

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., JULY, 1919.

No. 2

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., JULY, 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.

JULY, : : : 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.

- July 6—3rd Sunday after Trinity. (Green.)
- " 13—4th Sunday after Trinity. (Green.)
- " 20—5th Sunday after Trinity. (Red.)
- " 25—S. James, Apostle. (Red.)
- " 27—6th Sunday after Trinity. (Green.)
- Aug. 3—7th Sunday after Trinity. (Green.)
- " 6—Transfiguration.
- " 10—8th Sunday after Trinity. (Green.)
- " 17—9th Sunday after Trinity. (Green.)
- " 24—S. Bartholomew, Apostle. 10th Sunday after Trinity. (Red.)
- " 31—11th Sunday after Trinity. (Green.)



CATHEDRAL REGISTER.

BAPTISMS.

- June 3—Dorothea Pauline Ruttman, by the Rev. L. Kroll.
- " 8—Cedele Johanna Olsen, by Canon Ault.
- " 8—Archibald Donald Fischen, by Canon Ault.
- " 15—Richard Frederick Bickerton, by Canon Ault.

MARRIAGES.

- June 3—Oscar Charles Morgan, Leoda Suialda Hampton, by Canon Ault.
- " 7—Charles F. Covell, Meta Amanda Stone, by Canon Ault.
- " 10—William Beerman, Kathleen Cartwright Neely, by Canon Ault.
- " 12—Liu Piang Kui, Bertha Y. S. Kong, by Canon Ault.
- " 14—Alfred Ralph Wadsworth, Elsie Muriel Harrison, by Canon Ault.
- " 20—Joseph John Kelley, Kathleen Alice Helen McTighe, by Canon Ault.
- " 21—Raymond Eugene Ford, Margaret Levack, by Canon Ault.

- " 23—William Frank Bowen, Catherine Kaai, by the Rev. L. Kroll.
- " 25—John Keliiaa, Stella K. I. Piianaia, by the Rev. L. Kroll.

BURIALS.

- June 1—George A. Bowers, by the Rev. L. Kroll.

General Offerings	\$266.72
Specials	4.25
Communion Alms	28.24
Total	\$299.21

Number of Communions made during the month of June 417



WORLD CONFERENCE ON FAITH AND ORDER.

After nearly nine years of effort, the World Conference on Faith and Order is practically an accomplished fact, though very much remains to be done in making the detailed arrangements. That will require much time, for it involves correspondence with nearly a hundred commissions scattered all over the world. But apparently all the invitations necessary, and at present possible, have been or are being issued, and the acceptances have been so far universal that it will probably be thought that immediate steps can now be taken to convene the Conference or, at least, to consider where and when it can be convened.

When the Deputation of the American Episcopal Church sailed to invite the Churches of Europe and the Near East, it had behind it the approval of the whole Anglican Communion throughout the world, of almost every important Protestant Communion outside the Continent of Europe, the unofficial, but weighty, assurances of the Patriarch and many influential members of the Church of Russia, and the active and cordial sympathy of eminent representatives of the Holy Orthodox Eastern Churches in Greece and elsewhere, of many distinguished Roman Catholics all over the world and of leading Protestants on the Continent of Europe. Fortified by such support, the Deputation has been cordially received everywhere.

In London they met the Archbishop of Cyprus, and in Paris, the Acting Patriarch of Constantinople, each of whom promised to call a special session of his

Synod to consider the official invitation and gave assurances that it would be accepted. In Paris they met also Father Nicolai Velimirowitch, on his way to Serbia, of whose cordial help we have been assured for years.

In Athens, among many other courtesies shown to the Deputation, the Metropolitan took them to Mars Hill, where he read them St. Paul's address in Greek. Next day the Synod formally accepted the invitation.

The Deputation were in Constantinople for Easter, and the invitation was presented to and accepted by a special session of the Synod at Constantinople. They took part in the Easter service at the Cathedral, at which the Gospel was sung in nine different languages, the Bishop of Fond du Lac singing it in English. They met the Armenian Patriarch in Constantinople, who promised to transmit the invitation to the Catholicos of the Armenian Church at Etchmiadzin.

At Sofia they presented the invitation to the Acting Metropolitan, who assured them of its acceptance as soon as the Synod could be convened, and at Bucharest they received a similar assurance from the Metropolitan.

At Belgrade they were assisted in their Conference with the Metropolitan by Fr. Nicolai Velimirowitch. Wednesday morning the Orthodox Cathedral was put at their disposal, and Bishop Weller confirmed an American lady. They also celebrated the Holy Communion, a number of Serbian clergy remaining through the service. The Synod accepted the invitation to take part in the World Conference.

They arrived in Rome May 10, where Archbishop Cerretti arranged a special audience for them with the Pope, but the Pope has not felt able to appoint representatives to the Conference, considering submission to the Church of Rome as the only possibility of Reunion. The Deputation expressed their regret at this decision, but are continuing on their journey to invite the other Churches of Europe in Switzerland, France, Belgium, Holland, Denmark, Norway and Sweden. Two of them are going to Alexandria, Jerusalem and Antioch.

Whatever may be the decision of individual Churches, the invitation will have been presented to all the Churches which find the motive and bond of visible unity

in the Life of God Incarnate, inviting them to come together, not for controversy, but to try to understand and appreciate one another and the great truths for which each Communion stands, and we can now hope and pray that the Conference will be held and that in it God the Holy Spirit will manifest the way to that reunion of Christians which will bring the world to Christ.



BUSINESS MEN AND RELIGION.

One would think that every American would be interested in what has made his country great. What has made it great? Its love of liberty! Its struggles to maintain it! Its high ideals of life. Its respect of woman. However short we have come of realizing ideals, the country has had them because the Church has constantly and persistently maintained them on the foundation of Jesus Christ and has taught them fearlessly from her pulpits. She has raised the standard of righteousness and defended it against assault.

Every true American should do his part to uphold the Church upon whose teachings our civilization rests and without which our civilization would perish. It is encouraging to hear such a man as George W. Wickersham speak out as he did recently as reported in the New York Times, as follows:

URGES PRACTICAL RELIGION.

George W. Wickersham Enlists in Episcopal Church Campaign.

There is no incompatibility between sincere religious and every-day business and professional life, in the opinion of George W. Wickersham, former Attorney General, who, in a statement yesterday, announced his enlistment with many business and professional men in a campaign which has been launched by the Episcopal Church and its every name canvass in New York City.

Mr. Wickersham said it would have been strange if the war had not awakened a spiritual hope of the masses, because the material things to which they had clung had crumbled away. He said in part:

"The mission of the Church in this situation is to guide and direct these tendencies, to the end that Church and State alike may get the best results—that organized mankind, through an orderly process, may derive the highest benefits attainable from the changing order. It is distinctly a Church function to lead in this—a duty which, in the complete performance of its mission, the Church cannot shirk.

"The politicians can't do it. It isn't a situation in which partisan passion should play any part. It is a human problem, reaching down to the fundamentals; and the part which the Church must play is that of getting down to a human basis in its relations with men and women, and approaching them, not only from their spiritual, but from their material side. I hope I shall not be misunderstood when I say the correct solution of the problem—the hope of the future—lies in adapting religion to human nature and the conditions of our twentieth century civilization."

Mr. Wickersham said "we have too much religion that goes over the heads of the people." He urged making religion practical and simple, to be taught by example rather than "standing aloft" and preaching spirituality.



THE NATION-WIDE CAMPAIGN.

By the Presiding Bishop.

CO-OPERATION.

In the last year or two our nation has made good in willing and working together. It has won the whole world's acclaim. Is not its success a challenge to the Church and its members to will and work together? The Church is the whole body of the faithful who believe in Jesus Christ as God the Son and want to love and serve Him.

A portion of the faithful body is known as the Protestant Episcopal Church in the United States. The good thing of willing and working together may well be commended to it. In the main it has willed and worked together very well, theoretically. The Protestant Episcopal Church shaped itself into unity in 1789, side by side with the constitutional birth of the nation's unity. To no small degree the same persons wrought the two shapings. It preserved its unity through and after our sad civil war. There is an American mould and an American harmony in it quite remarkable. It has chosen its great Domestic and Foreign Missionary Society to be an

alter ego of the Church—to be indeed the Church itself in missionary make-up and missionary activities.

Yes, theoretically this Church has been well fashioned and adjusted unto the desirable willing and working together.

Now, it is planned to change theory to practice. No, not that either. We do not want to change. What we want to do is to add practice to theory in earnest effort of willing and working together.

May I not humbly but stoutly sound the slogan?

Gather to the colors of the Nation-Wide Campaign. Summon the men. Call the women. Forget not the children. Discipline the recruits. Furnish the munitions and supplies. Speak to American Churchmen that they go forward.

More humbly still, I invoke upon the Board of Missions and all their helpers in the Nation-Wide Campaign the guidance and grace and blessing of Almighty God.

The Son of God goes forth to war.
The American Church goes with Him.

DANIEL S. TUTTLE,
Presiding Bishop.

DR. FREEMAN.

I think the text for this occasion is "The King's Business Requireth Haste." Personally I have felt that it was compellingly urgent, that we are already about twelve months behind the game. We are behind every leading Communion as usual in movements of this kind. The Methodists have brought their campaign to a triumphant conclusion. The Presbyterians have done the same, as have the Baptists. They will have their projects under way, and the foundations of the new buildings laid before we even start. I realize very keenly the importance of gathering information in such a way and in such a form and compiling it so effectively that it will make appeal to the intelligence as well as the imagination of the Church; but I also realize that if we lose the impact of this war period, we shall lose half of what we are after. Personally, as soon as I learned that the terms of the armistice had been signed,

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I projected a program in my parish that will cost \$1,000,000 in the parish itself. I submitted it to the vestry and it was endorsed without a dissenting vote. Yet even then I was late. And look at conditions here. England when this war began in August, 1914, created a commission that has been in operation for all the war to take up the great reconstruction problems when once war was over. Our Congress has not taken it up yet. Nor have we projected plans. We Americans are happy-go-lucky. We get there ultimately and are singularly successful, but we cannot always be, and things have changed in four years.

I believe there is urgency and I believe we must impress it upon the Church. We must not lose the tremendous push which will be given this movement by the signing of the peace terms, and this we may probably expect within a few days.

I think the first thing is the urgency of the case—"The King's business requireth haste." Everything must give way.

May I also say, let us keep clearly before our minds that while the end of the thing is money, the primary and essential purpose is the regeneration of the Church. If we lose that, no matter what we may raise in dollars, the effort is a failure. We in the Board of Missions have been discussing for years the question of deficits until it has become absolutely a weariness to the flesh to attend the meetings. Now we have started on the right plan, it seems to me. We have started to bring to the Church the great work of the Master Himself—to convert the Church, to convert ourselves, to convert us of the clergy, to make us feel our obligation. You and I, those of us who have passed middle life, have but short tenure. I don't know how you feel, but I would rather be consumed for the next few years than to drag on for thirty years. "The King's business requireth haste."

I hope this thing will go on, beginning with the first Sunday in Advent—it is the logical time in our order, our polity, our system. But I think it ought to be extended for the first at least two, and perhaps three weeks of Advent. I had first the disposition to suggest January, but it seems more logical to me in Advent; but if we go on too late we run into the holiday season. I would therefore suggest the urgency of the cause, and while I recognize absolutely the impossibility of presenting any adequate survey, I don't care if it is only one-tenth finished. If we fail to go ahead this year, personally I am out of it.

I discussed this with the Inter-Church Movement in Pittsburgh. You know they want us to put it over into the spring,

when the great simultaneous movement will be presented to the entire country. Personally I am opposed because of the urgency of the time.

And may I say I hope with all my heart that for once, speaking as a New York man whose vision has been enlarged by life in the West, the East will shake off its provincialism. I hope the greatest bishops and priests will be released to do this work in this part of the country. I am thinking of my own personal experience in Philadelphia in the campaign there and how, in returning to my own work, I went down to Little Fairmount, a little, inconsequential town, and I want to submit it as my personal experience that one of the most illuminating and inspiring experiences was talking to that small audience. I learned for the first time what was the meaning of the Master's method in dealing with individual souls. His great ministry was not to the multitude, but to the individual.

I hope we will go at it and go at it just as soon as possible and extend the time to at least two to two and a half weeks, and that we shall not go away from here without resolving that every man in this Church shall be drafted into service.

"The King's business requireth haste!"

These conferences are looked upon as vital to the success of the Campaign, for, as Bishop Lloyd points out, "all of the machinery the Church has devised to carry on this Campaign will be useful only as the diocesan committees do that which they are constituted for. The best machinery at the center will be futile except as the diocesan committee, standing for the life of the diocese, does the thing in God's name. In other words, the diocese is the unit and as each diocese rises to its opportunity the thing will be accomplished and the diocesan committee with the bishop at the head of it has got to set the pace."

Sixty-eight dioceses were completely organized for the Nation-Wide Campaign on June 21, and ten others also have endorsed the project but have not yet reported their organization.

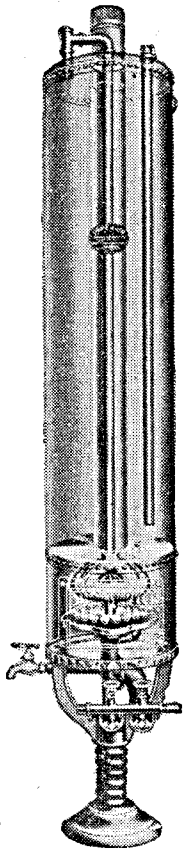
The personnel of the National Committee to be composed of the diocesan campaign chairman and others to be named by Bishop Lloyd, chairman of the present Campaign executive committee, which also includes Dr. Patten, the Rev. R. Bland Mitchell, Miss Grace Lindley, the Rev. William E. Gardner, D. D., and the Rev. Augustine Elmendorf, will be announced early in July. The appointment of this committee is in accordance with the resolution passed at the Chicago Nation-Wide Campaign Conference in June and which also provides for a supplementary survey of the needs of each

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Province as well as the individual dioceses and parishes for which blanks have been sent out and in most cases returned already to the Campaign's Central Office, 124 East 28th Street, New York City.

Not only are the columns of the Church press being filled with details of the Campaign, but the secular press, especially the New York newspapers, are printing a number of stories each week telling of some phase of the Church's work such as the Church Periodical Club, the Seamen's Institute, the Board of Missions, the Girls' Friendly Society and the Daughters of the King. Churchmen owning newspapers or having a strong editorial influence with their local press may obtain copies of numerous feature stories for publication from the News Bureau at Campaign Headquarters.

"Publicity Pointers," an invaluable aid to diocesan and parish publicity committees, was published in full in the June 21 issue of *The Witness*, and copies may be obtained in any quantity from Headquarters.



THE NATION AND THE CHURCH.

Whenever the national government needed to enlist the sympathy and arouse the spirit of the people it appealed to the Churches. The clergy constantly received appeals from the government to bring before the people important mat-

ters necessary for the proper conduct of the war. The response was universal, and matters of food conservation, of purchase of bonds, of thrift, of varied helpful war work were presented in all the pulpits of the land. In ringing words the varied subjects of the war for humanity were presented to congregations, and the government appreciated what was done.

It is a matter to be thankful for to know that the Bolsheviks even recognize what the Churches have done and hate it accordingly.

We give here a short article from the New York Herald, which is worth reading:

GOOD WORK OF THE CHURCHES.

It is reported that bombers, anarchists and Bolsheviks are particularly bitter against the Churches of this land, holding them responsible for the present American civilization. They complain that the Churches are cradles of Americanism, with the result that the nation's ideals are at variance with the terrorism of Lenine and Trotzky.

This is a great tribute to the Churches of America, and a tribute fully deserved. With only a few exceptions, the Churches of our land have always been bulwarks of liberty, from the days of the Massachusetts Colony to the present hour. For two hundred years and more America's Churches have, as a whole, breathed patriotism in their prayers, and the country's history is bright with the names of ministers who have believed that in America the surest road to righteousness is through patriotism and love of country.

Yes, the Churches in the troublesome times of the last four years have stood by the country, the flag and Americanism. They are needed more than ever in these days of social unrest, and no Church is performing its full function if it does not place Americanism alongside of godliness.

As an illustration of what the national government thinks of the work of the Churches we print the following letter:

Treasury Department,
Washington, June 14, 1919.

To the Clergymen of America:

When real service for the upbuilding and betterment of the nation and community is needed we naturally look to the Churches of the country for their loyal assistance and co-operation. During the war they held true to their faith and justified the confidence that all those in authority placed in them as being instruments upon which they could rely for

the co-operation and assistance in all the activities of the government necessary to the successful prosecution of a just and righteous war.

The peace-time needs of the nation and the community are as great, and should be as inspiring to the Churches, as are the war-time needs. Many of the things that we do under the pressure of war are equally necessary and valuable in times of peace, but it sometimes happens that it needs the shock and force of a war to bring these to our attention.

In no case is this more true than in that of saving and thrift. Under the strain and menace of war we were obliged to practice thrift and economy. We did it for the sake of the country without thought of personal gain or personal interest. In this the Churches stood solidly behind the government and rendered untold assistance. While helping the government meet its war needs we were learning much that we should know and practice during the period of readjustment and peace-time development following the happy conclusion of the war.

The Treasury Department pledges its full aid in making the habits of real thrift, thoughtful and intelligent use of money, and saving for a real and worthy cause a part of the national habits and activities of the American people. With the idea of promoting this habit among the people and affording them an opportunity to invest their savings safely and carefully and, at the same time, by so investing them, to obtain an increased participation in the government and take a more intelligent interest in our government and its activities, the Treasury Department is continuing the Savings Campaign and the sale of Savings and Thrift Stamps. We hope that we can rely on the pastors and members of all the Churches of the country to support the government in the activity which will mean better citizens, better communities, and a better country.

CARTER GLASS,
Secretary of the Treasury.

THE APPROACH TO CHRISTIAN UNITY.

The article below, taken from an English Church paper, shows how the Spirit of God is moving upon the chaos of a divided Christendom. It is well worth reading by all interested in Christian Unity—and who is there who is not interested?

“We do not wish to over-emphasize the signs of ‘catholicity’ of feeling among Nonconformists, but the following quotations give an interesting picture of two definite movements within the Free Churches which would hardly have been possible a generation ago. It also helps, in conjunction with the account of the Roman League of Prayer (quoted from *The Living Church*) to keep in mind how much quiet laying of foundation-stones

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had already taken place before the war. We quote from an article contributed to the *New Church Quarterly* by the Rev. A. E. Baker, who says:

"The 'Free Church Fellowship' includes many of those who are most effective, spiritually and intellectually, among the younger laymen and ministers of the Free Churches. It is entirely representative in its membership, and works and prays and thinks in the most friendly co-operation with a sister society, 'The Anglican Fellowship.' The Free Church Fellowship arose because men in many denominations were 'very gravely disturbed' about their various Churches. They are banded together 'to gather from all ages and all Churches all that may be known of Christ in His familiar dealings with His people.' Their desire is 'to cultivate a new spiritual fellowship and communion with all branches of the Christian Church'; their hope is of 'a Free Church of England so steeped in the spirit and traditions of the entire Church Catholic as to be ready in due time for the Reunion of Christendom.' Some members of this society were 'in Retreat' in Belgium a year or two before the war, and they showed in what sense they understood the temper and principles of the Fellowship by attending daily mass in the village Church, not, of course, from curiosity, but in a genuine endeavor to share the experience of those whose religious tradition it is to worship in this way. How far is their spirit from that of the early Puritans, and how full of promise for a brighter future for Christendom! The 'Free Catholic' Movement is even more alien from the separatist spirit of historic Nonconformity, and more certainly a symptom of the passing of Protestantism. In the words

of one of its leaders, the Movement seeks to do for Nonconformity *mutatis mutandis* what the Oxford Movement did for the Church of England. They wish to press the freedom of Nonconformity to its logical conclusion of admitting Catholicism. They do not believe in denominationalism, but in one Church really free and really Catholic."

—The Guardian.



NEW NAMES FOR SUNDAYS.

Of late years every clergyman has been importuned by letters to preach sermons on various subjects on certain Sundays because such a day is to be observed under one name or another. A humorous article recently appeared in *The Living Church* which will appeal to a great many Churchmen:

CHANGING THE CHURCH'S CALENDAR.

By the Bishop's Chaplain.

The Bishop had returned from a three months' absence in the military camps and was eager to take up once more the work for which he had been consecrated.

He sat down at his desk to run through the pile of letters which had come in reply to his appointments for visitations, as well as the many others of more or less—mostly less—importance. As he opened one after another his brow drew itself into a puzzled frown and his Bishop's mouth (Bishop's mouths all assume the same expression after one year in the episcopate; look at a number of pictures and the similarity is easily discerned) compressed itself a little tighter.

What were the clergy doing, he wondered. What had become of the Church calendar? Must he plead for a new cal-

endar at the General Convention along with the other novelties proposed? It verily seemed so, for one and another letter spoke thus:

"We shall be very glad to have you with us on 'Father and Son Sunday' and hope your address will be on that subject."

(The Bishop's old-fashioned calendar had called the Sunday, "Septuagesima.")

* * *

"As the Sunday you appoint for your visitation will be *Liberty Loan Sunday*, the service will be purely a patriotic one, but by omitting Morning Prayer of course there will be time for the Confirmation office, which no doubt can be shortened considerably, also."

* * *

"My young people have been so occupied with outside activities this year it has been impossible to get a class ready for you. Besides, you possibly forgot that it is *Every-Member-Canvass Sunday*, when we have only a brief service followed by a luncheon for the men who start out immediately afterward. Can you not give me another day?"

* * *

"Dear Sir:

Will you not designate next Sunday in your Church as *Employment Sunday*?, etc.

* * *

"Dear Sir:

Enclosed is a synopsis of a sermon we ask you to preach on *Tuberculosis Sunday*."

* * *

Then there were references to "Mothers' Sunday," "Victory Sunday," "Prohibition Sunday," "Boy Scout Sunday," "Back to the Farm Sunday," "Little Brother Sunday," "Children Sunday,"

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"Uplift Sunday"—yes—there was *one* called "Go to Church Sunday," but there were names for all the 51 other Sundays, names not at all in accord with the *Living Church Almanac* which the Bishop hurriedly opened to see whether such changes had taken place during his absence, while through his mind flashed the words; "As thy servant was busy here and there, he was gone."

Yes, it seemed as if he must ask for time in the House of Bishops to plead for a new calendar, one which would leave out Easter, Whitsunday, Trinity Sunday, and Rogation Sunday; and in their place substitute these more up-to-date names.

There was one more letter which the Bishop opened with hesitation. He read: "My dear Bishop:

I trust you will uphold me in my action. I have been meeting with some criticism in the city because I have refused to co-operate with the Ministers' Union in their movement for a Neighborhood Sunday. I wrote them that every Sunday was the *Lord's Day* in my parish and that the neighborhood always was welcome."

The Bishop's mouth and brow relaxed. "Thank God," he breathed, "there is one righteous soul still in Israel! Perhaps after all we can wait another three years before changing the calendar."



DR. JOHN W. WOOD'S VISIT.

Dr. John W. Wood, Foreign Secretary of the Board of Missions, arrived in Honolulu on June 13. He had requested Bishop Restarick some months before to secure him a passage to the Coast on some steamer sailing about July 1. The Bishop, finding this was entirely impossible to accomplish, informed Dr. Wood and reluctantly advised him to make no attempt to stay over.

The steamer was expected in by noon, and arrangements were made accordingly. When we were informed that it would not be in until after 2 o'clock it was arranged to keep the schools so that he might address them in the Davies Memorial Hall, but later it was found that it would not be at the dock until after the hour named and the principals were directed to dismiss the schools. This was a great disappointment to the principals, the teachers and the pupils.

A meeting of the Woman's Auxiliary had been called for 3 o'clock, and Dr. Wood, Bishop McKim and Bishop Tucker were taken at once to the meeting. Both of the Bishops made addresses which were listened to with much interest.

After several brief interviews which had been arranged the Bishop took Dr.

Wood and his secretary to see certain portions of the work so that the Board might be informed of the needs here.

After this Dr. Wood was taken by the Bishop to call upon Mr. John E. Baird, an old and dear friend.

At the suggestion of laymen, a dinner was arranged at the Pacific Club at 6:30 p. m., and sixteen, including Bishop Tucker and Dr. Wood, sat down. Towards the close of the dinner, at the Bishop's request, Arthur G. Smith made an address upon the question of the Japanese in the Territory and the need of Christian educational work especially among the young English-speaking people of that race. The address was full of valuable information, and Bishop Tucker and Dr. Wood in the addresses which they made expressed themselves as grateful for what had been said and gave their opinions based upon their knowledge of Japan. Bishop Tucker said that it is a common thing in his Diocese for people who are inquiring about Christianity to say that they had been attracted to it by living in Hawaii or that their relations in the Islands had written them. He spoke of the importance of the work here, and later promised to stop over on his return from the States. What Bishop Tucker said made a deep impression upon all who were present.

Dr. Wood in his address showed a clear apprehension of the situation from large correspondence with Bishop Restarick and from his observations in the Orient.

Bishop McKim expressed his deep re-

gret that he could not attend the dinner, as he had something to say on the subject which he believed would be of value. It may be said here that while the dinner was hastily arranged and only a few could be invited, sixteen in all, yet no meeting has ever been held by our clergy and laity in Honolulu which was of greater importance or which threw more light on the subject under discussion. It was unfortunate that Bishop McKim could not have been present.

After dinner adjournment was made to the Bishop's residence, where an informal reception was held and Dr. Wood and Bishop Tucker had the opportunity of meeting the clergy and other Church workers. Bishop McKim attended the reception, and groups surrounded each of the Bishops and the Secretary, asking questions and receiving helpful answers.

After the reception Bishop Restarick and Dr. Wood had a consultation which lasted until long after midnight upon various features of the work here and the need of buildings. The conference was most satisfactory.

On Saturday morning Dr. Wood had several arranged interviews, and before the steamer sailed he was taken by the Bishop for a drive that he might see something of the city. Dr. Wood has been known to the Bishop intimately since 1892, and the Secretary has always shown a keen understanding and a lively and helpful interest in everything relating to Honolulu. It is his intention some time next year to make a special visit to Hawaii.

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FACE TO FACE.

The Real Things of Christ.

On the Second Sunday after Trinity, which was St. Peter's Day, Bishop Restarick preached on the subject of the question which our Lord asked the Apostle. A friend who desired more to hear it than were at Church offered to pay the expense of printing it. It is given below and will also be issued in pamphlet form.

St. John 21:15. "Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?'"

Today we observe the festival of St. Peter the Apostle, and in the text taken from the appointed lesson we find St. Peter face to face with Christ. Just imagine for a moment such a position. There was no system developed which kept St. Peter from a heart to heart knowledge of Jesus Christ. There were no questions of Romanism, or Protestantism, or Church Federation or Christian Union to come between them. There were on the shores of Galilee at this time seven disciples, and the number seven is symbolical of completeness. These seven were men of differing temperament and thought; they represented the infant Church. Jesus had called them to its ministry and was soon to breathe on them and send them forth in the power of the Spirit.

There were no theological systems to come between Peter and Jesus, the Christ. There were no great volumes to study on the nature and properties of God or the plan of redemption. There was no Papacy with its highly developed organization, elaborate ritual and great power and wealth.

There was no Protestantism to come between Peter and Jesus. No Protestantism with its Bible and Bible only, or its individual interpretations, or disputes about trivial matters, and its multiplicity of divisions.

There has been a great cry of late embodied in the words, "Back to Jesus." Many books have been written on the subject, many articles have appeared in magazines and papers and the idea that most of these convey is that Jesus Christ has been lost in Christianity, and men ought to try to find Him again beneath

the elaborate organization, behind Protestant divisions, back of theological discussions, face to face with Jesus as Peter was on the shores of Galilee.

The trend of thought of the earnest men who cry "Back to Christ" is not one of denial. It is really one of search though often of an ill-advised and unguided search; for in any seeking the wise man must take note of trodden paths, of land marks, as well as of the great central point which he desires to reach. If he does not take note of the paths and landmarks, he will be apt to lose himself and wander about as in a maze failing to find the center and so going off into the unknown region outside.

It is true that very many have placed tradition and the voice of the fathers so prominently forward, that they have beclouded the Christ of the Gospels. Others have placed theology in such a position that human opinions and philosophies about Jesus have so hidden Him that He has at times been lost sight of.

It is true and we must remember it, that the Church at heart has been loyal to the person of Jesus Christ. When

properly used, all the services, the ritual, and the splendid organizations have led men to Christ, but very often these things themselves have satisfied men, and they have looked no further.

It is a sad commentary upon the weakness of human nature to see that often things have been placed before Christ, and systems have shut off the vision of Jesus as Lord of all.

Take the Knights Templar founded on Holy aspirations and hopes. It was not very long before military glory moved the hearts of the knights more than the love of Christ.

Take the Papacy and all that the name carries with it. The power claimed at first sprung partly from the idea that the preservation of Christianity depended upon a central authority, but it does seem strange that it should be based on claims which will not bear the test of criticism or historical research.

When Peter was asked by Jesus Christ the question "Whom say ye that I am?" He answered at once "Thou art the Christ, the Son of the Living God," and Jesus said, immediately: "Thou art Petros (that is, a detached stone), and on

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this petra (the solid rock) I will build my Church. The fathers held that the rock was Christ, and, of course, their understanding was correct because "other foundation can no man lay than is laid, Jesus Christ the Chief Cornerstone."

St. Peter never claimed any preeminence. He was a natural leader, he had initiative, but he never exercised any authority whatever over his fellow apostles or the infant Church, and it was only when the Bishop of Rome, naturally the first bishop in power in the Roman world, desired to give divine authority for His power, that this interpretation was put forth to bolster up the claim of the Papacy.

And yet the Papacy stands today to millions of men as that which obscures a face to face view of Jesus, and an individual hearing of His voice, "Lovest thou me?" While any man of sense must admire the piety, the devotion, the service of millions of believers in the Papacy, yet in its glory and power and magnificence, there have been times when the real Christ has been obscure to the majority of its adherents.

Or if we go to the Lutherans, justification by faith became such a fetish that this doctrine was more than the words, "Lovest thou me more than these?"

And so it was with the Calvinists, that wonderful logical system was of such importance that the love of God was utterly beclouded in the idea of justice.

Today that which with many obscures the spiritual vision and heart-touch of Jesus Christ is institutional work. In doing the things which Christ inspired, they put the things in the place of Christ Himself. Too often the institutional Church or religious society with its athletics, its swimming pool, its classes, its industrial teaching, its amusements, its sports, its courses in domestic science, places the emphasis on these things rather than on the Person of Jesus Christ. In zeal to do His work men often lose sight of the personal love and devotion and worship which they owe to Him. The crowds which can be gathered for physical betterment and decent amusement satisfy the promoters of these organizations, when they should try to draw men above all else from things to God, from uplifting influences to the one true Uplifter of the race, Jesus Christ.

And so it is that a clergyman is often sought by parishes who is a man with social qualities, and the ability to organize clubs and classes, rather than the man who comes with a mission to souls.

Jesus Christ is too often concealed behind things—behind theological speculations, behind an idea of Scripture which seems to place a Book in place of a Per-

son, and all of these things have led men sometimes to give up religion in despair, or to say "lead us back to Christ." And this spirit has not been with one nation but with all. We may not agree with much historical criticism, and yet if you get behind it you will ascertain that its intention was to clear away things and accumulated traditions, so that Christ might be uncovered, and men might see Him face to face with as little obstruction as St. Peter did.

And so it has been the same with biblical criticism—men have taken the Bible and torn it to pieces, and with an efficiency, materialistic and German, they have sought to take away the husk and shell and get at the life underneath. It is true that historical and Biblical criticisms have led to a proof of the sure foundations on which Jesus Christ and the New Testament rest but many, when they cleared away the obstructions, did not wait to look further but thought that they had destroyed the foundations themselves.

It has been the same with modern men who have written lives of Christ such as Ernest Renan, he was desirous of getting back to Christ but in seeking Him he so emphasized the humanity, that he lost sight of the divinity.

On the whole the outcome of the sentiment back to Christ has been a good one. It has broken down barriers, it has rendered many theological controversies obsolete, it has led to a hatred of division, it has induced a desire for unity so that today all Protestant bodies and the great Greek Church, all Christians but those of the Papacy, are to meet with this church in a conference on Faith and Orders.

The great question is "Lovest thou me more than these?" Do we love Jesus more than the things which have grown up about Him? Do we love Jesus more than these philosophic conceptions about Him? Do we love Jesus more than these emotions in which many have trusted? Do we love Jesus more than these things of humanitarian uplift work? Do we love Jesus more than the system in which we

have been reared? Do we love Jesus more than our particular brand of ritual?

The great question of today as we look around over the world is this: "Lovest thou me more than these?" And as we stand face to face looking into the Master's eyes can we answer with St. Peter: "Lord, Thou knowest all things; Thou knowest that I love Thee"?

I am sure that there is a better feeling today among Christian people than there has been in my lifetime or in many hundreds of years of which I read. The war has had much to do in emphasizing this better feeling. It had commenced before the war. It originated in the idea, "back to Jesus."

We must be careful that in going back to Jesus we do not lose sight of the things which "back to Jesus" carries with it. If we go back to Jesus it is not a vague idea; it is not a mystic conception; it is not to a mere humanitarianism. It is back to Christ, back to the living, loving Jesus, the crucified, risen and ascended Jesus; back to the Church as He founded it, back to baptism which He ordained for the remission of sins, back to the Eucharist of which He said, "Do this in remembrance of me." Back to these and their true meaning, back to Jesus as the One who revealed God in His own person, and whose Holy Spirit moves the hearts of men today. Back to the simple truth as best expressed in what we call the Creed of the Apostles.

Back to Jesus in His own way is a simple matter, when contrasted with a search for Him by means of the complex systems of human origin which serve to obscure Christ rather than to reveal Him. But nothing is simple in this world. We must remember that when Peter looked at Jesus face to face, the veil of the body of Jesus obscured somewhat the person and divinity of the Christ, for human elements must to a certain degree keep us from the fullest apprehension of the spiritual. It is impossible for us human beings to understand God fully, to grasp spiritual truths perfectly, but "back to Jesus" means to use whatever He ordained, His Church and Sacraments to

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bring us face to face with Jesus Himself. We are not to use them as ends in themselves, much less as charms to ward off evil, but as means to bring us face to face with Jesus Christ, that we may hear His voice, "Lovest thou Me more than these?" More than the things which should lead us to Him.

Let me illustrate. Above the Altar at which I ministered for many years there was a window with a wonderful picture of the Crucifixion. At each celebration of the Holy Eucharist, as I looked into the Chalice, I always saw in the wine the reflection of the dear Lord's face looking up at me. I saw the Lord "face to face" by means of the Sacrament. This is a parable. We use the means of Grace to bring us to Christ and Christ to us, and they will do this if we use them aright. As I think of that picture in the Chalice when

"The countenance divine

Look'd upwards at me through the trembling wine,
Suffused with tenderest love and grief untold.

The comfort of that sacramental token

From Memory's page Time never can erase;
The glass' of that rich window may be broken,

But not the mirrored image of His grace,
Through which my dying Lord to me has spoken,

At His own Holy Table, face to face!"

"Back to Christ," if we use the term rightly, will bring to us greater loyalty to Jesus Christ, greater love for Him, a richer life for ourselves, a better world for mankind. "Out of the heart are the issues of life," and if face to face we let the living Christ touch the secret springs of our existence, then all these things of worship, organization, work for humanity will come from us as a natural result of the power that is in our hearts. Jesus says to you today, "Lovest thou Me more than these?" Say to Him now, in answer, "Lord, Thou knowest all things; Thou knowest that I love Thee." And then Jesus will say to you as He did to Peter: "Follow Me." Then it is for you to follow wherever He leads. It may be as it was with St. Peter, a Cross—but following also means a glorious resurrection and a victorious ascension.



THE CLUETT HOUSE.

Miss Charlotte Teggart took charge of the Cluett House on June 9th, the day on which Miss Evelyn Drummond left for the Coast. Miss Teggart's able management of the business affairs of St. Andrew's Priory is an assurance of a careful management of this institution.

Despite the fact that so many of the inmates of the Cluett House are students attending the Normal School and other schools of higher learning, yet the house is quite full during the summer with teachers who have come from the other islands to spend a month or so in Honolulu.

The applications for admission to the House next September are more than we can accommodate.



THE CATHEDRAL SCHOOLS.

IOLANI.

Iolani loses the principal, Mr. Thurston R. Hinckley, who goes to take charge of the Boys' Industrial School at Waialeale. Mr. Hinckley has done good work at Iolani and his services are highly appreciated by the Bishop. A good spirit has prevailed and excellent work has been done.

Iolani will also lose Mrs. Woolaway, who also goes to the Industrial School. Mrs. Woolaway has been with the schools for a number of years and has rendered faithful and efficient service at the Priory and at Iolani. Mrs. Woolaway will do conscientious work wherever she is.

The next year opens at Iolani on Sep-

tember 15. The Bishop has been very fortunate in securing the services of the Rev. D. R. Ottman, who graduated from the University of the South. Mr. Ottman was a chaplain in the army and has had experience in business before he entered the ministry. His father was well known by Bishop Restarick thirty years ago in California.

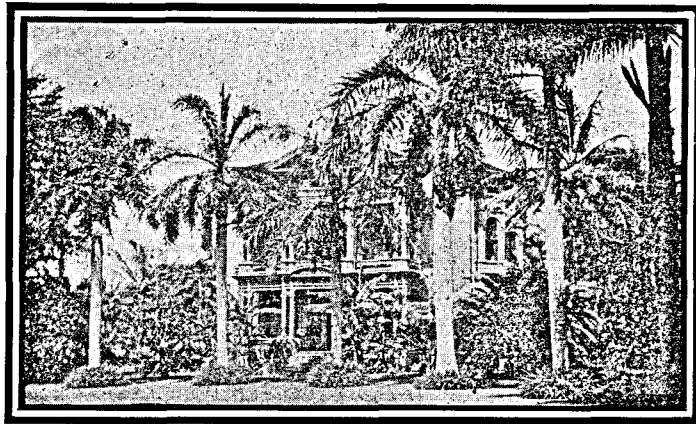
There will also be at Iolani Mr. Christopher Long, who is a graduate of Cambridge, England, and is a postulant for Holy Orders. He has had experience in boys' schools and would have come to Hawaii five years ago if the war had not broken out. He went into the army and was discharged only a few months ago.

We shall have also living on the premises and taking duty Mr. Robert Spencer, who was formerly at Iolani. He was recently discharged from the United States Army, in which he served during the war. We shall have several men who will be able to give some military instruction.

The Rev. L. H. Tracy will take classes in the high school department. He is a successful and devoted instructor of boys.

Miss Jessie Maddison, Miss Roberta Caldwell and Mrs. E. K. Oakes have all done excellent work at Iolani in the past

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year. Their earnestness and devotion to the best interests of the boys have had a marked effect upon their social life. They have been interested in the welfare of the boys outside of school hours in such a way that they have won the respect and affection of those whom they have taught.

It is hoped that before very long work will be commenced on a new building for Iolani. In the nation-wide campaign which is soon to be inaugurated, the needs of Iolani will receive attention from the Church at large. Meanwhile the present buildings will be put in good order for next year. The Bishop plans to have a portion of the new building erected while the old one remains in place. While no definite plan has been arrived at yet, the matter has been talked over with Dr. Wood and others. The Bishop has appointed a committee which will be advisory in the whole matter of Iolani and its welfare.

At present the Bishop will receive and answer correspondence about the school. Those who desire to place boys in school should write at an early date.

The commencement at Iolani showed the careful work done by Mr. Hinckley and his associates. The papers read by three young men were of singular excellence. They all had an earnest spirit and also a positive religious spirit. Dependence upon God was emphasized by each one, and character as the aim of education was brought out strongly. The exercises were held at the Davies Memorial Hall, and those present were greatly pleased with what they heard and saw.

ST. ANDREW'S PRIORY.

St. Andrew's Priory closed a successful year. There was no graduating class because the high school department has lengthened its course from three to four years to comply with the educational progress in the schools of the Islands. It has always been the policy at the Priory to emphasize English in all its branches rather than to spread out its course over a large number of subjects, and as a consequence the English of the graduates of the school has always been recognized as of unusual excellence. This has been repeatedly told the Bishop by educators under whose care they have come on leaving the school.

There was held in the Queen Emma Hall a music recital at which the girls of different ages showed the careful work which Miss Maclennan has done in teaching piano.

There was also an exhibition of class work which after the recital the people were asked to inspect. The chief work, however, was that of the sewing depart-

ment. Each year the visitors are astonished at the exhibition of finished articles of girls' wearing apparel which have been made under the supervision of Miss Margaret Jensen. The exhibition was one in which every one concerned took a just pride and delight. There were articles which small girls had made and so on through every grade until the dainty dresses made by the older girls attracted everyone's attention. These dresses were planned, cut and made entirely by the girls, of course, under the direction of Miss Jensen.

In addition to the above there was an exhibition of hats, and a milliner present was heard to say, "These hats would be a credit in any display of millinery in this city." The forms of these hats were made by the girls, who covered and trimmed them according to their taste from pictures which they selected. There were hats there which cost but little but the work done upon them made valuable. The milliner already quoted pointed to one and said, "I would not sell that hat for less than \$22."

REOPENING OF PRIORY.

St. Andrew's Priory will reopen on September 8. An excellent corps of teachers has been engaged by Sister Olivia, the principal. The Convocation at its late meeting expressed its gratification that the Sisterhood of the Transfiguration was in charge of the Priory, and certainly everyone connected with it as teacher or pupil is thankful that the Sisters are managing the school. The spirit is excellent, and the work done was never better. Those who consider the placing of girls in the school should write to Sister Olivia Mary, St. Andrew's Priory, Honolulu, at as early a date as possible.

THE REST HOUSE.

One of our workers recently said that she believed no money had been spent in the work of the Church here which had done so much good as the building of the

Rest House. It will be remembered that originally a gift from the late W. A. Procter enabled the Bishop to purchase property at Waiahole. This being found after several years' trial to be too far off for convenience, the consent of the Practer family was obtained and the property disposed of. A portion of the price obtained for the property, added to substantial gifts, was used to obtain the lease of a piece of ground at Kahala and to build upon it a Rest House and to furnish the same. The balance of the money obtained from the sale of the Waiahole place was invested, the interest to be used for keeping up the Rest House at Kahala. There is in the invested fund at present \$4152.

The principal is increased each year by the unexpended portion of the interest.

Those who during June used the Rest House for week-ends were Miss Caldwell and party, Miss Ledbetter and others on June 6th, Miss Schaeffer from the close of school to the end of June; from the first of July the Rev. and Mrs. Butcher; on July 15th Miss Caldwell will be there with small Iolani boys who remain at the school.

On August 1st Miss Van Deerlin will have the house; on August 15th Sister Olivia and the girls remaining at the Priory.

There have been recently purchased for the Rest House a new oil stove and some other needed articles of furniture.

◆◆◆◆◆
G. W. R. KING.

On the morning of July 5th the Governor of the Territory sent a messenger to Bishop Restarick telling him that a wireless had just been received to the effect that George W. R. King had died suddenly at Lihue, Kauai. The Governor requested the Bishop to communicate the sad news to Mrs. King, which he immediately proceeded to do, taking Mrs. Restarick with him.

On arriving at the house Mrs. King

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greeted the Bishop with smiling face and expressed wonderment at seeing him at so early an hour. It is one of the duties which falls to the lot of the clergyman at times to be the bearer of distressing intelligence. After the Bishop had communicated the sad tidings, Mrs. Restarick and Mrs. Cousens assisted in administering such comfort as they were able and had prayers with the bereaved one.

The Bishop was able to inform Mrs. King that the Elks organization would take care of the body on its arrival in Honolulu the next morning and that he would make arrangements with them for the burial.

On Sunday at 2 p. m. the Elks had a service at the undertaking parlor, after which the body was brought to the Cathedral and the Bishop and Mr. Kieb conducted the burial service, the latter taking also the remaining portion at the grave.

G. W. R. King was greatly interested in the building of the Church of the Epiphany. He watched the building every day and saw to every detail of the construction. He took a great pride in the Church, and served on the committee for years. Everything which concerned the work was continually on his mind, and from time to time he made valuable suggestions to the Bishop, who always found Mr. King anxious to do the best for the Church and desirous of showing a kindly and tolerant spirit towards those who differed with him.

Mrs. King has, since her residence at Kaimuki, been most faithful in her attendance at services and in her work for the Church. She has been the president of the Guild and has always been ready to act as leader or as helper in any enterprise connected with the Church of the Epiphany. In all her work she was assisted in every possible way by her husband.

There was a large attendance at the funeral and a profusion of floral gifts. The pall-bearers included the Governor and the Auditor of the Territory.

Mr. King was born in California. In 1856 his father was editor of the San Francisco Bulletin, and in that paper he vigorously denounced the crimes and criminals who infested the city. His action so enraged the criminal element that James P. Casey shot and killed Mr. King. This act of violence aroused the decent element of the community, and in memory of the vigilance committee of 1851 a new organization was effected. The editor of the Bulletin died on a Monday, and on Tuesday Casey and a man named Cora, who had killed the United States Marshal, were tried by the executive committee of the organization. On Wednesday, Casey and Cora were hanged in

front of the vigilance headquarters. This prompt action of the citizens cleansed the city of criminals and purged it of much political corruption.

The committee, while acting contrary to law, was in what it did orderly and careful.

Mr. George W. R. King had much of the courage and determination of his father, as was shown by the part which he took during revolutionary times in the Islands. He had told the Bishop that he would like to go to California and die and be buried there, but his wish was not to be fulfilled, as he was laid to rest on the island on which he had lived so long.



PERSONALS.

We have received several letters which will be of interest to our readers.

We give here extracts from a letter from Herbert Cullen, written from Bandford, Dorset:

"Dear Bishop:

"I am still in England having a wonderful time. I was at Weymouth for eight days, including the Easter holidays, and before this was at a little place called Lulworth Cove for four days. About three weeks ago I was in London for six days and attended our squadron dinner (46th squadron).

"I saw the guards march through London—a sight I'll never forget. I am in love with England. The country about here is beautiful at this time. The trees are coming into leaves, the thorn hedges are in bloom, the woods are alive with primroses, violets, anemonies, marshmallows, the larks and other birds of all kinds are singing all day long. This is the most beautiful spring I've ever seen.

"Two of us plan to go to a little country hotel at Preston, a few miles from Wales, to spend a week or two. Since I left Canada, counting all leave, I've been in England seven months.

"We do practically nothing here but go out for many walks to the little villages round about.

"I've managed a few flips in a bus since I've been in England this time at a drome a few miles from here. I do not know when I shall be starting homeward—some time soon, I hope. I surely will be glad to see Honolulu again.

"I'm mighty thankful I'm not in the army of occupation—would never get home. Fellows get awfully fed up there. I would not mind being with the Russian force—I applied for it at once.

"Kindly remember me to friends around Emma Square. Hoping to see you in the next few months,

"HERBERT F. CULLEN."

LETTER FROM CAPT. REGINALD CARTER.

It gave us great pleasure recently to receive a letter from Capt. Reginald H. Carter, from which extracts will be read with interest.

"My dear Bishop:

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Honolulu.

"I am, as you see by the address, still in France. My brigade Cadre will be going home in about two weeks and we shall be demobilized shortly after arriving in England.

"The thought that the war is over and that we can now think a little of the future is a continual pleasure, and I have been wonderfully fortunate all through, having served for three years in France in the infantry.

"I hope to come to Honolulu for a holiday when I am demobilized as soon as I have spent a short time at home with my people. I hope to be out this summer in July or August, and I am looking forward to seeing you all again. * * * The experience I've gained here has more than made up for what I have lost in my music.

"Aloha to all friends. It is a real joy to think that I may be seeing you all again soon.

"Aloha nui,
"REGINALD H. CARTER."

NEWS OF THE RAYMONDS.

In our last issue a letter from Colonel Raymond telling of his journey and arrival at Cleveland, Ohio, was crowded out of the *Chronicle* by the news of the Convocation which it was necessary to print. But though delayed, some extracts will be acceptable to his friends.

In a letter of late date Col. Raymond says:

"In the first place let me say that I thank all my good friends for electing me lay delegate to represent the Missionary District of Honolulu. I shall be honored and pleased to go to Detroit.

"I have not been registered as a communicant anywhere here yet, so I retain my status as a member of St. Andrew's Parish, Honolulu.

"Honolulu has been my domicile for three years, and a place to which I have a fixed intention of returning when possible.

"Mrs. Raymond is still a member of St. Andrew's Branch of the Woman's Auxiliary.

"For the first time since May 25, 1917, our whole family is united, and there is one new member in the person of a grandson, who seems to be a rather important personage.

"Curiously enough, coming from the torrid zone the heat here is very trying. The Sisters of the Transfiguration at their home, which is only a block or so from our residence, have been very lovely to Mrs. Raymond, sending her beautiful flowers on different occasions.

"Mr. Raymond and all the family join me in sending our love to all St. An-

drew's friends who have made so much a part of our lives in the past three years.
"R. R. RAYMOND."

A letter from Colonel R. R. Raymond states that he is stationed in Cleveland, Ohio, and that his address is 2062 E. 90th Street, in that city. Colonel Raymond and family were in Los Angeles on Easter Day and attended service at St. Matthias Church, to which parish they belonged before they came to Honolulu. He writes: "We were fairly overwhelmed by the greeting of our friends after service." On arriving at Cleveland he telephoned Bishop Leonard asking where he could call, and as an answer the Bishop at once came to the hotel where the Raymonds were staying, and took them to the Cathedral and for an auto ride. "He was born in Brooklyn, and knows many of my family," the Colonel adds. He says: "Hawaii seems to me like a dream. It was a great sorrow to leave St. Andrew's and its beautiful services. I could not help but notice that my last hymn sung in the choir there was: 'Father, not my will, but Thine be done. Amen.'"

"The girls at the Priory had made many palm crosses (150) and these we distributed on Palm Sunday. They were much appreciated by the passengers and by the sick in the hospital. During Holy Week we read the little book you so kindly gave us.

"Today we went shopping and got into a Bolsheviki parade. Mrs. Raymond and I held tight to Charles and

Virginia and struggled through the crowd. We trod on many red flags and white caps torn from the paraders and we saw a good deal of bloodshed, although I believe only one man was reported killed. I heard no shots, but the police used their clubs and sticks with good effect. The riot ended with an impromptu parade headed by the Stars and Stripes, and there were shouts consigning the Bolsheviki to a warm climate. I saw nothing to encourage Bolshevism for the future."

The letter concludes "with love to all our good friends."

Among the passengers on the Shinyo Maru on the way to the Orient were Mrs. Robert and her daughter. Mrs. Robert married the son of a well-known clergyman who lived many years in St. Louis and who was well known to Bishop Restarick at several General Conventions. Mrs. Robert's daughter is on her way to Siberia as a Red Cross nurse.

Another passenger was Mrs. Welbourn of Virginia, the mother of the Rev. John A. Welbourn, one of our missionaries at Tokyo.

Mr. S. W. Green of Mahan School, Yang Chow, was also a passenger on the Shinyo and called on the Bishop with those above named. Mr. Greene, who is the son of a clergyman now in the State of Maine, was formerly a teacher at Mills Institute of this city.

The Rev. F. W. Rowlands of Fukuoka, Japan, was Bishop and Mrs. Restarick's

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guest while waiting for the Makura. Mr. Rowlands was born in Ceylon, where his father was a Missionary for many years. He was during a residence in England in charge of the Parish of Bonchurch, Isle of Wight, at the time Mr. Thomas Rain Walker was a resident there.

Mr. Rowlands has been in France with the Chinese Labor Corps, and is on his way back to Japan, but goes to New Zealand to meet his wife who is with her people in that Southern Country.

There were about 100,000 Chinese in this Labor Corps, all of whom were from Shantung and were large men. When the British enlisted the corps they sought to obtain as officers men who were used to handling Orientals, and the call being sent out, Mr. Rowlands was one of those to respond.

Some 10,000 of the Chinese went by way of Suez, but the remaining 90,000 crossed the Pacific and, landing at Vancouver, crossed the Continent and the Atlantic to reach France.

Just before the Armistice the men under Mr. Rowlands were ordered to load on cars certain bombs intended to be carried by airplanes and dropped on

Berlin. This operation was at first set for November 9th, but, the weather not being favorable, November 11th was set for the event.

The bombs were eleven feet long and fifteen inches in diameter and weighed 1680 pounds. Everything was in order when the Armistice was signed and the affair was called off. Mr. Rowlands is of the opinion that the Germans in some way got wind of the intention of the British.

Mr. Rowlands has lived twenty years in Japan and speaks the language fluently. We need such a man as Mr. Rowlands here to take charge of the Japanese work, and the Bishop made advances to Mr. Rowlands in this matter, but he said he had given his life to Japan and must return to his work.

A letter from Vancouver from Mr. James Walker states that he will be here on the Niagara. "The delay," he writes, "is very annoying and we deeply regret it. We hope soon to be in Honolulu." Mr. Walker is going to Kohala, and it is very unfortunate the strikes have prevented the ships from sailing on schedule time.

REPORT OF
ST. ANDREW'S CATHEDRAL RED
CROSS UNIT.

This report is delayed, but it contains information which should go on record.

Red Cross activities were started at St. Andrew's Cathedral by the late Miss Eva Stevens, with the object of making surgical dressings, comfort bags, and whatever other work was practical to try and alleviate the great need of Red Cross supplies in Europe, when the war first started.

Later the work grew so large that it was felt St. Andrew's could not take care of it, and our small efforts, which had been begun so earnestly under Miss Stevens and Mrs. H. B. Restarick's direction, were merged into what was afterwards known as the "Hawaiian Allied War Relief," with headquarters at the old Kilohana Art League rooms, corner of Miller and Beretania Streets, workers going over there from St. Andrew's to assist in the new organization to take part in the general work there until the United States entered the war.

After the entry of the United States into the war, it was deemed advisable to merge into the American Red Cross and work according to the rules and regulations governing the National Society, which was accordingly done and the work rearranged and enlarged to meet the new requirements, and was re-named the "Hawaiian Chapter of the American Red Cross." In September, 1917, the throne

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room in the palace was offered for the surgical dressings department, but even then, the work grew so fast that the Kilo-hana Art Rooms (which are used by Central Union congregation as a Sunday School, and which were generously loaned to the Hawaiian Chapter of the American Red Cross) were not nearly large enough, and new premises had to be sought.

The members of the University Club met the need by generously arranging to give the women of Honolulu the use of their University Club building for the duration of the war for Red Cross purposes, and in August of 1917 the different departments of the Hawaiian Chapter of the American Red Cross moved into the University Club building and have since been working there.

As units had been formed all over the city and other islands, to help along and increase the work, it was thought well during Lent of 1918 to give the members of St. Andrew's Cathedral an opportunity of meeting for Red Cross work one morning a week at the Davies Memorial Hall, and this was accordingly done until March of 1919, church members meeting under the direction of Mrs. James Wakefield and the late Mrs. E. L. S. Gordon. The unit during that time finished and sent into Red Cross headquarters:

Undershirts	1893
Pairs Bed Shoes	91
Handkerchiefs	168
Pajama Cords	225

Total number articles.... 2377

A Knitting Unit had also been formed, and much knitting was done outside by members of the unit. This work was taken over in September, 1918, by Mrs. Russel Walbridge, under whose able direction the work developed rapidly, and the Knitting Unit were able to return to Red Cross headquarters:

Pairs Socks and Stockings...	923
Sweaters and Mufflers.....	108
Caps for Refugees.....	39
Skirts for Refugees.....	15

Total number articles... 1085

After the Armistice had been declared, the Hawaiian Chapter of the American Red Cross was given the honor, as being nearest in the field, to supply the needs of the Red Cross in Siberia for the Allied army forces there, and also to supply clothing for refugees. A request for the equipment of 1500 hospital beds was sent in, and as the order was nearing completion it was decided to close the work-

rooms here at least until September, as every one seemed to feel the need of a rest, and it was felt that the women of Hawaii would respond again as they always had done, if it was felt necessary to start again later.

Respectfully submitted,
EVA B. WAKEFIELD,
Chairman of St. Andrew's Unit.

◆◆◆◆◆
**INSTITUTION FOR POSTULANTS
FOR HOLY ORDERS.**

Bethlehem, South, Pa., May 19, 1919.
My dear Bishop:

I am enclosing herewith a booklet setting forth the "Purpose, Equipment and Ideals" of Leonard Hall, an Institution for Postulants for the Ministry.

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While primarily founded for students from the Diocese of Bethlehem, others can be received, and will be welcomed.

In the crisis confronting the Church nothing but an active campaign for the recruiting of the ministry can arrest the diminution in ministerial supply so characteristic of the last decade. I respectfully invite correspondence on the subject of Postulants from your Diocese who might with advantage take up their residence in Leonard Hall.

Sincerely,
STEWART U. MITMAN,
Warden of Leonard Hall.
◆◆◆◆◆
WAILUKU.

Quite a large congregation, albeit not as large as it ought to have been, filled the Church of the Good Shepherd on

Sunday to hear Rev. J. C. Villiers preach for the last time in several months.

Rev. and Mrs. Villiers departed last night for Honolulu, whither Miss Olive Villiers preceded them Saturday. Together they will take the boat for the Coast, where Mr. and Mrs. Villiers will enjoy a three months' vacation. Miss Villiers will go to Cincinnati to take a course of several years in the conservatory of music in that city. It is Mr. Villiers' first vacation in 19 years.

There will be no services in the Church next Sunday, but on the following Sunday the services will be conducted by Rev. M. E. Carver of Kauai, who will be in charge of the Church until the first of October. During October, until the rector's return, Rev. F. N. Cockcroft will preach each Sunday. Bishop Restarick may also visit Wailuku during Mr. Villiers' absence.—*Maui Times*.

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men now in the army who express a desire to enter holy orders. Many of the soldiers will come back better than when they went away. Will they find the Church any better? Has the war made you any better, Mr. Church Member? Do you pray more? Do you go to church more? If you don't, it isn't reasonable to think that the war will necessarily make the soldiers any better. Some of them will be worse than when they went away.

It is our business to help the men who come back with fire in their souls to keep the fire, but it is also our business to get the fire into our souls.—*The Living Church.*



AMERICAN CHURCH BUILDING FUND COMMISSION.

Recent assistance promised by the American Church Building Fund Commission includes the following: Loans amounting to \$34,700 to St. Paul's, Augusta, Ga.; St. Clement's, El Paso, Tex.; St. Matthew's, Laramie, Wyo.; St. Paul's, Waterloo, New York; St. Simon's, New York City; and St. Peter's, Williston, N. Dak.; a grant of \$600 to St. James', Exchange, Pa.; and gifts amounting to \$7486 to St. Joseph's, West Bangor, Pa.; Christ Church, Sheffield, Mass.; St. James', Belleville, Kan.; Ascension, Neodesha, Kan.; Holy Innocents', Como, Miss.; St. Matthew's, Newton, Kan.; St. John's, Athol, Mass.; St. Andrew's, Marietta, O.; Mission at Nanling, China; St. Andrew's, Cloquet, Minn.; St. Aidan's, Henrietta, Tex.; The Redeemer, Greensboro, N. C.; St. James', Laconia, N. H.; and Grace Church, Chillicothe, Miss.



CAPITAL AND LABOR.

Bishop Sumner was in Chicago last week for a memorial service for Mrs. Ella Flagg Young, with whom he was associated on the Board of Education. He preached at Trinity Church on Sunday morning. Always a leader in social work while here, the Bishop spoke of his impressions of social conditions as he had observed them in his recent trip here from the western coast. Speaking of the universal celebrations which followed after the signing of the armistice, Bishop Sumner said:

"I think I noticed all over the country in that celebration not simply a spontaneity of joy, but deep undercurrent of a spirit which was threatening. It pre-
saged a coming trouble between capital and labor unless there is made a determined effort to work towards coöperation of these two essential forces.

"We cannot settle the questions of

difference by force or we will have the soviet here as it is in Russia and Germany. Neither can it be settled by simply the yielding of capital. There must be coöperation, mutual respect, and, I add, affection. Pulpit and press must combine in cultivating this spirit of co-operation.—*The Living Church.*



GENERAL CHURCH NEWS.

The Nation-Wide Campaign progresses satisfactorily. Owing to the crowded condition of the Church Missions House, temporary offices have been opened at 124 East 28th Street, New York, N. Y., and the Rev. R. Bland Mitchell, who is in charge of the office, has established himself there with his staff. Already fifty-five dioceses have voted in favor of the campaign, and most of them have appointed committees and begun the Survey. The outlook is most promising and gratifying. Any special information desired will be gladly furnished by the Rev. R. Bland Mitchell, at the above address.

St. Luke's Hospital, Manila, has grown steadily until the thirty beds of the original institution have become almost one hundred. In the absence of Dr. Burdette on government work in Siberia, Dr. McVean, a resident of Manila with a large private practice, has stepped into the breach and, with the help of Dr. Cruz as resident physician, has enabled Deaconess Massey and her staff of thirty Filipino nurses to maintain the standard of efficiency for which the hospital is noted among both Filipinos and American residents.

The Rev. H. E. Studley, formerly a missionary in Amoy, China, has during the last fourteen years built up a vigorous congregation among the Chinese in Manila. St. Stephen's long ago outgrew its first home and is now too large for the building erected a few years ago. There are one hundred and thirty boys and girls in the day school and fifty boys

and young men in the night school, besides a crowded kindergarten. An American young woman with teaching experience and ability to learn Chinese is urgently needed. Particulars may be obtained from Bishop Lloyd, 281 Fourth Avenue, New York, N. Y.

Bishop Colmore of Porto Rico, who has been asked by the Presiding Bishop to take oversight of the work in the Virgin Islands, made his first visitation there in January. The Anglican Bishop of Antigua was most kind in introducing Bishop Colmore to their new bishop and on every hand he received hospitality and assurance of good will. In the June *Spirit of Missions* is an account of this trip which is most interesting. Two clergymen are needed to supply self-supporting parishes in the islands. The Reverend Dr. Gray, the Board's Secretary for Latin America, at 281 Fourth Avenue, New York, N. Y., will be glad to correspond with any who are interested.

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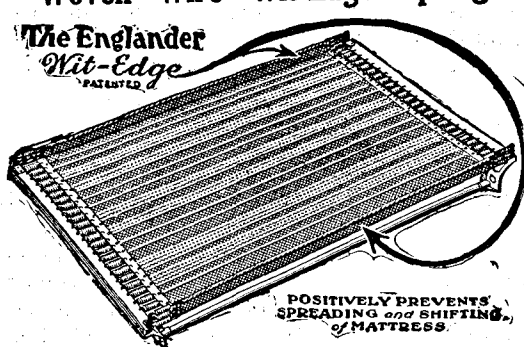
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