it."

◆◆◆◆◆◆◆◆◆◆

Church House,
 12th and Walnut Sts.,
 Philadelphia, Pa.

My dear Mrs. Restarick:—You will think me very negligent in not responding to your very kind letter. The influenza first closed us up for some time. I came in every few days and filled

orders, but could not get letters written—sent you the 100 calendars at once, very gladly—it was not necessary to pay in advance—then as soon as we were open here the Advent Call came and all literature and information went out from our room. 180,000 leaflets; and owing to sickness, I was single-handed here, so could not attempt any regular work except to promptly fill orders. I did manage to keep up with this. Now the rush is over and has been a wonderful success here. Much blessing has come through the Advent Call to many people and to the Diocese. I hope it went well with you. We had a short prayer for our children which was given to them on Advent Sunday, and they were to go into the Church five minutes each day and pray. It was beautiful the way they responded. They did not want to be "slackers," but true soldiers.

With all good wishes to you and yours,

Faithfully,
 MARY ELIZABETH AVERY.

The 100 calendars Miss Avery sent were quickly disposed of, and we hope it will be an annual event, to which the Woman's Auxiliary here will look forward. The calendar, besides making a very nice little Christmas remembrance, contains so much valuable Missionary information, and for many of the questions we are often asked, the answer will be found there.

It was a matter of much regret with many of the Auxiliary members that we were not able to enter into the Advent Call in the real way that their sisters in the Eastern States did, but we had the prayers used at our Days of Intercession at the Cathedral during Advent. It is a beautiful idea to get the children to take part in these Days of Intercession, and it is to be hoped that Miss Avery's suggestion may give us the inspiration to utilize this means of spiritual training during the coming days of Lent. Will not the Junior Branches plan for this?

INDIANS.

Ask any high school boy what fifty years ago was the most horrible people, the most cruel people in this country. He will tell you the Sioux Indians in the West and the Apache tribes in the South. It was said and rightfully it seemed of the Sioux that the only good Indian among them was a dead Indian.

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Then one man went out to South Dakota; and as a result today in South Dakota of the 25,000 full-blooded Sioux Indians 10,000 are baptized members of the Church of God and 4000 communicants of this Church. What the Church can do even on *three cents per week per communicant!* And I think of the great master movements in India and Korea today, whole villages and towns following after Christ, begging for Him.

Unbandage The Church.

There is a solution of our negro problem. Let me remind you of two points in the story of Uganda. A man talking with Bishop Tucker in the capital of Uganda saw some mounds over which there were little crosses and asked what the mounds were and what the crosses were for. He was told that that was where in 1887 the Christians of Uganda gave their lives for the faith when the king of Uganda had determined to wipe Christianity out of the empire and took the boys and girls and women, tied them to stakes, cut off their arms and burned them to death, the victims praising the Lord Christ for the life He had given them to give back to Him. Then the Bishop pointed out his cathedral, where the doors are closed once during the day because as long as they are open the cathedral is crowded, and the Bishop has to close it sometimes. On Sundays when it is open, he said, it is filled and bright black faces crowd the doors and windows and climb into the trees around. "How many helpers do you have?" "I have three thousand native priests and ministers." "But it must cost the Society for the Propagation of the Gospel an awful sum of money to support such a staff." "It doesn't cost the home Church," said the Bishop, "one single cent. The Church in Uganda gives to the missionary enterprise the world over." That is the sort of thing the Church can do if we free her and let her work. What we have done is to take away the bandage from the Church's eyes and tie it around her feet—and that bandage is that *three cents a week!*

Men from the theological seminaries want to go to New York and Boston and take curacies, when the *world* today is calling. I don't know what is the matter with them. I recently met a man at the Harvard Club whom I have not seen for some twenty-five years. He asked, "What, Mr. Sturgis, are you doing?" and looked at me in perfect wonder when I told him. "I thought you had reached the top notch of your profession. What do you want in the Board of Missions?" "I have seen the biggest thing that I ever saw in my life, the thing that a

man cannot see and not give his life to it, the need of the world for Christ," was my answer. I am living my life for their life, my life for the dead, for men in the darkness and shadow of death. My life is given to Him, that men may have life and have it more abundantly.—From an address by R. C. S. Sturgis.



AMERICAN CHURCH BUILDING FUND COMMISSION.

At its meeting on November 21, 1918, held at the Church Missions House, New York City, a loan of \$3000 was granted to St. Sigfrid's Parish, St. Paul, Minnesota, and gifts amounting to \$1750 were granted for St. Michael's Parish House, Wuchang, China; St. Philip's Mission Church, Fayetteville, North Carolina; St. Michael's Parish House, Auburn, Maine, and King Hall Parish House, Norman, Oklahoma.

The above organization gave aid to this District in the building of the Churches at Wailuku, Kaimuki and to St. Peter's. It also gave towards the building of the Parsonage at Hilo.



PERSONALS.

Among the returning soldier boys to be welcomed home again were Ronald von Holt and Charles Hite, who were so fortunate as to get back in time for the holidays.

Canon and Mrs. Ault returned from their holiday much refreshed and ready for the Christmas festivities and the work of preparation that precedes them.

Miss Daisy Smith, who has long been a faithful member of the Cathedral choir, was united in the holy estate of matrimony to Ashley J. Cooper on December 31 by the Rev. Canon Ault. Her many friends wish her every blessing and happiness.

Captain Reginald H. Carter.

A letter from Harry J. Carter, the father of Captain Reginald H. Carter, contains some interesting information. It says: "You will be glad to hear that Reginald gained the Military Cross in September last. He was home for a few days in October, but did not say much about it. How glad we are to know the war is over! It has been a very anxious time for us all, and we are thankful that he has been spared to us. "It was splendid, America coming in as she did.

"I enclose cutting from the *Times* of Saturday, the 9th, which will tell you how Reginald gained his Military Cross. He will have to go to London to receive

it at the hands of the King some time. He came home wearing the ribbon which he received from the hand of the General.

"Maurice, our other son, has just got his commission and will be in the same regiment as his brother, the 8th City of London.

"We had tremendous rejoicings on Monday last when the armistice was signed."

Captain R. H. Carter was organist at St. Andrew's Cathedral for five years and was in England on a vacation when the war broke out, and he at once enlisted.

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From July 1, 1918, to July 1, 1919.

PARISHES AND MISSIONS, DISTRICT OF HONOLULU	GENERAL MISSIONS		DIOCESAN MISSIONS		CONVOCAATION EXPENSES	
	Amount Assessed	Amount Received	Amount Assessed	Amount Received	Amount Assessed	Amount Received
St. Andrew's (English), Honolulu.....	\$300.00	\$300.00	\$300.00	\$300.00	\$175.00	\$175.00
St. Andrew's (Hawaiian), Honolulu.....	62.00	62.00	62.00	62.50	32.50	32.50
St. Clement's (English), Honolulu.....	63.30	63.30	63.30	63.30	30.00	30.00
St. Peter's (Chinese), Honolulu.....	44.00	{44.00} † {29.34}	44.00	{44.00} † {29.33}	17.00	{17.00} † {11.33}
St. Elizabeth's (Chinese), Honolulu.....	21.70	....	21.70	12.40	12.00	....
Epiphany (English), Honolulu.....	15.00	15.00	15.00	15.00	7.50	7.50
St. Mary's (Orientals), Honolulu.....	8.00	8.00	8.00	8.00	5.50	5.50
St. Mark's (Hawaiian), Honolulu.....	7.00	7.00	7.00	7.00	5.50	5.50
St. Luke's (Korean), Honolulu.....	12.60	7.50	12.60	7.50	5.50	....
Holy Trinity (Japanese), Honolulu.....	10.00	10.00	10.00	10.00	6.00	6.00
Good Shepherd (English), Wailuku.....	40.00	* 37.06	40.00	* 22.25	10.50	* 10.00
Holy Innocents (Hawaiian), Lahaina.....	15.00	15.00	15.00	15.00	6.50	6.50
St. John's (Chinese), Kula.....	10.00	10.00	10.00	10.00	4.00	4.00
Holy Apostles (English), Hilo.....	20.00	* 13.35	20.00	* 3.60	* 5.50	3.65
Holy Apostles (Japanese), Hilo.....	10.00	....	10.00	....	....	....
St. Augustine's (English), Kohala.....	10.00	10.00	10.00	10.00	5.50	5.50
St. Augustine's (Korean), Kohala.....	....	7.00	....	9.00	....	....
St. Paul's, Kohala.....	10.00	....	10.00	....	2.00	....
St. James (English), Papaaloa.....	5.00	5.00	5.00	5.00	3.00	3.00
Christ (English), Kealahou.....	22.40	{22.40} † {14.93}	22.40	15.75	7.00	{7.00} † {4.67}
Paauilo Japanese.....	1.00	1.00	1.00	1.00	1.00	....
Paauilo English.....	5.00	5.00	5.00	5.00	3.00	3.00
Kilauea Plantation, Kauai.....	....	17.00	....	7.50	....	....
Tom May Endowment.....	....	....	....	150.00	....	....
Diocesan Br. Woman's Auxiliary.....	278.00	318.85	....	....	....	....
	\$970.00	\$1022.73	\$692.00	\$813.13	\$344.50	\$337.65

* Paid balance assessment in January—too late to be recorded this year.

The *Times* says as follows:

"Capt. R. H. Carter, London R.—For conspicuous gallantry and resource in making many personal reconnaissances under heavy fire. On two occasions especially, when the enemy position was obscure, his daring and coolness enabled him to bring back much valuable information."



(The author of this beautiful poem is an uncle of Col. R. R. Raymond of this city.)

CHRISTUS CONSOLATOR.

Beside the dead I knelt in prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep, then, as Thyself didst say;
Yet Thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She does not sleep!"

"Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seem so far,
The while we yearn to feel them near,
Albeit with Thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that
they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in Me."

R. W. RAYMOND.

HOLY APOSTLES, HILO.

The Rev. J. Lamb Doty reports that they had a beautiful service at 10 o'clock on Christmas morning. The singing was exceptionally well rendered by a large choir. There was a large congregation present of whom forty-one made their communion. Mr. Doty feels very much encouraged.

The Japanese work at Hilo is in charge of the Rev. Mr. Doty, who has the able assistance of Mr. and Mrs. Miyazawa. Mrs. Doty is expected at an early day and she will take charge of work among the Japanese women endeavoring to reach especially the American-born girls.

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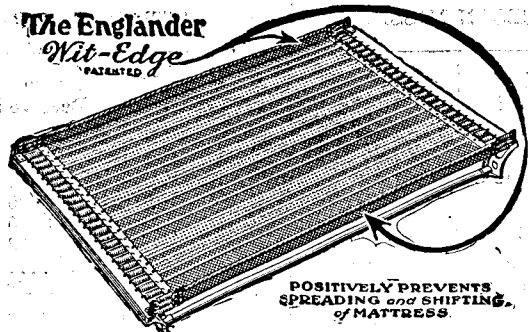
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