

Hawaiian Church Chronicle

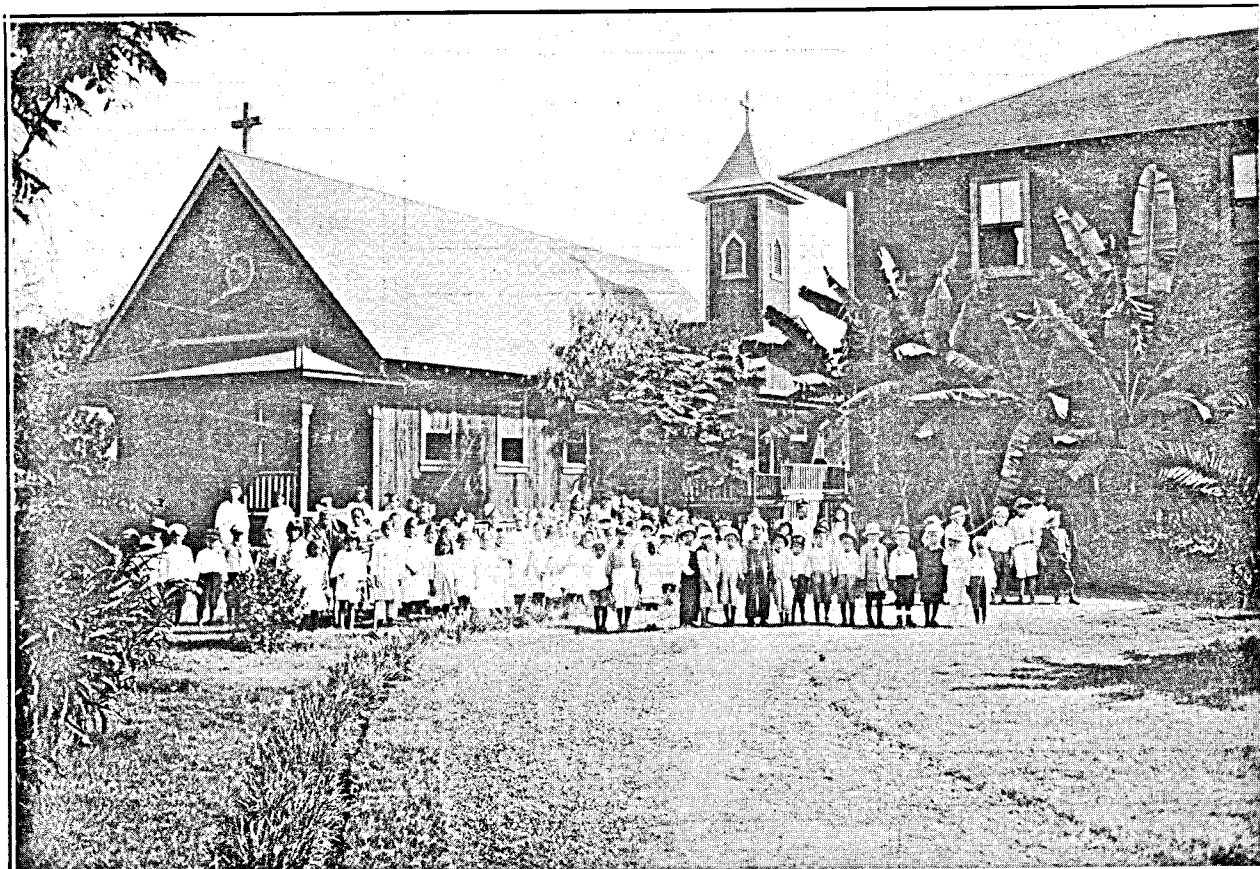
"SPEAKING THE TRUTH IN LOVE"

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

Vol. XII.

HONOLULU, T. H., JUNE, 1919.

No. 1



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., JUNE, 1919.

No. 1

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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

JUNE, : : : 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.

CATHEDRAL REGISTER.

- June 15—Trinity Sunday. (White.)
" 22—1st Sunday after Trinity. (Green.)
" 24—Nativity S. John Baptist. (White.)
" 29—S. Peter, Apostle. (Red.) 2nd Sunday after Trinity.
July 6—3rd Sunday after Trinity. (Green.)
" 13—4th Sunday after Trinity. (Green.)
" 20—5th Sunday after Trinity. (Green.)
" 25—S. James, Apostle. (Red.)
" 27—6th Sunday after Trinity. (Green.)

BAPTISMS.

- May 12—Robert Putnam Detwiler,
by Bishop Restarick.
" 14—William Francis Magner,
by Bishop Restarick.
" 14—Harry Cooper Bush,
by Canon Ault.
" 18—Florence Anita Bennethum,
by the Rev. L. Kroll.
" 23—George Denbigh Stewart Gordon,
by Canon Ault.
" 28—Mabel Likelike Lucas,
by Canon Ault.

MARRIAGES.

- May 3—Lewis Davis,
Rosalina Oliviera,
by the Rev. L. Kroll.
" 15—Carl Roy Hansen,
Verda Emily Beach,
by the Rev. L. Kroll.

BURIALS.

- May 15—John Frederick Soper,
by Canon Ault.
" 15—Henry A. Jerome,
by Canon Ault.
" 21—David Crowningberg,
by the Rev. L. Kroll.
" 29—Henry William Knight,
by Canon Ault.

General Offerings\$455.52

Communion Alms 20.23
Specials 90.55

Number of Communions made during
May 483

SUPPORT OF THE CHRONICLE.

Several Diocesan papers on the Mainland have lately ceased to exist because of financial difficulties.

The Hawaiian Church Chronicle could not be published if it were not for the advertisers. We have always followed the policy of sending the *Chronicle* to every one on the Islands known to be interested in this Church, and it has been sent also to friends in the States who help us. This has been done regardless of the payment of subscriptions, the idea being that the paper is the means of communication between the Bishop and the people. From time to time notices have been printed in the *Chronicle* stating that payment would be appreciated, and a number have always paid.

Sometimes bills have been sent out by E. W. Jordan, the Collector and Agent, whose address is 56 Wyllie Street, Honolulu. Mr. Jordan expects to send out statements again within a short time. It is hoped that people will respond to his communications. We are satisfied many will send the price of the paper if the matter is brought to their attention.

We want our people to have the paper whether they pay or not, but we should like all who appreciate it to assist in its support.

At the present moment all bills are paid, but that is because collections have been made from the advertisers.

We get a large number of Diocesan papers, but very few are as large or as well gotten up as the *Chronicle*. We believe that our people may take a pride in it, for the expressions of appreciation which we receive from all parts of the world are many.

THE NATION-WIDE CAMPAIGN.

Marked progress in the setting up of the spiritual and educational program of the Board of Missions is reported from the headquarters of the Nation-wide Campaign. The Campaign Executive Committee has been increased to seven

members by the addition of representatives of the General Board of Religious Education and the Joint Commission on Social Service. Seventy-seven Bishops have endorsed the Movement "to inform the mind and awaken the conscience" of the Church's members. Over thirty Diocesan Conventions have welcomed the opportunity to put the searchlight on the needs of the Church, and additions are being made to the list daily.

In a report on the progress of the Campaign, Dr. Robert W. Patton, National Director, says:

"The preparation for this campaign will be a preparation in systematic prayer, in organizing men and women in committees and in the systematic teaching of the people the facts and glories of the Church's work. The aim of the Nation-wide Campaign is definitely spiritual and educational. These are its chief objectives, but it must also include a definite financial sacrifice, for men give their money to the same objects for which they pray and work, namely, to the things that interest them. The purpose of the campaign is to inform the mind and to awaken the conscience.

"To state the matter in this way is to remove any apprehension that the campaign we are now projecting is merely a 'drive' for so much money. Large increases in gifts for the parish, for the diocese and for general missions have indeed resulted from similar smaller campaigns. In many cases there have been remarkable financial results. But I am certain that in every case the clergy and the laity would say that the chief gain was spiritual and educational.

"My own conviction is that, while the task is undoubtedly a large one, involving an immense sacrifice of time and strength on the part of all who will have a leading part in it, it is not too large a task if we undertake it in faith, courage and fidelity and baptize all our efforts in streams of united prayer for the blessing of the Holy Spirit of God."

Significant action was begun at the quarterly meeting of the Board of Missions at New York on May 14th, when Bishop Rhinelander of Pennsylvania on behalf of the Executive Committee presented three resolutions. The resolutions as reported and adopted are as follows:

1. "That the Board of Missions asks Dr. Patton (National Director of the

Nation-wide Campaign) as soon as the survey shall have been completed, so to tabulate and summarize its results, for the guidance of the Board, that the Board may present to the General Convention, for its consideration and approval, a statement giving the proposed objectives of the campaign and the proposed budgets, general and diocesan, to be put before the Church.

2. "That the Board of Missions in presenting such a statement to the General Convention shall ask the Convention to decide what method shall be used in apportioning the budgets, general and diocesan, among the various dioceses and districts of the Church, and shall also ask from the Convention such other instructions in regard to the campaign as the Convention may think well to give.

3. "That a special committee of the Board be appointed to act for the Board in bringing before the General Convention these and other matters connected with the campaign."

Preparations are now being made for a conference of representatives from every Province in the country to be held early in June in Chicago.



THE CONVOCATION.

One of our clergy, writing from another island, says: "The Seventeenth Annual Convocation reached high-water mark." On the whole, we believe this is true. One thing is certain; that is, the unity of spirit, and the good feeling which prevailed, could not be excelled. There was not one disagreeable or jarring word or incident at any meeting.

The elections, which often at Diocesan Councils take a long time because of many nominations and many ballots, took but a short time. All business was done most expeditiously. If any debate arose it only revealed the desire to agree upon the best method. It is a pleasant thing for "brethren to dwell together in unity," as the psalmist wrote long ago.

Convocation was organized by the election of Chaplain Bodel as Secretary; the appointment of William Thompson as assistant, and of Miss Anita Myer as stenographer.

All of the clergy resident in the Islands were present except the Rev. S. H. Davis, retired.

A full delegation of lay delegates was found to be in attendance.

There was no special business of importance except a proposed Canon on Diocesan Institutions, which after discussion the Committee on Legislation withdrew, as difficulties pointed out made it undesirable.

The reports of committees were of importance and interest. That of the Com-

mittee on Education was carefully prepared from the return of questionnaires sent out by the chairman, the Rev. L. H. Tracy. There were valuable suggestions, and to carry out these the Committee on Education was appointed as a special committee.

The report of the Committee on Social and Moral Conditions was printed in full in the daily papers and was important.

The Committee on the State of the Church asked to be excused from making a report because there had been delay on the part of some Parishes and Missions in sending in their parochial reports. It did, however, report after a recess. A slight decrease was noted in the number of communicants, and this was due to a careful revision having been made of the communicant list of St. Andrew's Parish and of the Hawaiian Congregation. The number of baptisms and confirmations were normal. The form of the financial reports is difficult to fill out, and it is the general opinion that the form procured from New York is not suited to our conditions, and a committee was later appointed to prepare a new one.

The committee complained in unmistakable terms about the delay in sending in parochial reports. Since the year ends on December 31, the committee believes that every report should be in by February 15, so that the Committee on the State of the Church could go over them carefully and make an intelligent and accurate report.

The Board of Equalization reported assessments the same as last year, and their report was unanimously adopted.

The Treasurer of the Board of Directors always renders an important and interesting report. Mr. John Guild, as Treasurer, gives valuable service to the Church, and the Bishop and the Convocation expressed their appreciation.

The Treasurer of the Board of Missions showed that our apportionment for General Missions had been more than met and that there was a balance on hand for Diocesan Missions. The Parishes and Missions had paid their assessments for the Clergy Pension Fund.

The Bishop nominated Arthur G. Smith as Chancellor and the Rev. James F. Kieb as Registrar, and the nominations were unanimously confirmed.

The Council of Advice appointed consists of the Rev. Canon Ault, the Rev. L. H. Tracy, the Rev. D. D. Wallace and Messrs. H. M. von Holt, L. T. Peck and John Guild.

The Board of Directors elected was the Rev. Canon Ault, the Rev. L. Kroll, Messrs. John Guild, Arthur G. Smith,

Geo. C. Potter, J. N. S. Williams and Yap See Young.

Canon William Ault was elected clerical delegate to the General Convention, and Col. R. R. Raymond lay delegate. The Rev. J. Chas. Villiers and Guy H. Buttolph were chosen as alternates.

The Convocation elected the following as members of the Board of Missions: The Rev. L. H. Tracy, Canon Kong, and Messrs. Guy H. Buttolph and Arthur G. Smith.

The Treasurer of Convocation and Board of Missions as elected is Chas. H. W. Norton.

All business was concluded at a little after 6 o'clock, and the Convocation adjourned *sine die*.

MEETINGS AND CONFERENCES.

The meetings and conferences connected with Convocation were pleasant and profitable. We missed one meeting which was held for many years, and that was the Conference on Christian Education. We must revive it in some form next year.

On Monday afternoon at 2:30 the Bishop and clergy met in conference, and several important matters in connection with the work were discussed, notably the question of reaching American-born Orientals.

On Monday evening the Conference on Christian Unity was one which no one who was present will forget. The Bishop had called together the English-speaking ministers of Honolulu, requesting those in charge of congregations to bring with them two laymen. It was thought best not to make it a public meeting, but to confine it to a few. There were thirty present. The utmost good feeling prevailed, and every one present felt deeply moved by the words spoken.

The Bishop read a paper which was in part the sermon which he preached on the second Sunday after Easter, where the Gospel contains the words, "And there shall be one fold and one shepherd."

Mr. Palmer's paper was naturally from a different point of view, but as neither of the writers knew what line the other was to take, there was no combatting each other's position. Both papers were well received.

Mr. Palmer has arranged to have his paper printed in the June number of *The Friend*, and Bishop Restarick's paper is printed in this issue of the *Chronicle*. Perhaps next month *The Friend* will publish the Bishop's paper, and the *Chronicle* would be glad to publish that of Mr. Palmer.

Those present expressed their wish to meet again at no distant date.

Tuesday was Woman's Auxiliary Day, and a report of that is given elsewhere.

THE LITTLE PILGRIM AND THE BOOK BELOVED.

On Wednesday at 4 p. m. a reception was given to the visiting clergy, their wives and friends. At 4:45 was given "The Little Pilgrim and the Book Beloved." The Educational Secretary of the Woman's Auxiliary suggested this, and Sister Olivia and Mrs. Arthur G. Smith, both of whom had assisted in giving it elsewhere, entered enthusiastically into its preparation.

The expression of appreciation of those present was most gratifying. The Rev. J. Charles Villiers has put his thoughts about it on paper as follows:

The Mystery Play.

By the Rev. J. Charles Villiers.

The seventeenth annual meeting of the Convocation of the Missionary District of Honolulu will be registered in the memories of the clergy, delegates, and others who attended it, not only as a most pleasant and pleasurable one, but also as a very profitable one.

Among its impressive features—and it had many—none was more impressive nor, I should say, more instructive to the majority of those who witnessed it, than the Mystery Play, entitled, "The Little Pilgrim and the Book Beloved," presented Wednesday afternoon, May 28th, on the Priory School Grounds, around its central Cross—that simple and sublime symbol of evangelical and ethical truth which is the great objective of Priory School education.

The play is strictly true to its title, and is a fine, simple analysis of the contents of "The Book of Common Prayer." Each office of the Prayer Book, presented, as it was, objectively, in its proper order, made the whole play, in its completeness, a splendid, edifying, imposing pageant.

With the exception of Mrs. Arthur G. Smith, who took the part of "Mother Church," with such quiet dignity that it would seem that the part could not have been better sustained, all the participants were students of the Priory School, and some of them were of its youngest members. All the players entered reverently, sympathetically, and with a fine sense into the parts taken by them. The result was an effective play, full of spiritual meaning to the audience.

The cumulative effect of the play was such that at its close one could but wish, what, I feel sure, the audience,

as a whole, did wish, that every community in the Islands might be privileged to witness the play, given by the same young people who presented it so beautifully and effectively that Wednesday afternoon.

Great credit is due both to the players for the success of the play, and to the ladies who, behind the scenes, had coached them to do their parts so well.

CLERGY AND WIVES ENTERTAINED.

The clergy and their wives were entertained at luncheons and dinners by many of the Church people, and the visitors enjoyed the hospitality shown them.

A pleasant evening was spent at the Bishop's House on Thursday. The clergy of the city and those from the other islands, with their wives, were present, as were the Sisters from the Priory.

After supper the Bishop gathered all in a circle and then called on the clergy in turn to tell the story of any curious weddings which had come into their experience. Their recitals called forth what might well be termed roars of laughter. The stories were certainly very funny and interesting.

When the round had been made, and some of the ladies present had added to the stories told by their husbands, the Bishop called for other clerical anecdotes. If hearty laughter is a sign of enjoyment, then it may be said that the evening passed most pleasantly.

ASCENSION DAY.

As has been the custom for fifty-two years, the teachers and boarders of St. Andrew's Priory attended the 7 a. m. service at the Cathedral. Of the girls alone, there were forty who made their communion, and many others came to the altar rail. At the close of the service a procession was formed, preceded by the Cross, the flag and the Priory banner. At the end of the procession was the Bishop, preceded by the banner sent over with Bishop Staley and the pastoral staff which he brought to the Islands in 1862.

When the Priory Cross was reached, "Crown Him With Many Crowns" was sung and the Bishop offered prayers for the school. At the close the Rev. J. Charles Villiers delivered an excellent address in a few well-chosen words which were appreciated by all.

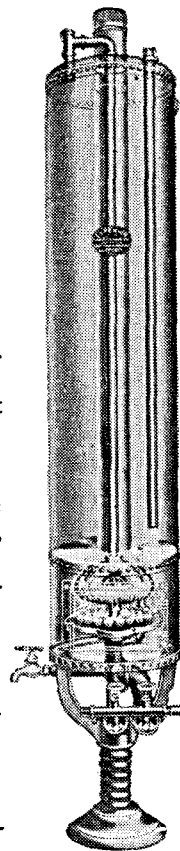
At 9 o'clock the school went on its annual picnic, which was held on the W. G. Irwin place at Waikiki, by the kind permission of E. I. Spalding. A very pleasant day was spent by teachers and girls.

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GOING HOME.

By Saturday all the clergy had left Honolulu except the Rev. D. D. Wallace. We regret to say that Mrs. Wallace was taken ill and she and Mr. Wallace are still in town.

Letters from the clergy after they reached home all tell of the pleasant and profitable time which they had in Honolulu during Convocation week.



THE EPISCOPAL CHURCH AND THE WAR.

It may be well to note that of men prominent in the late war, many were of this Church, General Pershing, commanding the A. E. F.; Admiral Sims, commanding the Navy in European waters; Admiral Niblack, commander in the Mediterranean; Henry P. Davison, head of the American Red Cross; Dr. Teusler, head of the Red Cross in Siberia, and many others, being communicants of the American Episcopal Church.

Bishop Brent was the Chaplain General of the American Army, and Bishop Perry of Rhode Island was the head of the Red Cross Chaplains.

Of the 30 chaplains who have received decorations for distinguished and heroic service, seven are priests of this Church.

The published list of those who gave their lives in France as it appears in the

Red Triangle Overseas gives the names of twenty-four men as having lost their lives in the "Cause of Freedom." Eight of the names, one-fourth of the list, are those of Communicants of the Episcopal Church. We have not space in this issue for the names of these men and the places whence they came.

Always from the time of Washington this Church has done its part in every war, and in a remarkable way her men have been leaders.



THE APPROACH TO CHRISTIAN UNITY.

Bishop Restarick, in view of the interest in Christian Unity at this time, called a meeting of the English-speaking ministers and two laymen from each congregation to meet for a conference. The response was general and cordial, and on May 26 thirty-one men met in the Cathedral Parish House.

The Bishop called the meeting to order, and on motion was asked to act as chairman. After prayer by the Rev. A. W. Palmer, the Bishop appointed the Rev. Mr. Loofbourow as secretary.

Bishop Restarick read a paper, as did Mr. Palmer, and then the Chairman called on several of the clergy and laity to speak. The meeting was marked by an excellent spirit, and those present were unanimous in expressions of the desire to have further meetings.

The Bishop's paper is given here. Unfortunately the page of introduction was lost, but the tenor of it is reproduced here.

There is so much appearing today in religious and secular papers that the time seemed propitious for a conference here. After consulting with Mr. Palmer this meeting was called.

THE BISHOP'S PAPER.

A remarkable article entitled "Civilization in Peril" recently appeared in the *Saturday Evening Post*. The writer argued that in the midst of tendencies to discard God and the moral law a United Christendom was the only power which could meet it. "The time has come," he said, "for the combined forces of Christianity to reassert their divine creed and bring healing to a wounded world."

An article in *Collier's Weekly* of May 10, entitled "What's Happening in the Little White Church," shows in unmistakable terms the decadence of religion in rural districts. The writer uses the survey made by the Presbyterian Church and takes groups of counties in various States and gives the result. One district of forty thousand people has 178 Churches, 60 of which have shown no growth for ten years, while one-half of the remaining 40 per cent are dead. Sixty-two per cent of the people belong to no religious body.

In another case twenty denominations exist in a community of 25,000 people—four different kinds of Baptists, three kinds of Presbyterians, two kinds of Methodists, besides many others.

Any one who has lived in the Middle or Western States knows villages of five or six hundred people in which there are six to eight Churches, each struggling to support a poor preacher by resorting to all kinds of methods.

As he reviews these conditions the writer in *Collier's* asks: "Is there any hope?" He answers the question by saying that the only hope lies in getting together, and adds: "Denominationalism was a thing unknown to our men in France—why should it exist in country

districts?" We all know the waste of money and effort caused by division. Men are getting to see its folly and wickedness.

We do well, then, to examine the matter plainly. I am going to present the point of view of the Episcopal Church, not in an argumentative way, but by a statement of what we believe to be facts.

Shortly before His death Jesus prayed that His followers might be one that men might believe that He was from God.

In the early part of the Acts of the Apostles we read that the Christians "continued steadfast in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."

There were grave questions which disturbed the early Christians, and they were discussed and settled. There were grave differences between individuals, men of different temperament, and varied training, but the fellowship and organic unity were maintained.

That there was organization is evident. There were Apostles and Elders, and Deacons who had authority; there were laity who had their voice and their vote; and unity in diversity was maintained.

The Christians went out into the world, not as a loose aggregation of units, but as a "body," as it is frequently called, with men of diverse functions, but all of the same body though of different offices. It was not a teaching of ethics which went out to conquer the Roman Empire and the world; it was a body of believers which had Councils to decide questions of importance, but which left to the individual his opinions upon all matters of policy and expediency. Amidst all the philosophies of paganism, fronting the solidarity of

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the Roman Empire, and later the disintegrating forces of barbarism, the Christians presented a front of organic unity, and all questions of importance were referred to and settled by General Councils of the Church.

Those represented in these Councils were men of differing views, they were men used to different liturgies and varied philosophic conceptions of Christian doctrine, but, they had no thought of breaking the organic unity of the Christian Church, and in that Unity they conquered the Roman Empire and such portions of the barbaric countries as they could penetrate.

I am not going to give details of the causes of the breaking of that unity. One was the undue centralizing of authority and power in the Roman Bishop. This undue centralization was fought for centuries, but in the west it was absolutely successful because of the ignorance of the mass of clergy and people, subsequent to the breaking up of the Roman Empire. All Western countries finally came entirely under the domination of Rome. It was the only unifying force left in the West. It is probable that if that unifying power had not existed, civilization would have been lost, as it nearly was, and that religion would have lapsed into paganism, as it nearly did.

The Church had been democratic originally. The people had a voice in all matters. There were those in authority as Apostles or Bishops or presbyters, but they were chosen by the clergy and laity. Councils local and universal were frequent, and they decided matters of policy and set forth what had been believed in all places from the beginning.

There is sometimes a necessity for the centralization of power, but it always endangers the liberty of the masses. No intelligent person can study history without seeing that the centralizing of power in the Bishop of Rome was the cause of great abuses. As a rule the people were too ignorant to resist the claims made.

One part of the Church, however, had still men of great learning—it was the portion in Greece, Asia Minor and North Africa. This portion absolutely refused to accept a dictatorship and was cast off by the Bishop of Rome, and in return the Eastern Church excommunicated him.

The Eastern Church had a brilliant history, but the Mohammedan invasion and the decline of learning led to the condition of an ignorant clergy and an ignorant and superstitious laity, so that in Greece, for example, the ordinary Parish Priest was usually too ignorant to preach, and knew little or nothing except how to perform the elaborate ritual of their services.

The revival of learning in the West was due largely to the scattering of scholarly Greeks when the Ottoman Turks took their territory in the fifteenth century. These Greeks went to the universities of Europe and became teachers, and Greek philosophy, logic and rhetoric began to be studied and men's minds began to open. I do not think that as a rule sufficient weight is attached to this.

Then came the Reformation which in general proved to be disintegrating. The infallible Bible took the place of the infallible pope, and individual interpretation took the place of collective decision, and the result was division upon division often upon what appears to us now the most trivial matters. Long confessions of belief were composed, and adherence to them was often considered of greater importance than adherence to the moral law.

Since our civilization is largely the result of English development, we confine ourselves to a brief review of English Christianity.

The Church of England, in its Reformation, fought out during the reign of several monarchs, always claimed that it would do nothing to break organic unity—that it stood for Catholic and Apostolic Christianity, giving due weight to history, and General Councils.

No student of history can fail to see that the Church in England tried to compromise, to be tolerant, to accept the minimum—but Separatists often desired to destroy the old Church, "root and branch," as they said.

So arose the divisions among English-speaking Christians and the struggle of the English Church, sometimes by argument, sometimes by force, resulted in mutual recrimination and hatred and persecution.

It is, of course, a mistake to imagine that these Separatists wanted Religious Liberty—what they wanted was to rule in faith and organization in their own way; and where it was possible they did so—in England and New England.

We are not going into the ancient dis-

putes—suffice it to say we in America inherited this divided Christianity and, in addition, the divisions existing on the Continent of Europe as immigrants came to America from various countries.

People generally accepted this condition of rivalry and contention among Christians. They had no idea of unity other than that obtainable by the acceptance of the same set of ideas. Later they began to argue that division and rivalry were good things. Then, to say that we were all soldiers in different regiments in the same army—but they forgot to say that these regiments were often quarrelling and contending among themselves and were presenting no united front to the foe, which any military man knows would mean weakness and ultimate defeat.

Then began the decadence of belief

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in the old confessions of faith, which confessions few read in this day. Some of us lived through this and know that when men had cast aside these confessions they thought they had given up Christianity.

Then Christians began to drift back to a simple form of faith such as is expressed in the Apostles' Creed. They began to interchange pulpits—but interchange of pulpits has not, after many years, resulted in any organic union or any real desire for it.

The first man in the United States to approach the subject with any far-seeing policy was Dr. Muhlenberg, the Rector of the Church of the Holy Communion, New York, and the founder of St. Luke's Hospital. He presented a memorial to the General Convention of 1853 on Christian Unity. The Episcopal Church always in every service has prayed for Unity and has held to the idea of it. The House of Bishops appointed a Commission to confer with other Christians, but nothing came of it.

In 1886 at Chicago there was set forth by the General Convention the famous Quadrilateral calling for Unity based on four points as follows:

1. The Holy Scriptures as containing all things necessary to Salvation.
2. The Apostles' Creed as the Baptismal confession of faith, and the Nicene Creed as the sufficient statement of Christian faith.
3. The two sacraments ordained by Christ Himself administered with the unfailing words and elements of institution.
4. The historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples.

This declaration made a profound impression—by one set it was treated with scorn; by another with a recognition which was gratifying and astonishing. The first three articles were generally accepted.

The crux was the historic Episcopate—that a small denomination should bring forward this as a condition of unity was absurd, men said. These failed to recognize that five-sixths of all Christians in the world accept Episcopacy, and the greater part of the others have had to develop systems with superintendents who have just as much power in their organizations as the Bishop has in this Church.

The discussion led many scholarly men to enter the Episcopal Church because they accepted the principles as set forth. Dr. Shields of Princeton was one of these.

I had always been deeply interested in Christian Unity and frequently preach-

ed upon it. In 1910 I saw a young man once of my parish arise in General Convention and propose that the Church should appoint a Commission on Faith and Order. This young man, who had often heard me preach on Christian Unity, was Dr. Manning, Rector of Trinity, New York; and when he sat down the late J. Pierpont Morgan whispered to him that he would give \$100,000 to finance the proposition, and this, without giving any name, Dr. Manning announced to the Convention.

The sending of the Commission to Europe was delayed by the war, but it has now sailed to confer with the Bishop of Rome, the Patriarch of Constantinople and the authorities of Churches elsewhere. It had already conferred with Christian bodies in the United States, and they had appointed commissions. The Greek Church has promised to attend the conference.

What was before a topic of discussion by a few, the war has made the insistent agitation of the people. The war taught men the waste, the folly—yes, the sin—of division. "Men in France knew no denominations," wrote the Senior Red Cross Chaplain.

There is no need to argue the matter today, because men see it.

In the agony of war, barriers broke down—the Jewish Rabbi ministered to Roman Catholics as he was able, and Roman Catholic Chaplains to Jew or Protestant as he could. In the face of death the religion of Jesus Christ stood in naked simplicity.

Then as the war closed, when everything seemed going to pieces and anarchy was abolishing religion, men saw that if the religion of Jesus Christ was to be a power in saving civilization it must present a united front.

Then came two other movements, both originating in the Anglican Communion. The first was the conference of Bishops, priests and laymen of the Episcopal Church and prominent Congregationalists in which proposals for Unity were outlined for an approach towards unity. Most of you have read these.

Some laugh at the proposal—one paper appealing to numbers as a sign of God's blessing on work. Mohammedans might plead that. Numbers do not decide right. The proposals will be carefully considered, we are sure.

Another is the proposal in England for the Wesleyan Methodists to return to their original position, that of a society for religious purposes in union with the Church. It was called, as you know, the "Wesleyan Methodist Connexion." The Bishop of London, who proposes this, does not look for a speedy working of the plan, but the heaven is working.

In these Islands I saw from the first that there was a peculiar field for experiments in Unity where Union Churches existed already, and I preached, talked and had conferences on the subject.

In two cases I proposed a plan for Unity something like that proposed for the Congregationalists.

I suggested the plan of two congregations in a certain place, the Union one and our own having one clergyman. As the Congregationalists had no objection to our orders, the two congregations should select one of our clergy acceptable to both. He should on one Sunday hold a service such as that to which the Union Church was accustomed, and on the other hold a Prayer Book service in the Parish Church. The idea was at once favored by many people in both congregations, but the opposition in Honolulu prevented its accomplishment, as I supposed it would.

The other case was on Kauai, where the plan was accepted. At Waimea was a Union Church, having no connection with the Hawaiian Board. Mr. Carver holds Congregational service in the Union Church on Sunday mornings and at other places he holds the Church services. The Sacraments are always administered according to the Prayer Book.

Every intelligent Christian should know something about these conditions and religious movements. Some hold that the whole idea of Unity is an iridescent dream, that Unity can come only by the decay of sectarianism and its reabsorption in the organic Church.

This Church, with its touch with historic Christianity on the one hand and its touch with Protestant bodies on the other, a Frenchman called the *via media*—the body through which unity can be approached.

We are in a day when men see the need of Unity, when men have discarded many separating differences, when there is a growing spirit of Brotherhood of Men, Nations and Christians.

Step by step Christians of all names have gradually come back to many customs always held by historic Churches—the Apostles' Creed, the keeping of Holy Days, the use of liturgies, the idea of a Christian growth rather than of sudden salvation. The idea of Unity is in the air. Many see now that the only Unity possible is organic, and can not be brought about by unity of opinions.

It is of no use to say that we are of one great fold—we are not. We are a lot of little folds with high fences between, whose shepherds and sheep are often striving to tempt those from other folds to leave one for another, and sometimes rejoicing more if they succeed

than if they turned a sinner from the error of his ways.

To change the figure. In the late war there were men of all kinds of opinions and parties who were loyal soldiers of the United States. There were Republicans, Democrats, Socialists and Independents. They all believed in the great cause for which they fought; they all acknowledged the same Commander-in-Chief. But though they were of differing opinions and parties, they did not divide up into armies according to their ideas of government and their political doctrines. They were, despite their differences, all held together for aggressive action by the organic unity of the nation—no differences affected the fact that they were of one body, and in that unity they went on to Victory.

We hold that this should be so with Christian soldiers, with one cause, with one Commander-in-Chief. There are and must be differences in taste and temperament, in opinions and practices, but these should not lead to breaking organic unity. Differences of views and practices are evidences of vitality, and there is no reason that they should affect the organic Unity of the Body of Christ, the Kingdom of God on Earth.

Despite all differences and temperaments, we are all Americans. So, despite all differences in opinions and practices, we should all be loyal citizens in the Body of Christ—in the Kingdom of God. "This is the unity after which we should strive—this is the only unity worth having," wrote Professor Shields. We can be one organically even if we retain our present names, provided only that men have sufficient faith, sufficient trust to put aside their prejudices and inherited dislikes.

We should further unity in every way possible, except that we can not discard elementary principles. We are one flock by birth—we are all sheep baptized into one Church—no separating names can break this, the family tie. But men have drifted off into little flocks, losing power and influence. We must pray and labor for Unity, that the world may believe that Jesus Christ is of God, that Christianity may live, and that Civilization may be saved.

THE EPISCOPAL CHURCH A DEMOCRACY.

The Episcopal Church in the United States, like the Church in the early centuries, is a democracy.

The Constitution was adopted in 1789, about the same time that the Constitution of the United States was ratified. The same spirit pervaded the constitutional conventions of the United States and the American Episcopal Church, and many of the same men sat in both conventions. The Constitution protects the rights of every member of the Church and defines the powers of each official.

The Laity elect the Vestries, the Vestries elect the Rectors, the parishes at their annual meetings elect delegates to the Diocesan Conventions, and these conventions elect the Bishop when there is a vacancy. The Diocesan Conventions also elect clerical and lay delegates to the General Convention of the Church, which is held every three years. The General Convention is the Federal governing body of the Church, and it is composed of two houses—the House of Bishops, and the House of Clerical and Lay delegates.

No one is ordained to the ministry who is not recommended by a vestry and passed upon later by the Standing Committee of a Diocese composed of four clergymen and four lay men.

If the United States is a democracy, so is the American Episcopal Church.



CONSECRATION OF ST. MARY'S CHURCH.

On the Sunday after the Ascension, the Bishop consecrated St. Mary's Church, Moiliili. The instrument of donation was read by H. McK. Harrison, and the sentence of consecration by Canon Kong Yin Tet. Canon Ault preached the sermon.

The offering was towards the fund which has been started to build an addition to St. Mary's in order to care for little girls who need it. Miss Van Deerlin has already taken three girls into the house, but there is really no accommodation for them and there is certainly room for no more. A choir from the Priory rendered the musical part of the service.

HISTORICAL NOTES.

St. Mary's Mission was started in a vacant store at Moiliili in 1902 after the arrival of Bishop Restarick. It was begun at the suggestion of the late Miss Maroney, who was then a teacher in the District School and an ardent Churchwoman.

The Rev. Kong Yin Tet at the request of the Bishop began a Sunday School which he continued two years, assisted by his mother and two sisters. It was at first a work among the Chinese, of whom many lived in the vicinity.

In 1904 Mrs. L. F. Folsom became interested, and in 1905 went to live in a Japanese camp near which the Mission had been moved, in order that it might have larger quarters.

An evening service was commenced, and for years Philip Dodge and Yap See Young acted as Lay Readers and preachers. Later R. B. McGrew and Alfred Cooper assisted.

In 1906 the Mission was moved to a house on Beretania Street rented from a Chinese family, and the large room, which had contained a shrine, was turned into a chapel. Mr. Dodge had presented an altar in memory of his parents, and Miss von Holt had given a reredos in memory of her mother, and these, after two removals, are now in St. Mary's Chapel.

Canon Kong and family, finding their work at St. Peter's demanded all their attention, withdrew from the work at St. Mary's, where, in addition to other work, Canon Kong's mother had for years conducted an afternoon school in the Chinese language.

In September, 1908, Miss Van Deerlin and Miss Sara Chung took the work and have continued with it ever since.

Mrs. Folsom, assisted by Miss Florence Blake, had opened and carried on a day school, and here Mrs. Folsom had served a luncheon of soup and rice for ill-nourished children. This school has grown until there are 180 children in attendance. Canon Osborne became interested in Mrs. Folsom's work at an early date, and through him the people of St. Clement's rendered it aid in many ways. For years St. Clement's gave \$10 a month towards the upkeep of St. Mary's.

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Among those who took an early and active interest were the late General Edward Davis, his wife and their daughter, Mrs. Hoste McK. Harrison. When the Woman's Auxiliary resolved to purchase land and build a home for St. Mary's they collected a large part of the necessary funds.

After careful investigation the present site was purchased and St. Mary's House was erected.

General Davis was anxious to have a chapel for St. Mary's, and by his systematic gifts the present chapel was built in memory of his wife.

After the death of Mrs. Davis, her son, Major Alex. Davis, presented a silver communion service in her memory, Mrs. Harrison giving the Altar Cross and Candle Sticks; and when ready to build, General Davis laid the Cornerstone of this Church.

We consider this chapel a memorial to General and Mrs. Edward Davis, whose labors and gifts contributed to the purchase of the land and the erection of the buildings.



WOMAN'S AUXILIARY.

DIOCESAN OFFICERS.

President: Mrs. H. M. von Holt, 422 Judd St.
First Vice-President: Mrs. L. F. Folsom, Emma Square.

Second Vice-President: Miss Marie von Holt, 422 Judd St.

Recording Secretary: Mrs. J. A. Dominis.
Corresponding Secretary: Mrs. H. B. Restarick, Emma Square.

Treasurer: Mrs. B. L. Marx, Box 1397, Honolulu.

Educational Secretary: Mrs. H. M. Harrison, 2997 Kalakaua Ave.

Church Periodical Secretary: Miss Helen J. Stearns, Library of Hawaii.

United Offering Secretary: Miss Charlotte Gillet, 2444 Oahu Ave.

Directress Altar Department: Mrs. H. B. Restarick, Emma Square.

Little Helpers Secretary: Mrs. L. F. Folsom, Emma Square.



ANNUAL MEETING OF THE WOMAN'S AUXILIARY.

The seventeenth annual meeting of the Honolulu Branch of the Woman's Auxiliary began on Tuesday, May 27th, with a Corporate Communion at the Cathedral at 9:30 a. m., the Bishop officiating, assisted by the Rev. Canon Kong and Rev. P. T. Fukao. There was no sermon, but the Bishop spoke briefly on the spirit of service.

At 10:45 the business session opened in the Davies Memorial Hall, with the President, Mrs. H. M. von Holt, in the chair. The Bishop opened the meeting with the special prayers of the Woman's Auxiliary. The meeting was organized by the appointment of Mrs. J. A. Dominis as recording secretary, who read the

minutes of the last meeting. The roll call showed that 112 delegates, representing twenty branches, were present.

The President's address dwelt upon the lesson to be learned from the war, especially the spirit of service, which she urged should be carried into Church activities, to meet the great opportunities which are presented to us at this time. The world is looking to the Church, the greatest of all organizations, for help in its reconstruction problems. For the women of the Church and for the Auxiliary there was a large work to be done. Only a democracy founded upon Christian principles could endure.

The Bishop read a letter from Mr. Robert Catton expressing appreciation for the cablegram sent in the name of the Church people to the family on the death of Richard Catton in France. A resolution of sympathy was passed by the meeting and the Secretary instructed to send it to Mr. Catton.

The minutes of the quarterly meeting at Craigsides were read and approved. Mrs. von Holt stated that the offering on that occasion, which was \$50, was given to Bishop McKim for his work among lepers, which is carried on by a man baptized and confirmed at Trinity Mission, Honolulu.

The Corresponding Secretary reported all pledges paid and the totals much larger than last year. The report gives a summary of the year's work, and is as follows:

PORTIONS OF THE REPORT OF THE CORRESPONDING SECRETARY.

At the beginning of our new fiscal year, January 1, 1918, much anxiety was felt for the work of the Woman's Auxiliary, but in spite of the many calls upon our sympathies and our purses, our pledges have been met and our total is much larger than the previous year. We may well thank God and take courage, for among the many things the war has taught us is the fact that we can always give a little more if we want to.

The Apostles began their Missionary labors at Jerusalem, but they did not

long confine their efforts within that narrow radius, for we soon find them carrying the Gospel to the uttermost parts of the then known world. This was the Master's injunction, and they followed it without questioning.

We, also, are beginning our labors in our Jerusalem, and have expended in our own Diocese \$5989.31, and for all other purposes outside of ourselves, \$527.80. That is, we have given away one-tenth and kept nine-tenths for ourselves. But, however that may look in print to people on the outside, we who live here know that we have our big Foreign Mission problem at our doors, and therefore we are spending large sums on Foreign Missions right here at home, so that in reality we are not spending that nine-tenths on ourselves, but upon the Chinese, Japanese and Koreans, throughout the Islands.

For Foreign Missions in China and Japan we gave \$192.80, our chief object being Wuchang Hospital, to which we sent \$71.70, greatly to the delight of the secretary of that fund in the 8th Province, Mrs. P. G. Hubert, who acknowledged it with a glowing letter of appreciation to our Branch.

Our offering to General Missions is made up of the Apportionment. The United Offering totaled \$196.97. This would have been much larger if some of the Branches had not failed to send in their amounts in time for the 1919 report.

I am sorry to say that not much enthusiasm was aroused in our one appeal from the Domestic Field, last year—St. Agnes Hospital for Negroes, Raleigh, North Carolina. Surely we shall do more this year, as we think of those brave Negro regiments, and how valiantly they fought for us "over there" on the battlefields of France. It should fill us with the desire to help the Negro work of the South, and especially their hospitals and schools.

The subject of St. Agnes' Hospital, Raleigh, has been taken up in the California Auxiliary and a widespread interest in Mrs. Hunter's plan is being aroused to raise a permanent endow-

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ment. \$200 will endow the institution for one day—\$500 for 24 hours.

Our Board of Managers at its January meeting decided to raise at least \$100 this year by asking every Branch to contribute something to this object. I am glad to report that almost that amount is already pledged, and as we gave \$60.50 last year, we only lack \$39.50 to endow it for a day.

The only other gift to the Domestic Field was the annual \$50 Scholarship to St. Mary's-on-the-Mountain, Sewanee, Tennessee, from the Priory Juniors.

Nine of our twenty-one Branches fell behind their records of the previous year, but eleven exceeded all expectations.

It is impossible to commend each of these Branches individually, but there are three that I cannot pass over without brief mention.

The Cathedral Juniors, under Mrs. Ault's and Mrs. Soper's leadership, assisted by Miss Caroline Raymond, have had the best year of which we have any record. Those who are familiar with the almost insurmountable difficulties of getting and keeping girls of that age interested in Missions will congratulate these officers on their success.

Christ Church, Kona, in a community where Red Cross work was demanding an outgo of \$400 a month, has exceeded its previous fine record by \$27.74. In proportion to its membership, it has probably outdone every other Branch.

Again, the Cathedral Hawaiian Juniors, with its 100 members, more than keeps its Banner record, its total of cash and boxes, \$909.24, exceeding the previous year's record by \$331.71!

We must concede the palm to that Branch, and it might be well to make it known as the Palm Branch of the Woman's Auxiliary hereafter!

Last year I tried to emphasize the idea of the unifying influence which our organization was designed to bring about among scattered Churchwomen of our Island Diocese. Some Branches have caught this spirit in a marked degree—others have it not at all—they have not yet grasped the idea of the primary principle of the organization, viz., that of bearing one another's burdens. Our Missionary Bishops and their helpers are carrying very heavy financial burdens, so heavy, though the world heeds it not, that they not infrequently break down under their weight.

We all recognized the need of carrying the burdens of others when working for the Red Cross. We have learned much by the war, and this is one of the lessons. I beg to present to you the secret of Red Cross achievement.

First, we believed in the Red Cross

as an organization, and were in hearty sympathy with its object.

Second, we gave to it our hearty allegiance. We had confidence in the officers of the central organization.

Third, we gave unstintingly, until it hurt, our time, our strength, our energy and our money.

We were united on all these points, and our achievements proved that "in union there is strength."

Now let us suppose that every little unit in these Islands had worked independently of the central committee—each making the kind of garments it chose, after its own patterns, and choosing for itself the destination of its own box! Do you not see the confusion that would have resulted? How chaotic and small the results would have been!

Then in the matter of Drives. Added to the wonderful organization, unity of purpose and the enthusiasm created by numbers, what was the result?

Why should not our organization have drives for its needs? What valid objection to our asking for money?

Why should not every unit fall into line when asked to contribute towards objects presented by the central organization?

If we believe in the cause—nay, if we

believe in Jesus Christ—if we are really His followers—we cannot refuse; least of all can we say, "I do not believe in Missions!"

The war, we trust, is over—the time, strength and money, given so ungrudgingly to the Red Cross, is now released for Church work. During the war we knew our Church institutions needed more help, but we urged the greater necessities of the war.

Now let us take up our Church obligations in the same spirit that we had in the Red Cross, consecrating ourselves anew to God's service with a greater realization of our opportunities and responsibilities.

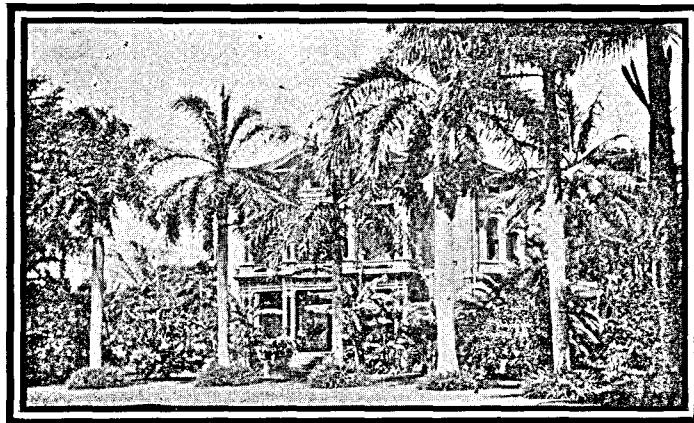
MAY L. RESTARICK.

The report of the Secretary of the United Offering is of immediate importance to all Churchwomen of the Islands, and we therefore print it.

REPORT OF THE SECRETARY OF THE UNITED OFFERING.

It is my privilege again to speak to you of one of the most important parts of our work—the great Thank-offering

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This, as you know, is the free-will gift of individuals, not an apportionment or tax on Branches, and is presented at the Triennial Convention of our Church to be used for the support of women workers in the Mission Field.

The next offering will be given next October in Detroit, Michigan. It is hoped to make this a glorious Victory Thank-offering by bringing the amount up to half a million dollars or more. Should anyone question the need for so large a sum, let her read the reports from the Board of Missions; let her remember the necessary retrenchments in the Mission fields during the war, the imperative demands for the work of the reconstruction period upon which we have entered, the small salaries of the missionaries and the increased cost of living.

To do our part during these last six months, which remain to us before our offering is presented, cannot each Parish make it a Victory Drive, being sure that every woman has the opportunity of giving in this offering, which may be made an expression of gratitude and thankfulness to our Heavenly Father for blessings or gifts either large or small? Truly it is our blessed privilege to help in doing this thing. Why miss the joy of it!

Was there ever a time in the history of the world, when the women of America had so much to be thankful for—coming so near to the horrors of war as we did, and still having our homes and our land left unharmed?

The war is now over, our soldiers are returning, but the soldiers of the Cross are still in the thick of the fight—and they look to us, as did the soldiers under the Flag for love and sympathy, for prayers and gifts. Women of the Church, what are we doing about it? Shall not each one of us make a "Victory Offering" (large or small) because of the war that is *off*, and for the war that is *on*? Without denying oneself overmuch, would it not be possible for each one of us, to put ten cents a week in our little blue box, remembering always the prayer, for our United Offering is one of prayer as well as gifts? With this as a basis, let me tell you what a wonderful possibility would be ours. We have in this Missionary District 726 Auxiliary members, so our yearly offering would, in that case, be nearly \$4000, and for three years \$12,000.

Let us not feel satisfied to give only the smallest possible amount, if it is in our power to give more; on the other hand, let us not be ashamed or afraid to give the small amount, as it may represent great self-denial.

During the last year, ending December 31, 15 Branches out of the 20 in our Diocese contributed to the United Offering, giving \$196.97; add this to what we already had, gives us \$585.08, so it is hoped that we shall have at least \$700 by September to send to the Triennial.

It is a gratification and a pleasure to tell you that by far the largest per capita offering, in proportion to its membership, was given by St. Peter's Woman's Auxiliary, composed entirely of Chinese women. They stood fifth in regard to numbers, and second in their offering, the only Branch giving more having a membership over three times as large.

Here in these Islands the "United Offering" should and does (I am sure) mean more to us than in most places. It is a bond of sympathetic union between women and girls of eight different nationalities, growing up here in the great melting pot of the Pacific, bound more closely together by love of country, and of the flag which means Freedom and Democracy, and by love and service for the Savior of us all and the God of all Nations, and who shall give us strength to carry on, until the lowly children of the darkest corner of the earth have heard of Him and learned to love Him. CHARLOTTE GILLET.

The Bishop here announced that Canon Kong had been granted a leave of absence for two years in order to study in New York, and that the Rev. Ernest Kau would take charge of St. Peter's during his absence.

REPORT OF EDUCATIONAL SECRETARY.

Mrs. Hoste McK. Harrison, the Educational Secretary, read her report, and it should interest all who desire to be informed in the great work of the Church.

Mrs. Harrison's report follows:

I am sorry to begin my report with an apology, but I have had a great deal of

difficulty with getting reports this year. A number have been given me over the telephone, so if any Branch feels slighted, please, another year, provide yourselves with a *good* Educational Secretary, one who will send in a report *promptly*. And, too, the short reports that we have had the last two years are very unsatisfactory. I have asked for them, but I find I do not know much of what has been done from them.

Nearly all Branches report simply reading during sewing meetings, St. Andrew's and St. Clement's having used this year's book, "Our Church and Our Country." Also, in St. Clement's, Mrs. Osborne read a most interesting series of papers that she had written for us on the fabric of the Church.

Epiphany Seniors and Juniors, and St. Peter's Juniors, all used "Simon Peter—Rock." St. Andrew's Hawaiian Congregation, including both seniors and juniors, gathered Friday evenings in "cottage meetings," and their priest in charge, the Rev. Leopold Kroll, read a Mission book on Uganda for a time each evening, it being followed by an informal discussion.

Mr. Kroll also reports that in his religious instruction to the high school grades in the Priory, he followed the Missionary history of the Church from Apostolic times down through those of the modern European countries, with biographies of Missionary heroes.

Miss Dran reports that her Juniors, meeting at 10 o'clock Sunday morning, and her women—immediately after morning service—are studying the Book of Acts of the Apostles, St. John's Gospel having been substituted during Lent. Mrs. Bawl Young interprets for the women, but the girls are able to understand English and also use note-books.

Mrs. Folsom, for Trinity Japanese Mission, and Mrs. Black, for St. Mark's, both report that they are reading "His Star in the West," with their girls, with enjoyment.

Miss Van Deerlin has used stories il-

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Illustrating Missionary work among the mountaineers in the States, in Mexico, the West Indies and the Philippines. And she and Mrs. Black both speak of using the pictures in Spirit of Missions with their work. Mrs. Black suggests their usefulness in schools. She feels that the pictures stimulated interest in raising their Easter offering, which was a goodly one. She would like twenty copies monthly turned over to her if possible.

Mr. Cockcroft says he, too, read the Spirit of Missions to both his women and his girls while they were sewing and learning to sew and to embroider at Holy Innocents, Lahaina.

This makes a total of thirteen Branches reporting. We will hope for more next year.

I want very much a committee to help with plans for the coming year and, with the Bishop's approval, have asked that a committee be appointed.

During Lent we had a most enthusiastic and uplifting interparochial study class on "Our Church and Our Country," led by Miss Dran from St. Elizabeth's, with representatives from St. Andrew's, St. Clement's, St. Elizabeth's, Trinity and the Priory. We had an enrollment of twenty-two, but for various reasons, chiefly illness, some were never able to come, but twelve finished and attended with but few absences. The spirituality of the leader was felt by every one throughout the course, the proof of

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it being that all wished to form a prayer circle for daily private prayers for our Diocesan Missions. Miss Dran made us lists of the different Missions that they might be taken week about continuously.

Another outcome of the class was an illustrated lecture on the life of Christ for the Japanese, given by the Rev. Mr. Fukao, our Japanese priest.

The Educational Department will close its activities for this year with a presentation of "The Little Pilgrim and the Book Beloved," around the old Priory Cross, on Wednesday, May 28th, at the annual reception tendered the visiting clergy. Sister Olivia is kindly training the Priory girls. With her influence and that of Mrs. Arthur G. Smith, who is to take the part of Mother Church, I am sure that the girls taking the parts and those seeing it will feel their love and loyalty to our Mother Church greatly strengthened.

Next year's book is "The Immigrant and the Church." Will all who would like copies please let me know at once? And I would ask the Bishop and our President if they will not confer and appoint a committee to look into immigration conditions here, so that we may study it more intelligently and practically, to the profit of those coming to our shores.

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REPORT OF THE TREASURER.

Mrs. B. L. Marx, the Treasurer of the Diocesan Branch, presented her report, which had been printed and distributed. It will be printed in full in the Annual Report soon to be issued. We print the portion which relates to receipts and disbursements at the end of this article.

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HONOLULU BRANCH OF THE WOMAN'S AUXILIARY. DIOCESAN TREASURER'S REPORT.

For Year Ending December 31, 1918.

RECEIPTS.

December 31, 1917, Balance on Hand..... \$ 4,803.49

General Receipts:

Apportionment	\$ 236.00	
United Offering	196.97	
District Altar Fund	39.50	
District Expense Fund	110.42	\$ 582.89

Specials:

Caroline Clark Scholarship, Iolani.....	\$ 232.50	
Caroline Clark Scholarship, Priory....	418.00	
Japanese Catechist Stipend	15.00	
Kalihi Boys' Home	175.93	
Missionary's Sewing Motor	12.70	
Holy Trinity Mission	13.60	
Iolani School Special	55.00	
St. Elizabeth's Bible Woman.....	35.00	
Interest on Loan to Cluett House.....	30.00	
Miss Dran's Poi and Milk Fund.....	5.00	
Japanese Hostel Fund	133.01	
St. Mary's Mission Expense.....	148.00	
St. John's, Kula	5.00	
Convocation Expense	118.82	
Japanese Work in Hilo	11.60	
Chaplain Winter's Work	110.00	
Cluett House Fund	2,844.00	
Interest on Korean Debt.....	81.50	
Rev. Seno's Organ	67.50	
St. Cross School, Lahaina	70.00	
Korean Chapel, Kona	45.00	
Kamaka Memorial Scholarship	161.00	
Japanese Home for Boys.....	71.00	
Rev. Carver's Organ	55.00	
Traveling Expenses Chinese Catechist..	51.00	
St. Agnes School, Kyoto.....	11.10	
Canton Scholarships	60.00	
Bishop McKim's Leper Work, Japan..	50.00	
Sewanee Scholarships	50.00	
Wuchang Hospital	71.70	
St. Agnes Hospital, Raleigh, N. C.....	60.50	5,268.46

5,851.35

\$10,654.84

DISBURSEMENTS.

Apportionment	\$ 224.50	
District Altar Fund	46.00	
District Expense Fund	92.21	\$ 362.71

Specials:

Caroline Clark Scholarship, Iolani.....	\$ 232.50	
Caroline Clark Scholarship, Priory....	418.00	
Kalihi Boys' Home	175.93	
Japanese Catechist Stipend	12.00	
Missionary's Sewing Motor	12.70	
Holy Trinity Mission	10.60	
Iolani School, Special	55.00	
St. Elizabeth's Bible Woman.....	35.00	
Interest on Loan to Cluett House.....	30.00	
Miss Dran's Poi and Milk Fund.....	5.00	
St. Mary's Mission Expense	148.00	
St. John's, Kula	5.00	
Convocation Expense Fund	196.32	
Japanese Work in Hilo	11.60	
Chaplain Winter's Work	110.00	
Cluett House Fund	3,812.24	
Interest on Korean Debt	62.71	
Rev. Seno's Organ	65.50	
St. Cross School, Lahaina	70.00	
Korean Chapel, Kona	45.00	
Kamaka Memorial Scholarship	161.00	
Japanese Home for Boys.....	71.00	
Rev. Carver's Organ	55.00	
Traveling Expense Chinese Catechist..	51.00	
St. Agnes School, Kyoto.....	11.10	
Canton Scholarships	60.00	
Bishop McKim's Leper Work, Japan..	50.00	
Sewanee Scholarships	50.00	
Wuchang Hospital	71.70	
St. Agnes Hospital, Raleigh, N. C.....	60.50	6,154.40

\$ 6,517.11

Balance:

Apportionment	\$ 11.50
United Offering	585.08
District Expense Fund	69.36
District Altar Fund	32.42
Japanese Hostel Fund	3,331.67
Convocation Expense	23.00
Cluett House Fund	2.36
St. Mary's Memorial Window.....	33.00
Interest on Korean Debt	18.79
St. Mark's Chancel	22.55
Rev. Seno's Organ	2.00
Japanese Catechist Stipend	3.00
Holy Trinity Mission	3.00

In Bank	\$4,096.98
On Hand	40.75

4,137.73

\$10,654.84

There has also been received from the Board of Missions in New York for the Japanese Hostel Fund \$603.36.

ELOISE MARX, Treasurer.

SUMMARY OF TREASURER'S REPORT

Cash Total Receipts (including Balance Dec. 31, 1917) \$10,654.84

Cash Total Disbursements as follows:

Diocesan Missions	\$5,989.31
Domestic Missions	110.50
Foreign Missions	192.80
General Missions	224.50

6,517.11

Balance 4,137.73

\$10,654.84

SEVENTEENTH ANNUAL REPORT OF THE GUILDS IN THE
DISTRICT OF HONOLULU.

December 31, 1917, to December 31, 1918.

	Balance Dec. 31, 1917	Receipts	Disburse- ments	Balance Dec. 31 1918
*St. Andrew's, Honolulu.....	\$ 466.81	\$ 932.00	\$1,105.09	\$ 293.72
St. Andrew's, Hawaiian, Honolulu	\$ 44.70	688.75	683.85	49.60
*St. Clement's, Honolulu.....	120.10	388.55	441.05	67.60
St. Elizabeth's, Chinese (Women), Honolulu	39.69	139.10	174.43	4.36
St. Elizabeth's, Chinese (Girls) Honolulu	22.45	91.50	93.50	20.45
*Epiphany, (Women), Honolulu	32.85	110.50	75.95	67.40
* " (Girls), Honolulu...	26.70	11.50	22.35	15.85
St. Peter's, Chinese (Women), Honolulu	36.53	41.77	16.60	61.70
St. Peter's, Chinese (Girls), Honolulu	53.95	39.05	33.55	59.45
†St. Mary's (Girls), Honolulu..	8.35	.....	8.35	.....
†St. Mark's (Girls), Honolulu..	22.45	.....	22.45	.....
*Good Shepherd, Wailuku, (Women)	228.18	464.40	546.65	145.93
†Holy Innocent's, Lahaina, (Women)	120.82	240.10	298.21	62.71
†Holy Innocent's, Lahaina, (Girls) . . . . .	.30	36.50	30.00	6.80
*Christ Church, Kona, (Women)	95.98	214.12	144.25	165.85
*St. James, Hilo, (Women)....	22.25	259.18	165.75	115.68
*St. Augustine's, Kohala, (Women)	47.20	11.70	.....	58.90
1918 Totals	\$1,389.31	\$3,668.72	\$3,862.03	\$1,196.00
1917 Totals	\$1,947.02	3,121.29	3,650.13	1,418.18
	.....	\$ 547.43	\$ 211.90	.....

* English. † Orientals. ‡ Chiefly Hawaiians.
\$ Besides this Balance this Guild has \$1,310 in Mortgage Investments.

The Corresponding Secretary, Mrs. Restarick, called attention to the statistical tables on the printed report and hoped that all officers and members would study them carefully.

REPORT OF CHURCH PERIODICAL CLUB.

Excellent work has been done by the Secretary, Miss Helen J. Stearns, as the report showed. The club at large had great demands made on it by the Chaplains' work overseas, and the main office could not always supply our needs. We felt the effects of the war here, as many of our contributors gave up taking certain magazines to purchase a supply for the Army and Navy.

Yet, in spite of the above, the demands here have been met. The personal thought of the sender counts for much, and when the name of the donor is known, an acknowledgment seldom fails to reach her. Weekly publications should be forwarded as soon as possible after reading.

The hour of noon having arrived, the assembly joined in prayers for Missions.

Mrs. Folsom reported for the Little Helpers and referred feelingly to the

death of the founder, Miss Mary E. Hart, who died August 1, 1918.

REPORT OF ALTAR DEPARTMENT.

Mrs. Restarick, directress of the Altar Department, reported the gift of a silver communion service for St. Mark's Mission, Kapahulu, in memory of Mrs. Mary Karratti, the expense being met partly by members of the Hawaiian Auxiliary through the District Altar Fund.

The Chair announced that the morning offering for the Japanese Boys' Home was \$21.50. The President spoke of the loss by death of Mrs. E. L. S. Gordon and of the great influence for good she had been in the work of the Church.

The Rev. J. Lamb Doty was introduced and expressed his pleasure in being called to work in Hawaii.

At 12:30 adjournment was made for luncheon at St. Andrew's Priory.

Promptly at 1:30 the afternoon session was called to order, and Mrs. Restarick reported for the Committee on War Commission activities. She had written to the Commission in regard to the needs here, and the matter was taken

up by them. She reported that the men's committee of the Convocation had held no meeting. She thought the committee should be continued. It was so voted, and the chair appointed Mesdames Restarick, Emory, Folsom, Soper and F. B. Smith.

The Bishop told the Auxiliary that the War Commission had granted him a certain sum for war work to be used at his discretion, and that the Rev. L. Kroll was holding services at two posts and Mrs. Pascoe was visiting the hospitals and taking convalescent soldiers for rides.

The special needs to which each branch was asked to pledge something were enumerated distinctly on a large blackboard and explained by Mrs. Restarick. The objects were:

Diocesan Auto Fund	\$ 150
Trav. Expenses of Chinese Catechist	200
Kamaka Kawaihoa Memo. Scholarship, Iolani	150
Upkeep of St. Mary's Mission...	150
Upkeep of St. Cross School, Lahaina	100
Rent of Japanese Home for Boys	120
Interest on \$10,000 Debt on Cleg-horn Lot	120
Alice Mackintosh Bed, St. James Hospital, Anking	100
St. Agnes Hospital, Raleigh, N. Carolina	100
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Mrs. Theodore Richards, President of the Woman's Board of Central Union Church, was next invited to address the meeting. The message she brought was "Inasmuch." The word took on new meaning as she explained that inasmuch as American women had received the great blessing of Christian civilization we should show appreciation by sending enlightenment to the oppressed women of Turkey, Syria and the Holy Land. Mrs. Richards invited the women of the Auxiliary to attend the annual meeting of the Woman's Board on Tuesday, June 3.

The President expressed the appreciation of those present for the message of Mrs. Richards. The Bishop added that the greatest sin of humanity was that of receiving benefits and giving nothing in return.

The women of St. Luke's Korean congregation made the Auxiliary a present of a beautiful lantern, which accompanied a petition for a woman worker.

The Rev. Ernest Kau, one of the selected speakers, said that his subject, "The Outlook in China," was too great a task and he told something of the work of the Church in Wuchang. He spoke of St. Michael's Mission, where he had worked, and stated that the result of three years' efforts was three hundred communicants. Last Easter 52 were baptized and 65 confirmed. He told of the need of furnishing a recreation hall, and some pledges were made to this item.

Miss Mabel Schaeffer, the well-known worker of Trinity Japanese Mission, read a paper on "Japanese Young People in Hawaii," and the responsibility of the

Church in training them in American and Christian ideas. The Bishop then spoke of the Cluett House, thanking the committee of three which had helped so much in carrying out the improvements. He announced the retirement of Miss Drummond and appointment of Miss Teggart as her successor. He explained the purchase of the land adjoining the Cluett House and the gift of \$5000 towards the \$15,000 which was the price. He said the offer of the Woman's Auxiliary to pay \$10 a month towards the interest on the note for the balance would be most helpful.

Miss Sara Chung's paper on "Chinese Young People in Hawaii" brought out the contrast in the life of Chinese girls here and in China, and how the Church could help in this transition period of old Chinese customs to American ones.

The roll of the Junior Branches was called and forty delegates were present. The report of all the juniors was read by Mrs. Restarick. She pointed out the fact that a small number of young women were interested in definite Church work, and we needed to enlist their interests that they might be leaders for the future.

Mrs. Arthur Withington presented the idea of the development of leadership among young women. She has training classes for social workers at the Central Union Church, to which she invited our young women. These classes were designed to develop leadership, which depended on personal interest, insight, comprehension and inspiration, the result being consecration.

The afternoon offering was \$23 and was voted for Convocation expenses. The meeting closed with the Bishop's benediction.



CANON KONG LEAVING FOR FURTHER STUDY.

Canon Kong, in a recent interview with the Bishop, told him of his desire to go to New York to study in order to prepare himself for the change going on in the congregation of St. Peter's Church,

due to the generation of young American Chinese who are growing up and taking the places of the older men and women.

Canon Kong later wrote the Bishop a letter with permission to publish it so that Church people might know his motive in going.

It is not necessary for the Bishop to state his appreciation of Canon Kong as a man and as a priest, for it is well known. As to his leaving us for a time, we understand his reasons and we are glad that he can carry out his desires. We should be disconsolate if it were not for the fact that the Rev. Ernest Kau is to take Canon Kong's place.

This passion for learning among the Chinese, and their patient and persistent efforts in carrying their desires into effect, are wonderful. Canon Kong's younger brother is a graduate of Columbia, two of his sisters graduated from the University of California and one from Barnard College, Columbia. It is the intention of Canon Kong to be a special student at the General Theological Seminary, New York.

Canon Kong's letter follows:

Honolulu, T. H., May 29, 1919.

My Dear Bishop:

Ever since my last visit to New York City in the year 1910 I have had the ambition to pursue further studies at the General Theological Seminary. My mother, brothers and sisters, one and all, have urged me to go; but the question is, how can I leave my good Bishop, my family and my work? Thus I hesitated to reveal this ambition to you until now.

I have been working in this Diocese with the same Mission for twenty-four years in succession. I have baptized over four hundred persons and prepared more than three hundred candidates for confirmation. A great number of these have scattered far and wide, helping in the spreading of Christ's Kingdom, and yet a great majority of them are still living here.

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memories of you; they are kindness, loving, wise and searching interest in my work and person, and this makes me hate to leave the place, but the sentiment for higher education among my people is growing stronger day by day. In the last ten years there were more than fifty young men and young women of my congregation who have graduated from high schools, teachers' training schools, colleges and universities, and many of them are now occupying various positions in the Territory of Hawaii.

I feel if I should continue in charge of St. Peter's Church for fifteen years more I must be better equipped along the line of education, so as to keep up with the standard of my people, and I am most certain that within five years St. Peter's Church will become an English-speaking congregation, and by then you shall need an able clergyman for the work. Our lay reader, Mr. Kau Yau Yin, the father of the Rev. Ernest Kau, is not in good health. He greatly desires his son to stay here for some time before his departure for the Mission field in China. The Rev. Ernest Kau, being a filial son, feels the duty of helping him in any way he could. He has agreed with me and has consented to take charge of St. Peter's Church for two years, so as to release me and be with his aged father and mother.

If circumstance arises that I should not return, you will have ample time to secure another clergyman. I have learnt from Rev. Kau that the St. Paul's Chapel in New York City is in need of a Chinese clergyman to start a mission in connection with the Chapel. A wealthy layman has asked him to remain for a while with a salary provided for, but he felt the call of China and did not accept the offer.

If the above petition I presented is agreeable to you, will you kindly recommend me to the Vicar of St. Paul's Chapel in New York City so that I may have charge of the work and at the same time go to the General Theological Seminary? You know my mother is a great worker and has started several missions with me under your direction in the city of Honolulu. She will be of great value in whatever mission work I shall have to undertake. I ask you for her recommendation also. I have decided to take my family with me in order that I may have an undivided heart to pursue the purposes before me.

Hoping my humble petition will meet your approval, I am,

Most faithfully yours,

KONG YIN TET.

ST. ELIZABETH'S MISSION, HONOLULU.

Sunday, May 11, was a red-letter day at St. Elizabeth's Church. The Bishop was with us, and at the Korean service at 9:30 administered the sacred rite of Confirmation to 12 Koreans, seven of whom were adults. At the 11 o'clock service, 11 Chinese were admitted to Confirmation, of whom four were adults. Two Korean children were also Baptized on this morning. The candidates were presented by the Priest in Charge, the Rev. A. E. Butcher, and the sermon was preached by the Bishop, Mr. Doo Kwong acting as interpreter. Mr. Kau Yau Yin, the lay reader, read the lesson. At the Korean service the lesson and part of the service were read by Mr. P. Y. Cho.

There were dedicated at the 11 o'clock service, on the occasion of the Bishop's visit, two memorials for the late Rev. Francis Wesley Merrill, who was for a period of nearly four years Priest in Charge of St. Elizabeth's. The first, a pair of seven branch candlesticks, was the gift of the congregation, no subscription being asked of any but members of the congregation. The second, a beautiful white silk stole, made in China, was presented by Mrs. Merrill, to be used at celebrations of the Holy Communion on festivals. The Church has also been presented by the Bishop with a roll of matting for the center aisle. For the two memorials we are profoundly grateful, also for the gift from the Bishop of the Diocese. Both memorials were dedicated by the Bishop.

On Saturday, May 17, at the Japanese Tea Gardens, Nuuanu Street, Mr. William Yin Fa Ching and Miss Mary Si Mau were united in holy matrimony by the Rev. A. E. Butcher. Mr. Ching has been associated with the Procter Debating Club for some time, and has been a regular attendant at St. Eliza-

beth's. Both Mr. Ching and his fiancée were Baptized at St. Elizabeth's Church, the evening before their marriage. We wish them every happiness in their married life.

Mr. Jesse Butcher, brother of the Priest in Charge of St. Elizabeth's, arrived at the Rectory on Sunday evening, May 18, having just returned from nearly four years of service in France with the Canadian Army Medical Corps.

Mr. Butcher is a divinity student of St. Chad's College, Regina, Sask., Canada, and is to be Ordained shortly after his return there in the fall. Mr. Butcher will spend about three months visiting in Honolulu. While in France Mr. Butcher was gassed, and had in consequence to spend some time resting.



CHURCH OF THE EPIPHANY.

The Bishop visited Epiphany Church, Kaimuki, on Whit-Sunday, June 8, to administer Confirmation to a class of cadets from the Honolulu Military Academy, of which the Rev. James F. Kieb has been chaplain for the past year.

Confirmation was administered first, then the Holy Communion was celebrated, at which time the class made its first Holy Communion. The Priest in Charge celebrated, assisted by Rev. Leopold Kroll as Epistoler and M. P. Hesketh, Reader, as server.

The Bishop preached a plain, helpful sermon on a text from the Gospel for the day, "That He may abide with you forever." J. F. K.



Among those bearing letters to Bishop Restarick recently was Mr. Hsii, who was on his way to France. He holds the position of Minister of Justice in the Military Government of China and was under appointment to represent it in Paris.

The letter of introduction said: "Mr. Hsii is a faithful Communicant of All Saints' Church, Shanghai."

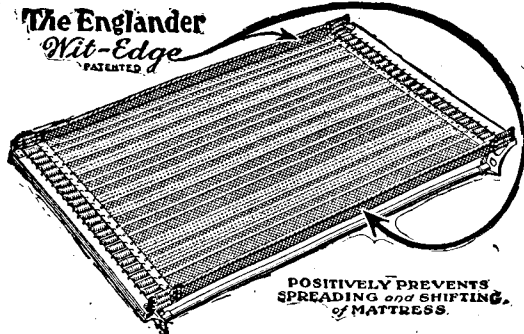
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